THE

CHURCH HISTORY

OF

ENGLAND,

From the Year 1500, to the Year 1688.

Chiefly with regard to

CATHOLICKS:

BEING

A Complete ACCOUNT of the Divorce, Supremacy, Diſſolution of Monaſteries, and firſt Attempts for a Reformation under King *Henry* VIII. the unſettled State of the Reformation under *Edward* VI. the Interruption it met with from Queen *Mary*; with the laſt Hand put to it by Queen *Eliſabeth:*

TOGETHER WITH

The various Fortunes of the CATHOLICK CAUSE,

During the REIGNS of

King *James* I. King *Charles* I. King *Charles* II. and King *James* II.

PARTICULARLY,

The LIVES of the moſt eminent Catholicks, Cardinals, Biſhops, Inferior Clergy, Regulars, and Laymen, who have diſtinguiſhed themſelves by their Piety, Learning, or Military Abilities:

ALSO,

A Diſtinct and Critical ACCOUNT of the Works of the LEARNED:
The TRIALS of thoſe that Suffered either on the Score of Religion, or for Real or Fictitious Plots againſt the Government:

WITH

The FOUNDATION of all the *Engliſh* Colleges and Monaſteries abroad.

The Whole ſupported by Original PAPERS and LETTERS; many whereof were never before made Publick.

To which is Prefixed,

A GENERAL HISTORY of Eccleſiaſtical Affairs under the *Britiſh*, *Saxon*, and *Norman* Periods.

In EIGHT PARTS.

The SECOND VOLUME.

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MVSEVM
BRITAN
NICVM

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From the Year 1500, to the Year 1688.

PART IV. Queen *Eliſabeth*'s Reign. BOOK I.

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ARTICLE I.

The Reformation eſtabliſhed.

NO ſooner was princeſs *Eliſabeth* proclaimed queen, but the chief perſons, both in church and ſtate, made a publick acknowledgment of her right and title. *(a)* 'At '*Highgate*, four miles from the city, ſhe 'was met by all the biſhops then living; 'who preſented themſelves before her 'upon their knees, in teſtimony of their 'loyalty and affection for her.' Now, as ſhe had all along conformed to the church of *Rome* during the late reign, there was reaſon to believe ſhe acted ſincerely, and would continue the work begun by her predeceſſor. She had indeed a very hazardous game to play at her firſt ſetting out: and thoſe that are diſpoſed to excuſe her former life from hypocriſy, muſt own, ſhe labour'd under great perplexity, as to the preſent ſituation of her affairs. A conſiderable party, who were enemies to the old religion, had concealed themſelves under occaſional conformity, during queen *Mary*'s reign. Theſe ſeized the juncture, and ply'd her with ſuch arguments as were capable both to augment her fears and tempt her ambition. She was not ignorant, that the act of her illegitimacy was ſtill in force againſt her: that her claim, by virtue of her father's will, was ſomewhat precarious: and that there were other

(a) Heylin, Hiſt. of the Reformation, *p.* 274.

pretenders, who wanted neither power nor plauſible pretences to put her title to the teſt *(b)*. In particular, it was ſuggeſted, that the ſee of *Rome* would certainly ſtand by their decree in favour of queen *Catharine*'s marriage; which being inconſiſtent with her claim, ſhe could expect no favour from that quarter; and by conſequence ſhe was obliged to ſupport herſelf by ſome other intereſt. They exaggerated what *Henry* II. king of *France* had lately done, by ordering the arms of *England* to be quarter'd with thoſe of *Scotland* upon the marriage of his ſon *Francis* with *Mary Stuart:* which they pretended was a direct queſtioning of her majeſty's title. To this they added by way of advice, that ſhe had no way left to ſecure herſelf, than by ſetting up the reformation, which had ſtill many well-wiſhers in *England*, and would meet with powerful aſſiſtance from abroad. Theſe conſiderations work'd ſo upon her majeſty, as to have the deſired effect. Yet ſhe thought it not convenient, to declare herſelf, till ſhe had ſecured a ſtronger party, and diſpoſed ſeveral great men to become ſerviceable to her, when matters came to be debated in a parliamentary way. Mean time ſhe managed in ſuch a manner, as not to deprive either party of hopes. Several circumſtances made thoſe of the old religion judge favourably of her. '*(c)* She 'had hitherto conform'd to that belief: 'ſhe both heard divine ſervice after the '*Romiſh* manner, and was often confeſſed. '*(d)* At her coronation ſhe took the 'uſual oaths for preſerving the rights 'and liberties of the church.' She ſuffered herſelf to be crowned by *Oglethorp* a Catholick biſhop, though at the ſame time there were ſeveral of the reformed biſhops who might have been employ'd upon that occaſion. Again; '*(e)* ſhe per-'formed the obſequies of her ſiſter queen '*Mary* with ſolemn and ſumptuous pre-'parations in the church of *Weſtminſter*, 'and ſhortly after of *Charles* V. alſo.' And when the convocation met by her orders *January* 26, 1559, it was opened with a high maſs according to ancient cuſtom. But then on the other hand, ſhe gave more than preſumptive ſigns, that ſhe would prove a friend to the reformers. She permitted the reformed divines to return home from exile, and releaſed thoſe that were in priſon upon account of their novel doctrine. She refuſed biſhop *Bonner* to kiſs her hand, and Dr. *Cox*, a zealous reformer, was ordered to preach upon the meeting of her firſt parliament. This was a kind of inconſiſtency of behaviour; but a neceſſary piece of management among the politicians, who were all this while privately labouring to carry on the intereſt of the reformation; and no leſs uſeful, to impoſe upon the ſincerity of the other party, who otherwiſe might have been more ſedulous in oppoſing them. And, indeed, they they were ſo far impoſed upon, that the queen ſuffered prince *Philip* of *Spain*, to apply to the ſee of *Rome* for a diſpenſation, upon the proſpect of a marriage, as *Echard* reports *(f)*. Mr. *Collier* farther tells us: *(g)* 'That ſhe thought it 'adviſeable to intermix Papiſts and Pro-'teſtants at the board, that by this means 'neither party might deſpair of her fa-'vour, and the balance would be beſt kept 'in her own hands. —— Yet at the ſame 'time ſhe ſelected a kind of cabinet coun-'ſel from ſome few of the Proteſtant par-'ty; and with theſe ſhe concerted mea-'ſures for retrieving the reformation. But 'this was to be done with great pre-'caution and gradual advances.' The perſons to whom this grand ſecret was committed were, *Parker*, *Bill*, *May*, *Cox*, *Grindal*, *Whitehead*, and *Pilkington*, under the direction of Sir *Thomas Smith*. The modelling of the parliament was to be the care of *Parr* earl of *Northampton*, the earl of *Bedford*, the lord *John Gray*, and the earl of *Pembroke:* and no other to be let into the ſecret. The queen was ſatisfied, that none of the biſhops would concur with her; and ſhe doubted, how far ſhe could confide in the generality of the temporal lords. Now the method, theſe managers followed, was to remove all ſuch heads of houſes in the two univerſities, as might conveniently be done, without giving too much ſuſpicion: to purge the privy counſel by degrees: not to be too eaſy in truſting thoſe, that came

(b) She knew very well, that her legitimation, and the pope's ſupremacy could not ſtand together: and that ſhe could not poſſibly maintain the one without diſcarding the other. *Heylin*, Hiſtory of the Reformation, *p.* 275.
(c) Cambd. Introduct. to the Ann. of Queen *Eliſ.* p. 9.
(d) Collier, Eccl. Hiſt. vol. 2. B. 6. *p.* 412.
(e) Cambd. Ann. of Q. *Eliſ.* Introd.
(f) Echard, p. 328.
(g) Collier, Eccl. Hiſt. vol. 2. p. 409.

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over to their party: neither to run down, nor to encourage the maſs with forwardneſs and ſeeming zeal: to connive at the liberty reformers took, tho' the laws againſt them were ſtill in force: that no one ſhould be permitted to preach without the queen's expreſs licenſe.

Theſe proceedings gave the biſhops a ſtrong ſuſpicion, that the queen would prove no friend to the old religion: and, as 'tis reported, archbiſhop *Heath* particularly felt out her diſpoſitions, when, ſaying maſs in her preſence, ſhe check'd him for elevating the hoſt. This and ſeveral other occurrences, which were tokens of her diſlike to the old religion, opened the eyes of that party; ſo that, when the queen came to be crown'd *January* 14, all the biſhops refuſed to perform the ceremony, excepting Dr. *Oglethorp* biſhop of *Carliſle*. 'Tis remarkable, that ſhe took the uſual oath for maintaining the faith of the church of *Rome*, and in all parts of the ceremony conform'd to the ancient rites. And again ſome have admir'd, that ſhe never intimated any deſire of being crown'd by *Barlow*, *Scory*, or *Coverdale*, who were reform'd biſhops, and within call to have perform'd the ceremony. '(*b*) 'Tis poſſible the old form might ſit 'eaſy enough upon her mind, and her 'conſcience give her leave to humour the 'juncture.' Some pretend, that ſhe would not apply herſelf to the reform'd biſhops upon this occaſion, becauſe their proceſs being not yet revis'd, they were not legally qualified. But this is all conjecture. There appears to be only a cuſtom, not a law, for qualifying a biſhop to officiate at the coronation. Beſides I don't find, that either the queen, or thoſe ſhe employed at this time, were apt to be ſcrupulous in obſerving the formalities of law. 'Tis well, if their friends can bring them off with credit, even where honour, conſcience, and the common rights of mankind are concern'd. And, not to mention other matters, there was nothing in it very conformable either to the common rights of mankind, the laws of the nation, or the nature and inſtitution of Chriſt's church, to have the clergy and biſhops ſilenced, and not attended to in the buſineſs of religion; and committed to priſon for inſiſting upon a right, they might claim *jure divino*. Neither were theſe reformers very ſcrupulous in doing juſtice to the people of *England* in regard to their civil rights, if we look into the manner of their proceeding in parliaments. (*i*) 'Such 'lords and gentlemen, as had the ma-'nagement of elections in their ſeveral 'counties, retain'd ſuch men for members 'of the houſe of commons, as they con-'ceiv'd moſt likely to comply with their 'intentions for a reformation.' This parliament met *January* 25. 1559, and was to determine all matters in ſuſpence, eſpecially what regarded the fate of the new, and old Religion. Theſe were to be the people's repreſentatives; if they may be ſo call'd, where the *Court-cabal* managed the return of the members, and pick'd out a ſett of men proper for their purpoſe; as if religion, and mens conſciences, were under the ſame direction with the trade of the nation, and the particular views of deſigning men. (*k*) 'Hence, the Papiſts 'murmur'd that more of the Proteſtants 'were choſen, of ſet purpoſe, both out of 'the counties, and boroughs; and that 'the duke of *Norfolk*, and earl of *Arundel*, 'amongſt the nobility moſt potent for 'their turn, and hope, begg'd voices, as 'alſo *Cecil* had done.' Thoſe two noblemen were capable of ſwaying the houſe of lords; but unthinkingly complemented the queen with their intereſt, without foreſeeing the conſequences. The duke of *Norfolk* careleſly left the iſſue to proxies, who were obſequious to the court meaſures. The earl of *Arundel*, tho' entirely in the intereſt of the old religion, was in hopes of marrying the queen: and, upon this view, became her humble ſervant in a caſe, where gallantry ought to have no place. Several other things occur'd to make way for the reformation. The chief of the Catholicks, being craftily removed from places of truſt, were render'd unſerviceable at the elections. One half of the epiſcopal ſees being vacant, and the biſhops in being under oppreſſion, there wanted ſo many voices to ſupport the intereſt of the old religion. Again, the clamour, and apprehenſion of the church lands being wreſted out of the hands of the laity (which was induſtriouſly ſpread abroad at that time) and the fear the nation was in, leſt the queen ſhould be diſturb'd in her

(*b*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 412.
(*i*) *Heylin*, Hiſt. of the Reform. p. 729.
(*k*) *Camd.* Ann. of Queen *Eliſ.* p. 20.

title

title from *Scotland*, made every thing look unpromiſing on the Catholick party.

When the parliament met, it was opened with a ſpeech made by Sir *Francis Bacon* lord keeper. He firſt dwelt much upon generals, talk'd much of moderation, and ſignified a great averſion to diviſions about religion. But he quickly gave them to underſtand, at the cloſe of his harangue, that every thing was to be carried on in favour of the reformation: and the acts, that paſs'd in this parliament, made it appear, how diligent they had been in preparing matters in the cabinet. *(l)* 'In the 'firſt place, there paſſed an act for recog- 'nizing the queen's juſt title to the crown, '*(m)* but without any act for the validity 'of her mother's marriage, on which her 'title moſtly depended: for which neg- 'lect moſt men condemned the new lord 'keeper *(Bacon)* on whoſe judgment ſhe 'rely'd, eſpecially in point of law. In 'whom it could not but be look'd upon 'as a great incogitancy, to be leſs careful 'of her own, and mother's honour, than 'the miniſters of the late queen *Mary* had 'been of her's.' Mr. *Echard*, and ſome others pretend to give reaſons, why an act in favour of her legitimacy was not neceſſary: *viz.* becauſe being univerſally acknowledged by the parliament, and crown'd as queen, this fact purged off all other defects and diſqualifications. Again, they ſay, the act of recognition expreſſes her being lineally deſcended from the royal blood. But this is far from amounting to a declaration of her legitimacy. If I may be permitted to throw in my conjectures, perhaps, the crafty lawyer had a mind to manage a reſerve in caſe any ſuperior power could make good their claim: or may be, it was a providential omiſſion; that honour and juſtice might be done to the memory of the injur'd queen *Catharine*.

Before the grand cauſe of the ſupremacy came to be debated in parliament, it was uſher'd in by ſeveral previous acts: among the reſt was that, which reſtor'd the *firſt fruits* to the crown; for which ſeveral plauſible reaſons were alledged, eſpecially the preſent neceſſities of the government, and low condition of the *Exchequer*. When the ſupremacy bill was brought in, it was oppoſed by all the biſhops excepting one; eſpecially archbiſhop *Heath* made an elaborate ſpeech (if it was really his) againſt it; wherein he handled the controverſy with a great deal of learning, accuracy, and ſtrength of argument. He was ſeconded by *Anthony Brown* lord viſcount *Montacute*: and again by Mr. *Atkins* in the houſe of commons; who made it appear, '*(n)* That it was contrary to the hither- 'to avowed principles of the Reformers, 'that ſanguinary laws ſhould be preſſed 'upon the Catholicks. I deſire, ſaid he, 'it may be remember'd, that people, who 'ſuffer for refuſing this oath, are not to 'be conſider'd as common malefactors, 'thieves, and murderers. They don't 'offend from wicked intention, and malice 'prepenſe. No, 'tis conſcience, and good 'meaning, which makes them claſh with 'the law. I don't deny, but they may 'be miſtaken; but when this happens, 'the caſe is ſtill harder. For if we let the 'penalty looſe upon them under ſuch 'miſperſuaſion, we barr recollection, and 'deſtroy both body and ſoul —— There 'was another ſpeech of a member of 'the lower houſe in anſwer to this laſt 'mention'd. 'Twas made by one learned 'in the law, but does not ſeem to diſen- 'tangle the caſe. His arguments are ſome 'of them wide of the queſtion, and where 'his reaſons are ſtrongeſt, they conclude 'but for an oath of allegiance —— Now 'no perſon, who believes the pope prin- 'cipal of unity, and the ſpiritual head 'of the Catholick church can poſſibly take 'this oath [of ſupremacy] with a good 'conſcience. But notwithſtanding the 'error of this perſuaſion; if the papal 'ſupremacy is thus reſtrain'd to matters 'purely ſpiritual, thoſe, who maintain 'it, have room enough for their allegiance; 'and may be loyal ſubjects to their prince.' And this conſtruction of the oath ſeems to be favour'd by ſome alteration, or at leaſt by the ſoftening term of chief *governor*, inſtead of *head*, as this act was pleas'd to ſtile queen *Eliſabeth*. It is this qualification of the oath, I ſuppoſe, that has made ſeveral reformers preſume ſtill to maintain a ſpiritual independency, or headſhip in their clergy, which is the doctrine of ſome of the epiſcopal party, and Preſbyterians, eſpecially thoſe of the kirk of *Scotland*.

(l) Heylin, Hiſt. of the Reform. p. 279.

(m) The ſtatute, wherein her father had excluded her and queen *Mary* from the ſucceſſion of the crown, was not repeal'd. *Cambd.* Ann. of Queen *Eliſ.* p. 18.

(n) Collier, Eccl. Hiſt. vol. 2. B. 6. p. 483.

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From whence they infer, that the title of *governor* imports no more, than a ſubjection of the eccleſiaſtical power to their prince in all the outward duties of a ſubject: which in effect appears to be no more, than a civil allegiance. Now this is a friendly ſyſtem to the Catholick cauſe, if theſe gentlemen are good interpreters of the law. But then the query will be: how the civil power or magiſtrate can claim *allegiance* in its full extenſion, without rendering the ſpiritual power inſignificant; ſeeing, that the execution of the latter depends upon outward actions?

While the parliament was taken up in compleating the ſupremacy-act, a ſelect number of perſons were preparing a bill for re-eſtabliſhing the common-prayer, and reducing matters to the ſame form, they were in during the reign of *Edward* VI. For as yet the legiſlators had gone no farther than *Henry* VIII's ſcheme; which chiefly regarded the ſupremacy. The perſons employ'd to reviſe and correct the book of common-prayer (this being the ſecond time it was reform'd, ſince it was firſt ſet forth) were *Parker*, *Whitehead*, *Grindal*, *Cox*, *Pilkington*, *May*, *Bill*, *Gueſt*, and Sir *Thomas Smith*: none of the biſhops, deans, or heads of the univerſities being adviſ'd with concerning this work. *(o)* 'The 'moſt conſiderable alteration, ſays *Echard*, 'was: The expreſs declaration, made 'againſt the corporal preſence, in the 'ſecond book ſet out by king *Edward*, 'was now left out: that none might be 'driven out of the communion of the 'church on that account: therefore the 'matter was left undetermin'd, as a ſpecu-'lative point, in which the people were at 'their liberty.' When this bill was propos'd, it met with a general oppoſition from all the biſhops, the convocation, and many of the temporal lords. *Scot* biſhop of *Cheſter* made a reſolute ſpeech againſt it. He challenged the world, to produce one ſingle inſtance, where the biſhops were not conſulted, and attended to, in a controverſy of that nature. He was ſeconded by abbot *Feckenham*, who made it appear, '*(p)* that 'theſe reformers floated in their opinion, 'quitted their firſt plan, and refin'd upon 'themſelves; and yet always pretended to 'publiſh and decree nothing, but the ſin-'cere word of God.' The convocation, which was then ſitting, and taking things into conſideration, as they were debating in parliament, not only diſſented to this act concerning the common-prayer; but drew up, and ſign'd a declaration, and profeſſion of the Catholick doctrine; which is left to poſterity as a ſtanding proof, that the reformation was entirely a contrivance of the laity *reclamante clero*. Even ſeveral of the temporal lords were averſe to this new liturgy: namely, '*(q)* The marquis 'of *Wincheſter*, the earl of *Shrewsbury*, 'the lords *Morley*, *Stafford*, *Dudley*, *Whar-'ton*, *Rich*, *North*, and the viſcount *Mon-'tacute* diſſented.'

The reformation being advanced thus far, as to theſe general matters, a method was propoſed, how to manage particulars: to which purpoſe the queen ſets forth her injunctions, which were either drawn up, or retouch'd by *Cecil*, a man of ſingular craft and zeal. The commiſſioners appointed to put them in execution, were *Francis* earl of *Shrewsbury*, *Edmund* earl of *Derby*, *Thomas* earl of *Northampton*, *William* lord *Evers*, Sir *Henry Percy*, Sir *Thomas Garraway*, Sir *James Crofts*, Sir *Henry Gates*, *Edmund Sandys*, D. D. *Henry Hervey*, L L. D. *Richard Bowes*, *George Brown*, *Richard Kingſmale*, and *Chriſtopher Eſcot*, Eſqrs. '*(r)* Now among theſe there 'was never a clergyman but *Sandys*, unleſs '*Harvey* doctor of law was in orders, 'which is ſomewhat unlikely —— Theſe 'commiſſioners were not tied to the rules 'of eccleſiaſtical courts: their juriſdiction 'was unconfined, and paramount —— 'They had no authority, but what they 'receiv'd from the queen, who was with-'out doubt a lay perſon, and by conſe-'quence could make out no claim to any 'ſhare of the ſacerdotal character, nor 'produce any warrant from our Saviour 'for the exerciſe of the keys.' However the commiſſioners above mention'd took upon them the modelling of the reformation, as to all its branches; beginning with the biſhops and dignify'd clergy, who were depriv'd by their authority. Indeed the biſhops were permitted to be heard, as to what they could ſay in defence of the old religion: and a conference was held *March* 31. 1559. but then the method was

(o) Echard, p. 330.
(p) Collier, Eccl. Hiſt. vol. 2. B. 6. p. 425.
(q) Collier, Eccl. Hiſt. vol. 2. B. 6. p. 430. *D'Ewes*, Journal.
(r) Collier, Eccl. Hiſt. vol. 2. B. 6. p. 435.

judg'd to be unfair. Sir *Francis Bacon*, a lay-man, was to ſit in the chair as umpire. The articles to be debated were alſo choſen by him, *viz.* Prayer in an unknown tongue. The authority of a national church in ceremonies, and whether the maſs was a propitiatory ſacrifice. Two of theſe points were ſcarce a matter of conteſt, and the third not very proper to be heard before other things were firſt determin'd. *Watſon* biſhop of *Lincoln*, and *White* biſhop of *Wincheſter*, took the liberty to declare againſt the method of the conference: for which they were both fin'd and committed. '(s) They broke up, becauſe 'twas beneath 'their character to go through a diſputa-'tion of this kind, where *Bacon*, a layman, 'was to ſit as judge.'

ARTICLE II.

Catholick Biſhops deprived, &c.

THE Catholick biſhops having made a fruitleſs oppoſition in favour of their religion, were ſoon after put to the teſt of the new oath of ſupremacy (t). '(u) 'Twas refuſed by all the 'biſhops, excepting *Kitchin* of *Landaff*; 'whom *Cambden* calls the calamity of his 'ſee.' The commiſſioners proceeded to their deprivation; and they were accordingly diſplaced about *July* 1559. and by this means made obnoxious to the penalty of the law. For refuſing the oath the firſt time was deprivation. The ſecond time was a premunire, *viz.* forfeiture of goods and chattels, and impriſonment during the king's pleaſure. The third refuſal was high-treaſon. Their fate was various, accordingly as they met with friends at court. Some lived under ſtrict confinement; others were priſoners at large, and I find that three of them went abroad, *viz. Scot* of *Cheſter*; *Pates* of *Worceſter*; and *Godwell* of St. *Aſaph*. It was judged a neceſſary piece of policy, not to proceed againſt them to the utmoſt ſeverities of the act; which would have exaſperated a party, whom they endeavour'd to gain over to them by milder methods. It will not be improper in this place to inſert the names of the biſhops of both perſuaſions accordingly as they were placed and diſplaced.

	Deprived.	Succeeded by	Conſecrated	Confirm'd.
Canterbury	Vacant by Cardinal *Poole*'s death	*Matthew Parker*	*December* 17. 1559.	
London	*Edmund Bonner*	*Edmund Grindal*	*December* 21. 1559.	
Wincheſter	*John White*	*Robert Horn*	*February* 16. 1560.	
Ely	*Thomas Thirlby*	*Richard Cox*	*December* 21. 1559.	
Lincoln	*Thomas Watſon*	*Nich. Bullingham*	*January* 21. 1559.	
Covent. & Lich.	*Ralph Baynes*	*Tho. Bentham*	*March* 24. 1559.	
Salisbury	Vacant by Cardinal *Peyto*'s death	*John Jewel*	*January* 21. 1559.	
Bathe and *Wells*	*Gilbert Bourn*	*Gilbert Berkley*	*March* 24. 1559.	
Exeter	*James Turberville*	*William Alley*	*July* 14. 1560.	

(s) *Collier*, Eccl. Hiſt. vol 2. B. 6. p. 417.

(t) Only one biſhop conform'd himſelf to the queen's commands, and was continued in his place, *viz. Anthony Kitchin*, alias *Dunſtan* of *Landaff*. *Fuller*, Ch. Hiſt. B. 9. p. 59.

(u) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 431.

Norwich

Norwich	Vacant by *John Hopton*'s death	*John Parkhurſt*	*September* 1. 1560.	
Worceſter	*Richard Pates*	*Edwin Sandys*	*December* 21. 1559.	
Hereford	Vacant by *Robert Purfoy*'s death	*John Scory*	1559.	Confirm'd.
Chicheſter	Vacant by *Jo. Chriſtopherſon*'s death	*William Barlow*	1559.	Confirm'd.
Rocheſter	Vacant by *Maurice Griffyth*'s death	*Edmund Gueſt*	*March* 24. 1559.	
Oxford	Vacant by *Robert King*'s death	*Hugh Curwin*	1567.	Confirm'd.
Gloceſter	Vacant by *James Brook*'s death	*Rich. Cheney*	*April* 19. 1562.	
Peterborough	*David Poole*	*Rich. Scambler*	*February* 16. 1560.	
Briſtol	Vacant by *John Holyman*'s death	*Rich. Cheney*	*April* 19. 1562.	
St. *David's*	*Henry Morgan*	*Thomas Young*	*January* 21. 1559.	
Landaff	*Anth. Kitchin*	*Anth. Kitchin*	1559.	Confirm'd.
Bangor	Vacant by *Will. Glyn*'s death	*Rowland Merrick*	*December* 21. 1559.	
St. *Aſaphs*	*Tho. Godwell*	*Rich. Davies*	*May* 21. 1561.	
York	*Nich. Heath*	*Tho. Young*	*February* 25. 1561.	Confirm'd.
Durham	*Cuthbert Tunſtall*	*James Pilkington*	*March* 2. 1560.	
Carliſle	*Owen Oglethorp*	*John Beſt*	*March* 2. 1560.	
Cheſter	*Cuthbert Scot*	*Will. Downham*	*May* 4. 1561.	
Iſle of Man	*Henry Man*	*Tho. Stanley*	1559.	

To this liſt of the depriv'd biſhops I might join another of the inferior clergy, who willingly underwent the loſs of their dignities and revenues. The reader will meet with one at the end of this reign; whereby it will appear, in how different a manner the change was embraced in this reign, to what it was in the two former of *Henry* VIII. and *Edward* VI. It cannot be denied, but that there was a ſurpriſing complaiſance, and tameneſs among the eccleſiaſticks under thoſe two princes. The generality of them ſubmitted to the will of an arbitrary and tyrannical king: but as they were under a continual reſtraint, and the conveniences of life were an overballance to futurity; it was rather a corruption in morals, than an error in faith, that occaſion'd their defection. That this was their caſe, appears from ſeveral circumſtances, which attended the change, *viz.* The unwillingneſs they ſhew'd in complying; the ambiguous title of *head* of the church; the ſpeedy return of moſt of the biſhops in the ſucceeding reign of *Edward* VI. while the inferior clergy, for the moſt part, were vicars of *Brayles*, conforming more for bread, than out of principle. But what chiefly demonſtrated the diſpoſition of the nation, was the general profeſſion of the Catholick religion when queen *Mary* aſcended the throne. There was, indeed, an inconſiderable number of the reformers, who diſſented during her reign; and going abroad ſettled at *Straſbourg*, *Frankfort*, *Geneva*, *Zurich*, &c. But then, as to the number of thoſe, that oppoſed the reformation the firſt of queen *Eliſabeth*, according to the calculation of *Cambden* and *Heylin*, there were fourteen biſhops, twelve deans, twelve archdeacons, ſix abbots and abbeſſes, fifteen heads of houſes of the univerſities, fifty prebendaries, and eighty rectors; which, they ſay, was a very

a very ſmall number, when compared with the whole body of eccleſiaſticks. ‘(x) But ‘ then, we are to know withal, that many ‘ who were cordially affected to the inte- ‘ reſt of the church of *Rome*, diſpens'd ‘ with themſelves as to outward confor- ‘ mity. (y) And it was ſtrongly believed, ‘ that the greateſt part comply'd againſt ‘ their conſciences; and would have been ‘ ready for another turn, if the queen had ‘ died while that race of incumbents lived.’ It is not to be doubted, but that the reformation, ſet on foot by queen *Eliſabeth*, was contrary to the inclinations of all the governing part of the clergy; or at leaſt of a great majority; and that they proteſted againſt it. The biſhops were all depriv'd, and impriſon'd on that account. The convocation met, and ſubſcrib'd to a profeſſion of faith directly contrary to the reform'd doctrine. Great numbers of the moſt eminent clergymen went abroad; and there was ſcarce any univerſity either in *Flanders*, *France*, or *Italy*, but one, or more might be found in them, beſides others that were entertain'd as profeſſors of divinity in foreign monaſteries. A great many, indeed, ſtill remain'd in *England*, and conform'd for a-while, in hopes, that the queen would relent, and things come about again. But their hopes vaniſhing, they forſook their benefices, and follow'd their countrymen over ſeas. There was not a province through all *England*, where ſeveral of queen *Mary*'s clergy did not reſide, and were commonly call'd, the *old prieſts*. They ſerv'd as chaplains in private families. Their names and places of reſidence I have frequently met with in the manuſcripts I peruſed in compoſing this work. Again, ſeveral Catholick clergymen found ſuch friends, as to be permitted to enjoy *fine cures* without being diſturb'd by oaths and other injunctions. This non-compliance of ſo many of the clergy left the reformers unprovided with teachers, and perſons proper for that function: in ſo much that *Collier* ſays, ‘(z) That upon the ‘ Catholick clergy throwing up their pre- ‘ ferments, the neceſſity of the church re- ‘ quired the admitting of ſome mechanicks ‘ into orders.’ The ſtrength of the party, that oppoſed the reformation, appears ſtill more from the account which the Proteſtant writers give of the deſertion, that happened in our univerſities, and ſcarcity of perſons ſufficiently qualified to inſtruct the people. ‘(a) It muſt be known, ‘ (ſaith *Anthony Wood*) that in the begin- ‘ ning of the reign of queen *Eliſabeth*, ‘ the univerſity of *Oxford* was ſo empty ‘ after the Catholicks had left it upon the ‘ alteration of religion, that there was very ‘ ſeldom a ſermon preach'd in the univer- ‘ ſity church call'd St. *Mary*. (b) There ‘ was not one then [*an.* 1564] in that ſo- ‘ ciety [of *Merton* college] that could, or ‘ would preach any publick ſermon in the ‘ college turn; ſuch was the ſcarcity of ‘ theologiſts, not only in that houſe, but ‘ generally throughout the univerſity.’ (c) The ſame *Oxford* hiſtorian alſo gives us ſeveral particulars of this grand defection. He names twenty-three perſons of note ejected out of *New College* only; ſeven out of St. *John*'s college, and great numbers out of the colleges of St. *Mary Magdalen*, *Lincoln*, and *Trinity*; ſo that the univerſity ſeem'd to be entirely deſtroyed: that the perſons left were few, and ſo illiterate, that an order came out for every one to con over the bible, and leſſons, being unable to read them diſtinctly otherwiſe: that a like order came out for liberty to make uſe of the common-prayer in the *Latin* tongue, there being ſome danger of loſing that language in the univerſity: that *Thomas Sampſon* and Dr. *Humphrey* were the only two, that could preach with any reputation, unleſs we join to them *Richard Taverner* the high ſheriff, who, tho' a layman, was ſometimes permitted to preach in St. *Mary*'s church. Now theſe preachers being all Puritans, they fill'd the univerſity with *Calviniſtical* notions. This deſolate condition of *Oxford* is in like manner taken notice of by *Jewel*, *Parker*, and others. ‘(d) Our univerſities, ſaith *Jewel*, ‘ are in a moſt lamentable condition—— ‘ there are not above two in *Oxford* of our ‘ ſentiments.’ Archbiſhop *Parker* tells the queen, ‘(e) There were not two men able ‘ or willing to read the lady *Margaret*'s ‘ lecture; and tho' they had a great many ‘ preachers,

(x) *Heylin*, Hiſt. of the Reform. p. 287.
(y) *Echard*, p. 330.
(z) *Collier*, Eccleſ. Hiſt. vol. 2. B. 6. p. 465.
(a) *Anth. Wood*, Athen. Oxon. p. 161.
(b) Athen. Oxon. p. 429.
(c) Sodalitio Magdalenenſi tam anno iſto [1560.] quàm proximè ſequentibus exturbati ſunt bene multi — Collegio Lincolnienſi pulſi ſunt complures —— Collegio etiam ſacroſanctæ Trinitatis haud pauci. *Antiq. Oxon. L.* 14. 283, 285.
(d) *Jewel*, Letter to *Bullinger*, dated *May* 22. 1559. in Bibl. Tigurina, p. 134.
(e) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 527.

‘ preachers, yet he was afraid ſeveral of ‘ them were but ſlenderly furniſh'd for that ‘ employment.’ It appears from theſe accounts, that whatever theſe might be as to the number in the whole, moſt of the clergy of character, upon account either of morals or of learning, ſtood firm in the belief of the old religion.

But, to leave this point, as being ſufficiently atteſted; I will proceed, and let the reader know, in what manner the epiſcopal ſees were reform'd upon the ejection of the old incumbents. There is no need to obſerve, that liberty and gain were not the leaſt things, the reformers had in view. The latter appear'd viſibly upon the preſent occaſion. Thoſe, that have computed the time from the deprivation of the old biſhops, till the admiſſion of the new, have inform'd us, that the interval was a plentiful harveſt for plundering the church. For by this opportunity the queen, and her managers, kept the revenues in their hands, ſome a year, ſome a year and a half, and ſome almoſt two years. The pretence was, the queen had been empower'd by act of parliament to exchange ſeveral parſonages impropriate for manors belonging to the epiſcopal ſees; by which means ſhe drew great advantages from the equivalent, which was not ſo nicely proportion'd, but the church became a conſiderable loſer by the exchange: and the whole affair being chiefly by the management of lay-commiſſioners, they did not forget themſelves upon ſo favourable an occaſion. ‘*(f)* If this uſage ‘ had been practiſed upon the queen's ‘ wards as they fell; had there been a bill ‘ brought in to give the crown moſt of the ‘ manors of the temporal lords, when ‘ they happened to die, and leave their ‘ heir a minor: had ſuch a bill been ‘ brought in, we need not queſtion its being ‘ thrown out at the firſt reading. For why ‘ ſhould a minor be outed of his inheritance ‘ without any faults of his anceſtors, or ‘ his own? If, when he ſued out his ‘ livery, the beſt part of his eſtate had ‘ been detain'd; if he had been forc'd upon ‘ an equivalent exchange, and had nothing ‘ but a poor remainder of his birth-right ‘ left him; had this been the point, the ‘ queſtion is, whether he would not have ‘ thought the crown had over-rated the ‘ trouble of being a guardian, and taken ‘ too much for protection? To tell him ‘ his eſtate is legally convey'd away, and ‘ his right transfer'd by act of parliament, ‘ would ſcarcely make him eaſy. Such ‘ an anſwer gives little relief. It only ‘ clinches the misfortune, and leaves the ‘ man without remedy. And therefore, ‘ peradventure his thoughts might be ſo ‘ mutinous, as to fancy he had hard meaſures —— As to the parallel, I ſhall only ‘ obſerve that the patrimony of the church ‘ is ſettled upon ſucceſſion, and has the ‘ force of the ſtrongeſt entail. Not to ‘ mention that holy revenues were given to ‘ maintain the honour and intereſt of religion, and are veſted, as it were in the ‘ Divine Majeſty. To which may be added, ‘ that the queen had lately ſworn to ‘ maintain the rights of the church at her ‘ coronation. It may be obſerv'd farther; ‘ that one remarkable conſideration for ‘ granting the monaſteries to King *Henry* ‘ VIII. was not thought neceſſary for this ‘ bill. For the 31ſt of *Henry* VIII. *c.* 19. ‘ ſets forth in the preamble; that the religious houſes had been freely ſurrender'd ‘ into the king's hands without any manner ‘ of force, coaction, or compulſion. But ‘ here no ſuch voluntary ſurrender is al‘ ledged. On the contrary, the biſhops ‘ declared their diſlike of ſuch an exchange, ‘ remonſtrated loudly againſt the bill, and ‘ charged the alienation with no leſs than ‘ ſacrilege.’ This pillaging of biſhopricks was a finiſhing ſtroke. Upon which occaſion we may obſerve, how gradually the reformers proceeded in their attacks againſt the church of *Rome*, and in many reſpects againſt religion in general. *Henry* VIII. (who began the attack with reviving the old controverſy between *England* and *Rome*, concerning appeals in matters of diſcipline) lays claim to an independency even in matters of faith; and the ſee of *Rome* is depriv'd of all thoſe perquiſites and allowances, which were judged convenient towards ſupporting the dignity of him who was ſupreme paſtor of God's church, *viz.* Annates, peter-pence, and other benevolences, which the monarchs of *England* had ever beſtowed upon the holy ſee, for the purpoſe mention'd. Then, having baniſh'd the pope's authority, he falls upon his own clergy at home, and declares

(*f*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 423.

himſelf to be the fountain of all their power and juriſdiction, both temporal and ſpiritual; and that all their ſynodical ſanctions and decrees concerning errors, abuſes, *&c.* were void, and of no account without his concurrence and approbation. By this ſtep the church was ſwallowed up in the ſtate: and the whole affair of religion placed upon the ſame foot with trade and manufactures. Afterwards, by ſeizure of the abbey-lands, impropriated tythes, colleges, hoſpitals, chapels, *&c.* he drove his ſuppoſed enemies from their encampment, and deprived them of ſubſiſtence. *Edward* VI. ſtill made farther advances. Beſides compleating the work his father had left unfiniſhed, as to the ſeizure of colleges, hoſpitals, *&c.* he ſtrips all the cathedrals and parochial churches of their plate, and rich ornaments: orders a new liturgy, and new articles of religion to be drawn up, which was never heard of or practis'd in the nation: and, that the clergy might be render'd incapable of obſtructing the deſigns of the court, as his father had depriv'd the biſhops of their power, ſo he enſlaves their perſons; and obliges them to hold their ſees only *quam diu ſe bene geſſerint.* And now laſtly, queen *Eliſabeth* purſues this noble ſcheme of reforming, by depriving the biſhopricks of many of their faireſt manors, upon the pretence of allowing an equivalent out of impropriated tythes. A method both then, and ever ſince complain'd of by their own clergy. For beſides the ancient claim, the church had to tythes, '(g) The miſchief that has 'accrued to the church of *England* by 'appropriations, and the ſcandal (ſays 'Dr. *Nicholſon*) of our reformation in 'continuing the ſacrilege by our many im-'propriated tythes at this day, is well 'treated of by (h) *William Kennet*, and 'ſeveral other learned writers of the Pro-'teſtant party.' I cannot tell whether the ſupreme governing party, from 1641, to 1660, may be honoured with the title of Reformers. If ſo; they finiſh'd *Henry* VIII's project very compleatly, by ſeizing the lands belonging to biſhops, deans, chapters, *&c.* and might have clinch'd the whole affair of reforming, if, in imitation of their brethren in *Holland*, and other places, they had ſtripp'd the parochial clergy of all their tythes, and only allowed them a ſubſiſtence by way of contribution. This would have been an effectual way of taming the eccleſiaſtical body, made them wholly dependent, and ſuſceptible of any impreſſion. It would then be in their choice, either to ſtarve, or to embrace any creed, the civil power would be pleas'd to impoſe upon them. I may perhaps miſtake the intention of the lay-reformers; but I am confident, I have not miſreported matter of fact. I have only epitomiz'd the account given by their own authors; and leave the reader to judge, whether the comment be ſuitable to their intentions.

The queen having carried things on thus far, the Catholicks began to think their cauſe was irretrievable. However ſome endeavours were made by the ſee of *Rome*, to be more ſatisfied of the truth of thoſe reports, which were daily brought from *England*. At leaſt his holineſs, as the common father of the church, thought it his duty to give her majeſty a proper admonition. He, who then ſat in St. *Peter*'s chair, was *Pius* IV. a prelate of great worth, and one who was naturally diſpos'd to oblige her majeſty, as well as the whole *Engliſh* nation. Wherefore about *May* 1560, he ſent his nuncio as far as *Flanders*, with orders to paſs over into *England*, and exhort the queen, to return back into the boſom of the Catholick church. And, the more to engage her, the perſon ſent was *Vincentius Perpalia*, one ſhe had formerly been acquainted with in *England* in her ſiſter's reign. This deſign being imparted to the queen and counſel, they enter'd into a conſultation about it; whether it would be proper to admit of the viſit: and the negative being reſolv'd upon, the nuncio proceeded no farther than *Calais*. In the year 1561. '(i) the ſaid pope *Pius* IV. 'renew'd his attempt to gain the queen, 'gave her an invitation, with other Pro-'teſtant princes, to the council of *Trent*, 'and diſpatch'd abbot *Martinengo* towards '*England* with letters of a very ſmooth 'content. Amongſt other things he ac-'quainted her, that if ſhe would pleaſe to 'ſend either biſhops or ambaſſadors to the 'council, he did not queſtion giving them

(g) *Will. Nicholſon* biſhop of *Carliſle*, Eng. Hiſt. Lib. p. 169.

(h) *William Kennet*, Parochial Antiq. p. 433. Sir *Henry Spelman* in his three treatiſes, De non temerandis Eccleſiis. *Lond.* 8vo. Larger work of Tythes. *Lond.* 4to. 1646. Hiſtory and Fate of Sacrilege. *Lond.* 8vo. 1698.

(i) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 474.

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'ſuch ſatisfaction, as might open the way 'to a farther accommodation.' But this meſſenger alſo was refuſed entrance. *Heylin* and *Burnet* are poſitive (but without mentioning the channel of their intelligence) that *Perpalia* had in commiſſion to aſſure the queen, that his holineſs would confirm the common-prayer book; allow of communion in both kinds; and declare her legitimacy, in caſe ſhe would relax as to other pretenſions. But *Cambden*, better inform'd, tells us, this was only a report ſpread among the people. All hopes therefore of an accommodation being precluded, ſeveral of the reformers, in imitation of their predeceſſors in *Edward* VI's reign, began to demonſtrate their zeal againſt the poor remains of the old religion in a very irreligious and unhuman manner. '*(k)* They 'defaced all ſuch images of Chriſt, and his 'apoſtles, and paintings, which repreſented 'any hiſtory of the holy bible, as they 'found in any windows of their churches 'or chapels. They proceeded alſo to the 'breaking down of all coats of arms, to 'the tearing off of all the braſſes on the 'tombs and monuments of the dead, in 'which the figures of themſelves, their 'wives, and children, their anceſtors, and 'their arms had been reſerv'd to poſterity. 'And being given to underſtand, that bells 'had been baptized in times of Popery, 'and even the churches themſelves had 'been abuſed to ſuperſtition and idolatry, 'their zeal tranſported them in fine to ſell 'the bells, to turn the ſteeples into dove-'cotes, and to rob the churches of thoſe 'ſheets of lead, with which they were 'covered.' 'Tis true a proclamation ſoon after came out, to put a ſtop to theſe mobbiſh doings; neither is it like good reaſoning, to charge any church, or government with ſuch kind of proceedings. But when perſons of the firſt figure and character mingle themſelves with the croud; when biſhops, deans, *&c.* are found to be deeply concern'd; the reformation wants an eloquent apologiſt, to wipe off the aſperſion, and reconcile ſuch inſtances of zeal with the ſpirit of religion. Beſides, I don't find, but that the queen was of a different opinion from her biſhops and clergy, as well in theſe pillagings, as in other points relating to doctrine and diſcipline: whereof I might produce ſeveral inſtances. Particularly in her private chapel. '*(l)* The altar was furniſhed with 'rich plate, two fair gilt candleſticks with 'tapers in them, and a maſſy crucifix of 'ſilver in the midſt thereof: which laſt 'remained there for ſome years, till it was 'broken in pieces by *Pack* the fool (no 'wiſer man daring to undertake ſuch a 'deſperate ſervice) at the ſollicitation of 'Sir *Francis Knolls*, the queen's near kinſ-'man by the *Cary's*. *(m)* Again, when 'one of her chaplains [*Alex. Nowel* dean 'of *Paul's*] had ſpoke leſs reverently in a 'ſermon before her of the ſign of the 'croſs, ſhe call'd aloud to him from her 'cloſet window, commanding him to retire 'from his ungodly digreſſion, and return 'to his text.' Upon ſeveral other occaſions '(*n*) ſhe ſhewed ſhe had honourable ſenti-'ments of the uſe of the croſs, of the 'bleſſed virgin, and other ſaints, and never 'mentioned them without regard, and 'reverence.' In fine, ſhe was ſo fix'd in this practice, '*(o)* That all *Parker's* learn-'ing and zeal could not perſuade her to 'part with the crucifix, and lighted tapers 'in her own cloſet. She thought, 'tis 'likely, that the arguing againſt the uſe, 'from the abuſe, was ſhort of an exact 'reaſoning.' But then, as to another point of diſcipline, which regarded her clergy, '*(p)* She had no opinion either of their 'method, or conduct.' She did not well approve of married biſhops; and was far from being pleas'd with the behaviour of her new clergy: which ſhe ſignified, when in the year 1561, ſhe went a progreſs into *Eſſex* and *Suffolk*. '*(q)* It ſeems the figure 'and behaviour of the clergy did not 'pleaſe her: ſhe did not find them every 'where ſo conformable in their habit, ſo 'perfect in their office, nor ſo diſcreet in 'their management, as ſhe expected. She 'was particularly diſconcerted at ſeeing 'their wives in cathedrals, and colleges. 'She iſſued out an order therefore [*Au-'guſt* 9.] to forbid all heads, and members 'of any college, or cathedral church within 'the realm, having their wives, or any 'other woman within the precinct of ſuch 'places. The penalty was forfeiting all

(*k*) *Heylin*, Hiſt. of the Reform. p. 306.
(*l*) *Heylin*, Hiſt. of the Reform. p. 296,
(*m*) *Ibid.*
(*n*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 412.
(*o*) *Ibid.* p. 435.
(*p*) *Cambd.* Ann. of Q. *Eliſ.* p. 228.
(*q*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 472.

'eccleſiaſtical

'eccleſiaſtical promotion belonging to any 'cathedral, or collegiate church within the 'realm. Secretary *Cecil* ſent this unaccept-'able order to archbiſhop *Parker*. And to 'explain himſelf the better to *Parker*'s 'ſatisfaction, he told him in a letter, that the 'queen ſtood ſtrongly diſaffected to matri-'mony in the clergy: that had it not been 'for ſomething of carriage and dexterity 'in himſelf, ſhe had abſolutely forbidden 'churchmen that ſtate: that he was glad 'to compound with her majeſty, and pro-'poſe this expedient, to prevent her going 'farther.' *Parker*, as it appears by his anſwer to *Cecil*, was not able to diſgeſt this regulation. (*r*) It ſurpriſed him ſo 'much, that 'tis plain, the archbiſhop was 'apprehenſive, the queen had ſome inten-'tions of returning Popery upon them.' He particularly took notice to *Cecil*, that he underſtood, ſhe had threaten'd the clergy with other injunctions, no leſs detrimental to the cauſe of the reformation; but ſhe would find a ſtrong party, that would oppoſe her. As for his own particular, he ſaid, he had created himſelf enemies on all ſides; he was at a ſtand, how to proceed, and wiſh'd himſelf out of the world.

The reformation being advanced thus far, the managers were ſtill at a loſs upon two accounts. The acts already paſſed had ſufficiently incapacitated thoſe of the old religion: but ſtill a remedy was wanting to unite the reformers amongſt themſelves, and to protect this new church againſt the clamours of a turbulent party, who puſh'd at a farther reformation. The bible alone did not anſwer their ends in procuring an unity; ſince every man was at liberty, to give it a turn in favour of his own humour and whimſies, and ſeveral divines of figure, who had been documented at *Geneva* in *Edward* VI's reign, daily exhibited complaints againſt their ceremonies, and church-œconomy. To guard themſelves againſt inconveniences, it was thought proper, to have certain articles drawn up, to be a ſtandard of doctrine; and that all perſons, who enjoyed eccleſiaſtical preferments, ſhould be obliged to ſubſcribe, and aſſent to them. Several injunctions were likewiſe publiſh'd relating to ceremonies and outward practices. To this purpoſe a convocation met at St. *Paul*'s *London*, *January* 13. 1563. when the famous thirty-nine articles were propoſed and approved of. '(*s*) They were publiſhed (ſays *Heylin*) 'that the reformers might have a conſtant 'rule among themſelves, by which all 'private perſons were to frame their judg-'ment.' This convocation alſo took into conſideration the preſent diſcipline of their church: wherein they not only met with oppoſition from ſome of the members; but were alarm'd with a petition from the abovemention'd Puritanical party. The petition was handed by no leſs a man than Dr. *Noel*, dean of St. *Paul*'s and prolocutor, who alſo voted to have the contents comply'd with. Theſe gentlemen, it ſeems, deſired to be heard for a farther reformation: and particularly inſiſted, that ſeveral practices and ceremonies might be aboliſh'd, which darkened the light of the goſpel: namely baptiſm by women: the croſs in baptiſm: feſtivals in honour of ſaints: copes, ſurplices, gowns, caps, *&c.* The perſons who ſtood up for theſe amendments, were chiefly *Parkhurſt* biſhop of *Norwich*; *Pilkington* biſhop of *Durham*, *Sampſon* dean of *Chriſt-church*, *Noel* dean of St. *Paul*'s, *Whittingham* dean of *Durham*, *Humphreys* preſident of *Magdalen* college, and *John Fox*, with a great many more of the inferior clergy. They were ſupported by the queen's great favourite, the earl of *Leiceſter*; who was always ready to ward off the blow, when they were threatened with the late *Injunctions* and act of *Uniformity*. So powerful a friend, and their number and character not being contemptible, by degrees encouraged them ſo far, as not only to neglect, but to deſpiſe, and utterly lay aſide ſeveral practices enjoin'd by the royal order. This happened in moſt of thoſe pariſhes where the *Puritans* were paſtors; whereof there was no ſmall number. In particular, they took down the altar ſteps; removed the communion table to the middle of the chancel: omitted the practice of godfathers, and uſe of the croſs in baptiſm: and had no regard to the faſt of *Lent*, or feaſts in honour of the ſaints. The queen in the mean time, tho' ſhe was diſpleas'd with their proceedings, yet was cautious in the execution of her injunctions: and the party offending was too formidable to be ſummon'd to a general compliance. She contented herſelf with having her

(*r*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 472.

(*s*) *Heylin*, Hiſt. of the Reform.

injunctions

injunctions executed, now and then, in certain places; eſpecially where the biſhop of the dioceſe happened to be zealous for promoting the eſtabliſh'd diſcipline. The firſt remarkable attempt that was made, was upon the clergy of the dioceſe of *London*, about the year 1565; when being ſummon'd to ſubmit to the royal injunctions and act of uniformity, nine or ten of them refuſed to appear; ſixty-one promis'd to conform; and thirty-ſeven peremptorily refuſed to ſubmit. Afterwards the reformers broke into parties; and by degrees into ſeparate congregations; which the wiſdom of the nation could never yet put a ſtop to. So hard a matter it is, to unite thoſe, that are ſeparated from the center of eccleſiaſtical union. The methods, queen *Eliſabeth* made uſe of afterwards, to ſecure the reformation in general, were altogether politick; and very often ſtood in need of an able apologiſt. The ſtory of her life gives an account, that ſhe was provided with a ſet of miniſters, whoſe families being rais'd, and enrich'd by the plunder of church lands, they had an immediate intereſt in ſupporting her, to carry on the quarrel with the ſee of *Rome:* that theſe miniſters, being as remarkable for their want of religion, as they were famed for politicks, ſtuck at nothing to carry their point; and not only risk'd their own private reputation, but frequently expoſed the nation's, and their miſtreſs's honour, to become maſters of their project. They put her upon fomenting diſſenſions, and civil wars in *Scotland*, *France*, and the Low-Countries; that Catholick powers, having their hands full at home, might not turn their thoughts towards ſupporting the intereſt of the old religion in *England*. Upon the ſame view ſhe amuſed ſeveral Catholick princes with treaties of marriage, who were willing to overlook the common cauſe of religion upon the proſpect of ſo advantagious an alliance. From hence ſhe proceeded to ſecure the reformation by the ſtrong barrier of penal and ſanguinary laws: making it capital, to be ordain'd, and to exerciſe ſpiritual functions after the ancient manner; as alſo to be concern'd in reconciling, or to be reconciled to the faith of our anceſtors. Several plots and contrivances were made uſe of, to draw ſome deſperate perſons into a ſnare. Theſe plots were fomented by emiſſaries of the miniſtry, who pretended to be of the party; and being pardoned for making a diſcovery, the other poor wretches were ſacrificed: and, what was chiefly intended by ſuch practices, the whole body of Catholicks became odious. It was a plauſible pretence to draw money from them, and keep alive the averſion, the common people had conceiv'd againſt the ſee of *Rome*. Laſtly, to provide for the future ſtate of the reformation, they laid the axe to the root: and, to the ſcandal and aſtoniſhment of all the nations in *Europe*, contriv'd to have *Mary* queen of *Scots* brought to the block; who being a zealous Catholick, and next heir to the crown, her life was judged to be inconſiſtent with the well-being of the reformation.

ARTICLE III.

Colleges founded abroad.

IT has formerly been obſerv'd, that during the reign of queen *Mary*, care was taken, to collect together ſome of both ſexes, who had made religious vows, and ſurvived the diſaſters of the two foregoing reigns. Particularly the *Benedictins*, *Carthuſians*, *Brigettins*, and *Franciſcans* had form'd themſelves into ſmall communities, and taken up their reſidence at *Weſtminſter*, *Sheen*, *Sion-houſe*, *Greenwich*, &c. but now, upon queen *Eliſabeth*'s reſtoring the reformation, they were obliged to break up, quit their habitations, and ſubmit to the ſame fate with the biſhops and clergy, who refuſed to comply with the court meaſures. Some of them were cantoned abroad in convents belonging to their order; others found means to ſubſiſt together in community. In the firſt place the *Carthuſians* retired to *Bruges* in *Flanders*, under the conduct of their prior *Maurice Chauncey*. They remain'd there till 1578, when they were expell'd by the mutinous inhabitants; there being at that time an univerſal diſturbance, occaſion'd, and carried on, by the reforming party; who privately lay lurking in every

every town for that purpoſe. Afterwards they ſettled for a while at *Lovain*; till all things being at quiet in *Bruges*, they were invited to return thither. Mean time a more convenient houſe being purchaſed, and prepared for them at *Newport*, they diſpoſed of what they had in *Bruges*, and ſettled in *Newport*; where they ſtill remain. They are ſupported by an annual rent, charged upon certain lands by the kings of *Spain*, who took care to make it perpetual: tho' the often ſhifting of maſters occaſions ſome trouble in the collection of their rents. The *Brigettin* nuns having obtain'd a ſafe conduct from the queen by the means of the duke of *Feria*, the *Spaniſh* ambaſſador, twenty nuns with their abbeſs *Catharine Palmer* tranſplanted themſelves into *Zealand*; where they remain'd a while with their confeſſor father *Hugh Hubert*. But finding the ſituation to be very unwholeſome, and expoſed to pirates, they removed to a place of better conveniences near *Antwerp*, wherein they were aſſiſted by Dr. *Sanders*. They reſided there in 1571, and ſome time after. Their next removal was into *Normandy*; where they remain'd only, as it were, in their paſſage towards *Liſboe*: where they met with great civilities through the duke of *Feria*'s intereſt. This religious family ſtill flouriſhes in the aforeſaid city. Theſe are the only two religious orders, that have continued their ſucceſſion; others were incorporated into reſpective foreign communities, where they waited the time of divine providence to form themſelves into ſeparate and independent bodies.

Mean time the Catholick clergy, that liv'd in exile, were contriving, how to perpetuate their ſucceſſion, and ſupply their country with paſtors, as the old *Marian* prieſts dropp'd off. He that laid the firſt ſcheme that way, was *William Allen* a divine of *Oxford*, and a dignitary in queen *Mary*'s reign; who in the year 1568 perſwaded ſeveral learned men, educated in *Oxford* and *Cambridge*, to unite themſelves in one body for the purpoſe aforeſaid. They pitch'd upon the univerſity of *Doway* for their place of reſidence, where *Morgan Philips* (formerly tutor to Mr. *Allen*, and provoſt of *Oriel* college) laid down the firſt ſum of money towards purchaſing a houſe; which, with an additional ſupply from the three neighbouring abbots of *Arras*, (*t*) *Anchienne*, and *Marchienne*, put them in a preſent way of ſubſiſting. The ſix firſt perſons, who put themſelves under Mr. *Allen*'s conduct, were *Richard Briſtow*, *Edward Riſdon*, *John Marſhal*, *John White*, *Jeremy Collier*, and *Philip Raycoſhan*; the two laſt being *Flemiſh* divines, who were willing to employ their labour and intereſt in the undertaking. Theſe were ſoon after followed by thoſe eminent men, *Stapleton*, *Webb*, *Baily* and others, who being interrupted in their ſtudies at home, came to compleat their academical degrees in the univerſity of *Doway*. The college increaſed daily: ſo that in a few years the number of ſtudents and ſojourners amounted to 150 perſons (whereof eight or nine were eminent doctors of Divinity) and a maintenance by contributions being very precarious, and tedious to the preſident Dr. *Allen*, he was adviſed to make his application to the biſhop of *Rome* for a farther ſupply. His undertaking had been already applauded by the holy ſee, and pope *Pius* V, by a kind letter to Dr. *Allen*, had encouraged him to go on; wherefore, upon the general hopes of ſucceſs, he undertook a journey towards *Italy*, well recommended by a common letter from the univerſity of *Doway*, and the joint concurrence of the neighbouring abbots. This journey was perform'd *an.* 1575, the third year of *Gregory* XIII's pontificate. His holineſs being made acquainted with the ſtate of the college; and foreſeeing, how ſtrong a ſupport it was likely to prove to the Catholick cauſe, gave orders, that an allowance of 100 *Roman* crowns ſhould be paid monthly, for their ſubſiſtence, out of the treaſury of the holy ſee; this was afterwards augmented to an annual penſion of 2000 crowns, which is continued to this day, and is the only certain revenue, whereby the college ſubſiſts, excepting a few ſmall rents raiſed by good management, and ſome private benefactions ſcarce to be mentioned as a part; they being very inconſiderable, and ſubject to ſo many caſualties.

Before theſe matters were well compleated, all the *Engliſh* in *Doway* were

(*t*) *Anchin.*

ſummon'd

ſummon'd to appear before the governor, and not long after an order came out for them to leave the town, as well the families that reſided there, as thoſe that belonged to the college. The magiſtrates were forced to this expedient, through the inſolence of a mobbiſh party who now domineered, and acted almoſt at pleaſure, in moſt of the towns in the *Netherlands*. Wherefore in the year 1578 Dr. *Allen*, with moſt of the profeſſors and ſtudents, removed themſelves and their effects to *Rheims*, an univerſity in the *French* dominions, whither they had been invited by the duke of *Guiſe*; who promiſed them protection, and all other conveniences to carry on their deſign. However they ſtill kept poſſeſſion of their houſe in *Doway*, under the care of a few perſons, they were permitted to leave behind them for that purpoſe. Before the college was well ſettled at *Rheims*, the governor and magiſtrates of *Doway* ſent Dr. *Allen* a kind invitation to return, for that now the ſtorm was blown over, and all things at quiet. But it was not thought convenient to comply with this invitation at that preſent. The college remain'd at *Rheims* about 15 years, when it returned again to *Doway*, *an.* 1593. The univerſity of *Rheims* was extremely well pleaſed with the addition of ſo many learned men, who met with all encouragement proper for their circumſtances. Queen *Eliſabeth* uſed her beſt endeavours at the *French* court, to have them removed, as ſhe had made the ſame intereſt with the *Spaniſh* court, while they were at *Doway*, but it had no effect. On the contrary the college increaſed daily, both in reputation and number; there being ſometimes two hundred perſons entertain'd either within the houſe, or in lodgings depending upon it. Yet this increaſe was attended with great inconveniences, eſpecially as to ſubſiſting; the penſion from *Rome* not anſwering their expences. However they rubb'd on for a while by the generoſity of the houſe of *Guiſe*, and through the interceſſion of *Mary* queen of *Scotland*; who, tho' detained in priſon, was not unmindful of the general cauſe of religion. Soon after a method was thought on to eaſe the houſe of their charge after another manner; which was to erect a college at *Rome* to the ſame end and purpoſe; and ſupply it with ſcholars from this at *Rheims*. There was in *Rome* a ſmall community call'd the *Engliſh* hoſpital, which had been built, and endowed by the kings of our nation, in the time of the *Saxon* heptarchy, chiefly for the entertainment of pilgrims, and travellers, who conſtantly viſited that city out of devotion. It continued under this regulation, till the reign of king *Henry* VIII. that the rupture happened between *England* and the ſee of *Rome*; when ſeveral perſons both laymen and eccleſiaſticks, who fled out of *England*, were entertain'd there as to lodging, diet, and other conveniences. In the beginning of queen *Eliſabeth*'s reign Sir *Edward Kerne*, formerly agent at *Rome* for king *Henry* VIII. in the cauſe of the divorce, was made maſter, or *cuſtos* of the hoſpital; and about the time, that Dr. *Allen* removed his college from *Doway* to *Rheims*, it was in the poſſeſſion of Dr. *Thomas Godwell*, biſhop of St. *Aſaphs*; who with about eight or nine of queen *Mary*'s prieſts, and two or three lay perſons, made up that community. About the ſame time pope *Gregory* XIII. at the inſtigation of Dr. *Allen*, but chiefly of Dr. *Lewis*, archdeacon of *Cambray*, thought proper to make ſome alteration, as to the uſe of this houſe; which was to make it a college for the education of *Engliſh* clergymen. And accordingly, afterwards *viz.* 9 *Calend. Maij* 1578, it obtained an eſtabliſhment by an expreſs bull of pope *Gregory* XIII. his holineſs adding very plentifully to the old rents, ſo that by computation the whole yearly revenue amounted to 1500 *l.* ſterling; a ſufficient fund, as 'twas thought, for the maintaining of ſixty perſons. Dr. *Lewis*, who had the chief management of this new eſtabliſhment, procured conſiderable benefactions towards furniture and other conveniences, and contributed very largely out of his own ſubſtance. *Gregory* XIII, looking upon him to be the chief promoter of this work, gave him the liberty to make choice of a preſident; and Dr. *Maurice Clenock*, formerly biſhop elect in queen *Mary*'s reign, was the perſon pitch'd upon; who kept the place ſcarce a year, when the government of the college was taken both from him, and from the clergy, and committed to the *Jeſuits*, who have ever ſince had the adminiſtration of the temporals, and the tutoring of the young clergymen. The college was furniſhed with ſcholars at firſt from *Rheims*, during the life of Dr. *Allen*, and his ſucceſſor Dr. *Barret*;

Dr. *Barret:* but afterwards a grammar ſchool being founded by the *Jeſuits* at St. *Omers*, it was chiefly ſupply'd from that nurſery; whence they cull out ſuch youths, as they think proper, for that education.

About this time, or ſoon after, other projects were ſet on foot for erecting colleges at *Valladolid*, *Sevil*, and St. *Omers*. They owe their riſe to the zeal and induſtry of *Robert Parſons* a *Jeſuit*, who had ſuch intereſt at the court of *Spain*, as to procure reſpective penſions for their ſubſiſtence. They were all deſigned for the education of young clergymen, the *Engliſh* Jeſuits, as yet, not being form'd into a diſtinct body, or provincial community; nor having any college for their education, only thoſe, where they were inſpectors over the clergy; and from thence they were commonly ſupplied with novices. The college at *Valladolid* was compleated in *May* 1589, when *Thomas Stillington* D. D. was ſent thither from *Rheims*, with ſeveral ſcholars viz. *Henry Floyd* deacon, *John Blaxſton*, and *John Boſwell*, divines. *John Fiſher*, and *Thomas Lovelace*. In 1590 *September* 17, ten more ſtudents ſet out from *Rheims* towards *Valladolid*, *viz.* four deacons, *Thomas Green*, *Edmund Gervaiſe*, *Thomas Pierpoint*, and *Walter Owen*; alſo ſix ſtudents in philoſophy, *viz. John Worthington*, *Robert Drury*, *John Thomſon*, *Matthew Bedingfield*, *Francis Kemp*, and *John Bennet*; again *September* 29, the year above mentioned, ten more began their journey to the ſaid place, *viz. William Johnſon*, and *George Hotherſal*, divines, *Roger Pilcock*, and *Thomas Lowden*, *Hugh Hodgeſon*, *John Parſons*, *Griffyth Thomas*, *Richard Garth*, *John Scot*, and *Nicholas Aſhton*. The yearly revenues of this college, as I find it upon record in 1605, amounted to 4000 crowns, well and conſtantly paid by the king of *Spain*. There were alſo two ſmall communities of clergy eſtabliſhed at *Sevil*, and *Madrid:* but their revenues being very precarious, they have never made any extraordinary appearance. As for the college at St. *Omers*, which was eſtabliſhed in 1594, it has always been in great repute, and much eſteemed for well grounding their ſtudents in claſſick learning; whereby they were fitted for higher ſtudies in the other colleges; whither, in the beginning, commonly fifteen or ſixteen were ſent yearly.

The firſt monaſtery of *Engliſh* nuns was erected at *Bruſſels* in the year 1598, by the zeal and induſtry of Mrs. *Jane Berkley*, and lady *Mary Piercy*. The firſt was daughter of Sir *John Berkley* of *Beverſton* in *Glouceſterſhire*, the ſecond was daughter to the earl of *Northumberland*. Mrs. *Berkley* had been a profeſſed nun of the *Benedictine* order in the city of *Rheims*, and was permitted to leave her monaſtery upon the invitation of lady *Mary Piercy*, who jointly with ſeveral other young ladies were to found a monaſtery in *Bruſſels*. Their undertaking was compleated in a very little time, and Mrs. *Berkley* was conſecrated the firſt abbeſs *November* 4, 1599, by *Matthias Hoven* archbiſhop of *Mecklin*, and immediately after ſeveral young ladies were clothed with the habit of the order, *viz.* lady *Mary Piercy* the firſt propoſer of the eſtabliſhment; *Dorothy* and *Gertrude Arundel* daughters of Sir *John Arundel* of *Lanhern* in *Cornwal*; *Anne Cansfield* daughter of *Thomas Cansfield*, Eſq; of *Roberts-Hall* in *Lancaſhire*; *Frances Gavin* daughter of *Thomas Gavin*, Eſq; of *Norrington* in *Wiltſhire*; *Eliſabeth Southcote* daughter of *John Southcote* of *Eſſex*, Eſq; *Winifrid Thomſon* daughter of *John Thomſon* of *Broadwell* in *Oxfordſhire*, Eſq; *Margaret Smith*, *Eliſabeth Tichburn*, &c. who were all profeſſed on the ſame day in the year 1600, with great ceremony, in the preſence of duke *Albertus*, and the princeſs *Iſabella* governours of the Low Countries. Their rules were drawn up according to the model of the *Benedictine* order by an aſſembly of biſhops, abbots and divines, and approved of at *Rome* in the year 1612.

ARTICLE

ARTICLE IV.

Catholicks charged with Plotting.

AS it is the nature of all plots, when well contrived, to be dark, and intricate; ſo 'tis neceſſary for the generality of readers, to be provided with a key, to unlock ſome ſecrets; the want whereof would make them incapable of paſſing a true judgment either of cauſes, or perſons. And firſt as to plots in general: ſome have been pleaſed to obſerve, that plots, whether real, or fictitious, are not detrimental to government; but, on the contrary, very uſeful for many of thoſe purpoſes, perſons are bent upon, who ſeek after a good eſtabliſhment in this life. Seditious practices, ſay they, like cracks in an edifice, have no good aſpect; yet they commonly diſcover the root of the evil, and put the miniſtry in the way of ſecuring the government by proper remedies. This is the natural conſequence of a real plot. And even when it is all fiction, and contrivance, it is attended with ſeveral politick advantages. 'Tis a means of making ſome ſort of perſons become odious to the generality of the nation: it gives a handle for raiſing taxes upon a whole nation; but eſpecially upon malecontents and delinquents. 'Tis a plentiful harveſt for politicians and avaricious perſons, who raiſe their fortune upon the ruins of thoſe, that are under oppreſſion, and frown'd upon by the court. Such ſort of ſham-plots are no new things. They have been ſet a-foot in all reigns: nor can it be denied to have been the caſe of Catholicks in almoſt every reign, ſince the beginning of the reformation. Whenever their adverſaries were apprehenſive of their flouriſhing, there was commonly ſome contrivance to blacken them, and weaken their intereſt. For inſtances of this kind, the hiſtory of our nation affords ſeveral very remarkable ones, which I will give an account of in their proper places. Indeed the miniſtry never were at a loſs for grounds to build a plot upon; and there wanted nothing, but proper witneſſes, to apply generals to particulars. The religion they profeſs'd was directly contrary to the laws and ſtatutes of the nation. Their foreign education laid them under a ſuſpicion of being in the intereſt of thoſe princes, who afforded them conveniences. The biſhop of *Rome*'s claiming a power to diſpenſe with ſubjects in their civil allegiance, and putting it in execution in the caſe of queen *Eliſabeth*; theſe, and ſuch like topicks, were in the nature of a common-place book, which furniſh'd general heads for a plot, as often as there was a politick neceſſity to draw a particular plan. 'Tis not my deſign to make many reflexions upon this method of making plots; which I have occaſionally done, as facts offered themſelves, in the courſe of this hiſtory. I ſhall only obſerve in general; that it is wide of good reaſoning, to place articles of religion and acts of parliament upon the ſame foot; and ſo to mingle cauſes, as not to diſtinguiſh between a rebel, and a martyr. Were the primitive martyrs all guilty of rebellion, for adhering to the goſpel, which was made treaſon, and capital by the laws of the empire? Were the reformers, that ſuffer'd in queen *Mary*'s reign, all rebels? Did they not all die for diſobeying the laws of the nation, then in force againſt them? Foreign education is no leſs an inconvenience to Catholicks than an eye-ſore, and ground of ſuſpicion to reformers. But who, and what was it that put them upon the expedient? Did not the reformers exclude them from their ſchools, and univerſities? And was it not conſcience alone that obliged them to embrace that method? Why ſhould a foreign education be more ſuſpected now, than it was in former ages? When *Engliſhmen* reſided in moſt of the univerſities abroad, and were often ſent thither, at the expence of the crown, that by learning the languages, laws, and cuſtoms of other nations, they might be uſeful to their country: and accordingly at their return they were uſually employed in places of the greateſt truſt. This cuſtom of a foreign education was continued till *Henry* VIII's ſchiſmatical defection: but whether, to the advantage of our ſtateſmen, or not, appears from the skill they have in foreign affairs, and the figure our plenipotentiaries make in conferences a-

broad, when national intereſts are upon the carper. As to the biſhop of *Rome*'s behaviour in regard of princes, where titles and temporals are in debate; and eſpecially in regard of queen *Eliſabeth*; no Catholick prince, in theſe days, lives in any apprehenſion of being diſturb'd from that quarter; nor are they jealous of their ſubjects allegiance upon account of the ſpiritual ſupremacy claim'd by him. The caſe between the pope and queen *Eliſabeth* ought not to make *Engliſh* Catholicks ſuſpected, as to their allegiance. They unanimouſly acknowledged her title. They never were preſs'd with, nor accepted of the pope's bull, that pretended to diſpenſe with them from their allegiance. They were entertain'd by her in the army; and now and then in the cabinet, till ſuch times, as the miſbehaviour of ſome particular perſons drew a perſecution upon the whole body, and occaſioned thoſe penal and ſanguinary laws, to which their ſubſtance and lives have ever ſince been expos'd. From that time, by a ſtrange ſort of logick, a Catholick and a rebel have paſſed current for the the ſame thing: and ſo they are commonly miſrepreſented both in private converſation, in the pulpit, and at the bar. That this is the true ſtate of the caſe, will appear from the account I ſhall give of thoſe attempts, they are charged with.

To begin with that diſturbance in the north, occaſioned by *Thomas Piercy*, earl of *Northumberland*: our hiſtorians give an account, that this nobleman, being diſobliged by the miniſtry, upon account of ſome copper-mines, which they had ſeiz'd for the queen, in his wrong; was very uneaſy, till one way or other he had endeavour'd to make himſelf ſatisfaction. Now the method, he engaged in, was this, as it is related by *John Stow*, who had it from the mouth of Sir *George Bowes*, the perſon chiefly employ'd, to put a ſtop to the earl's attempts. About the beginning of the year 1569, one *Thomas Markenfield*, a gentleman of note, and who had lived ſome time abroad, found, by converſing with the two earls of *Northumberland* and *Weſtmorland*, that they were under a great diſcontent upon ſeveral occaſions; but chiefly, to ſee the religion of their anceſtors entirely aboliſh'd: which, together with other provocations, made them eaſily give into the project he had formed for raiſing a rebellion. Several gentlemen of thoſe parts, very conſiderable both for their ſubſtance and intereſt, were drawn into the ſame deſign: the chief whereof were *Francis Norton*, *Robert Tempeſt*, *John Swinburn*, *Chriſtopher Nevil*, *Cuthbert Nevil*, Sir *John Nevil*, &c. The queen, being privately inform'd of theſe practices, ſent down her orders to the earl of *Northumberland*, to appear at court with all expedition. The earl receiv'd this ſummons *November* 14. 1569. being then at his ſeat at *Topcliff*. The reſt of the conſpirators, apprehending the earl's wavering temper, and that he would not ſtand to the engagement, the very ſame night, being *Monday*, alarm'd the earl, that a party was approaching to ſurround his houſe, and ſeize him by force. Upon this rumour he conveys himſelf privately, in the night, to his keeper's lodge, while the conſpirators were employ'd in raiſing the country, by ringing bells in the neighbouring places, and other methods. The next day the earl went to *Branſpith*; where he met with *Charles Nevil*, earl of *Weſtmorland*, and others of the confederacy. Being now form'd into a body, they ſet forth their pretenſions in ſeveral proclamations, commanding all the queen's ſubjects to repair to them; alledging, that the defence of the queen's perſon, weeding out of evil counſellors, and preſervation of the true religion, were the inducements to their riſing: to which they added, that many great perſons were in readineſs to join with them. Upon the 16th they advanced to *Durham:* where ſome, that were mobbiſhly inclined, enter'd the cathedral, tore the bible, and committed ſeveral other violences. The ſame night they return'd to *Branſpith*, and the morning following proceeded to *Darlington*; and, attempting to have maſs celebrated publickly in the pariſh church, were diſappointed for want of ſacerdotal veſtments, and other neceſſaries. In the mean time ſome of the chief of them employ'd their intereſt to raiſe the whole country. On the 18th the earl of *Northumberland* ſet out for *Richmond*, thence to *North-Allerton*, and ſo to *Burrough-bridge*; and on *Sunday* the 20th of *November*, he, with his counteſs, met again with the earl of *Weſtmorland*, at *Rippon*, where they were preſent publickly at maſs. They had now contriv'd a ſtandard, which was a croſs, with the five wounds of our Saviour printed upon it, and was carried before them by *Richard Norton*, Eſq. The ſame night they return'd to *Burrough-bridge*, and on *Monday* went to *Wetherby*. The

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ſame day one of their parties drove the queen's forces out of *Tadcaſter:* on *Tueſday* they muſter'd on *Clifford-moor*; where, by computation, they appear'd to be 1600 horſe, and 4000 foot. Their intention was, from thence to have marched towards *York*; but underſtanding, that Sir *George Bowes* was at the head of ſome forces in *Biſhoprick*, they directed their courſe that way; and the laſt of *November* laid ſiege to *Bernard-Caſtle*, which was gariſon'd by Sir *George*, and his brother *Robert Bowes*. After ſeveral ſallies, wherein the gariſon conſtantly were forced to retire, the town was ſurrender'd to the earl; and the ſoldiers were permitted to march out with all the tokens of honour, making their way to *York*. In the mean time *Thomas* earl of *Suſſex*, being the queen's lieutenant-general, had orders to raiſe all the power he could, and put a ſtop to the farther progreſs of the rebels. The army under his command lay then at *York*; from whence they began to march towards *Topcliff* on *Sunday* the 11th of *December*. On the 12th they made a halt at *Seſay*; where they were join'd by Sir *George Bowes*. Then taking their road through *North-Allerton*, *Smeeton*, and *Croft-bridge*, they arriv'd at *Aukley*; from whence the rebels had retired to *Hexham*. But not being able to oppoſe the queen's general, after a few days they diſpers'd. The earl of *Weſtmorland* got over into *Flanders*; where he had the command of a regiment, and a penſion from the king of *Spain*. The earl of *Northumberland* made his eſcape into *Scotland*; where, for ſome time, he was entertain'd by the *Grahams* of *Haverflew*. But e'er long the regent *Murray* ſent orders to have him confin'd: and the next regent *Morton*, for a ſum of money, deliver'd him up to queen *Eliſabeth*, tho' he had formerly been protected by that nobleman, when he was obliged to leave his own country for treaſonable practices. A ſtrict ſearch being afterwards made, great numbers of the rebels were apprehended, and executed at *Durham*, *York*, *London*, and other places; in all about ſixty-ſix: ſome whereof were perſons of figure and ſubſtance. As for the earl of *Northumberland*, after he had been in *Scotland* about a year and a half, partly as a gueſt, and partly as a priſoner, he was removed to *York Caſtle*, where he ſpent his time with ſingular edification: being frequently viſited by the chief perſons of the neighbourhood, eſpecially by the Catholicks. He was beheaded at *York Auguſt* 22. 1572. Many ſevere reflexions have been made upon the whole body of Catholicks upon account of this nobleman's attempt; but very often without conſidering the circumſtances of his caſe. By a method, very common with hiſtorians, they join occurrences together, and repreſent thoſe things as the form'd deſign of a party, which were merely caſual, and entirely proceeding from perſonal reſentment. By this ſtratagem the earl of *Northumberland* is repreſented, as acting in concert with the biſhop of *Rome*, *Pius* V, who by an expreſs bull had deprived queen *Eliſabeth* of her crown, and diſpens'd with all her ſubjects from their allegiance, and that upon this remonſtrance of his, the whole body of Catholicks were engaged in this rebellion. Now it appears plainly from circumſtances, that the earl, the pope, and the body of Catholicks did not act in concert, or with any form'd deſign upon this occaſion. The earl's manifeſto allows of the queen's title; he takes no notice of any bull of diſpenſation from the pope *(u)*, his inſurrection happening before any thing of that kind was publiſh'd. Then, as for the body of Catholicks, they ſtand clear of cenſure both as to the pope's bull, and the earl's rebellion. For 'tis notorious, that they own'd the queen's title, notwithſtanding the declaration of *Rome*; in ſo much, that even Mr. *Campion* and others, that were executed upon I don't know what deſign againſt the queen and government, made a publick acknowledgement of their allegiance at their deaths. If now and then a perſon was found either writing, or practiſing againſt the queen's title, this is very unfairly charged upon the whole body. For as Mr. *Echard* candidly owns, '*(x)* The 'more moderate ſort of Papiſts diſallowed 'of the pope's whole proceeding.' As for the part Catholicks had in the earl's inſurrection, 'tis not to be wonder'd at, if a perſon of his intereſt drew great numbers after him in the neighbourhood. Several conſiderations might induce them to it, *viz.* many of them being his tenants, and all

(*u*) Adhuc per papam non erat publicè contra reginam lata excommunicationis ſententia. Dr. *Sanders*, de Schiſm. Angl. p. 290.

(*x*) *Echard*, p. 340.

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in a manner his friends, relations, or otherwiſe depending upon him, might be prevail'd upon to riſque their fortunes in a cauſe drawn up in artful terms, and with an appearance of loyalty. However, it was a very ſhort-liv'd buſineſs, and was ſo far from having any influence upon the body of Catholicks in other parts of the kingdom, that they publickly declared againſt it. For, as Proteſtants themſelves give an account: '(*y*) The rebels wrote 'letters to the Papiſts throughout the king-'dom, requiring them to come to their 'aſſiſtance. But they were ſo far from 'joining with them, that many ſent both 'the letters and bearers of them to the 'queen; every one freely offering his purſe, 'and his perſon againſt them.' This is a ſufficient apology for the body of Catholicks, and clears them from the imputation of rebellion in this attempt. Neither doth it reflect upon their allegiance, what is alledged by Dr. *Sanders* and ſome others, who beſtow the title of Martyr upon the earl of *Northumberland*. No body of men are anſwerable for the private notions of any of their party. Beſides, 'tis obſervable, that *Sanders* does not ground the notion of martyrdom upon the merit of his rebellion; but upon the profeſſion of his faith: who had his life freely offer'd him, if he would have conform'd to the eſtabliſh'd religion; which very much alters the caſe; and, ſuppoſing the truth of his religion, makes his claim to martyrdom very plauſible.

Notwithſtanding the inoffenſive behaviour of the body of Catholicks in this attempt of the earl of *Northumberland*, it gave a handle to the government to keep them under a greater reſtraint: and to this purpoſe ſeveral ſevere laws were made, both penal and ſanguinary. They had obſerv'd that the Catholick intereſt was very much increas'd of late by the means of ſeminary prieſts educated abroad; and to deter them from this method, it was made a capital crime for any one to exerciſe his ſacerdotal functions, or to be reconcil'd to the faith of the church of *Rome*; with ſeveral other acts, whereby many practices of the old religion became obnoxious. By this means Catholicks lay open to continual perſecution, and the new laws were a conſtant fund for plots, when a proper ſeaſon offered itſelf, and the politicks of the nation ſeem'd to call for a ſtratagem. Here was a large field, for politicians and knaves to range in, while religion and civil allegiance were ſo interwoven by the late acts, that an impeachment in either kind ſerv'd to both purpoſes: and accordingly ſeveral miſſioners, executed merely upon account of their functions, had been repreſented as traytors. This only affected particular perſons; but in a little time a rumour was ſpread abroad of a more general deſign. It was pretended, that a plot was hatching in the *Engliſh* colleges at *Rheims*, and *Rome*, to ſubvert the government, and deſtroy the queen; to which purpoſe the miſſioners had engaged themſelves by oath to the biſhop of *Rome*. Now the motives, and method of the contrivance was thus: A treaty of marriage had been carried on for ſome time between the queen and the duke of *Anjou*; and it was in a fair way of ſucceeding. The miniſtry were apprehenſive, this alliance would be very prejudicial to the reformation; and that, at the leaſt, it would produce a toleration for Catholicks. To prevent this inconvenience, and to make the party odious to the queen and the whole nation, they were to be charged with a plot. Secretary *Walſingham* was the chief manager of the contrivance. He was provided with a band of ſwearers, whereof ſome had been expell'd out of the colleges abroad for miſbehaviour; others had been placed there by him as ſpies; and generally they were every one of ill fame as to their life and behaviour. The chief of theſe ſtate witneſſes were *Eliot*, who had been a ſervant in ſeveral Catholick families (from whence he was diſcharged with diſgrace) and whoſe buſineſs it was, to find out and inſtruct other witneſſes: The reſt were *Slade*, formerly a ſervant in the college at *Rome*: *Mundy* a rambling ſtage player, who had been relieved in his neceſſities, when abroad; together with one *Cradock*, *Norton*, &c. The perſons, they inform'd againſt, were *Edmund Campion*, *Ralph Sherwin*, *Luke Kirkby*, *Edward Ruſhton*, *Thomas Cottam*, *Henry Orton*, *John Colleton*, *Robert Johnſon*, *James Boſgrave*, &c. all miſſionary prieſts. The accuſation againſt them ran

(*y*) *Echard* Hiſt. of *England*, Vol. II. p. 339.

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chiefly upon two heads. The one was general, that the colleges abroad were purpoſely eſtabliſhed, for the deſtruction of the church and government. And then the witneſſes applied the general charge to the priſoners, confidently ſwearing, that both in the colleges, and in *England*, they had heard them utter ſeveral ſpeeches tending to the deſtruction of the queen and government. As to the general accuſation, the priſoners did not deny, but that the colleges abroad were erected purpoſely, to ſupport the Catholick cauſe in *England*; and that they were ſent over, to labour for that purpoſe by preaching, and adminiſtring the ſacraments: and it was left to the world to judge, how far this made them obnoxious to the laws regarding civil government. As for practiſing any thing againſt the queen's perſon, they denied every part of the charge; but could not defend themſelves againſt confident ſwearing. Yet in proof of their innocence, they own'd her title to the crown, and made a publick diſclaim of all attempts, againſt either her perſon, or the government. All impartial men ſaw through the diſguiſe of this proſecution; and, that the whole was a contrivance of the miniſtry, appeared from the blundering narrative given by the witneſſes. In particular, one of the priſoners, *viz.* Mr. *Colleton*, convinced the court, that he never had been in the college at *Rheims*, tho' treaſonable practices in that place were ſworn to againſt him. However the contrivance had its effect: and the perſons above mention'd were pronounced guilty of high treaſon in the year 1581. Mr. *Cambden* tells us, this execution was a politick ſtroke, to appeaſe the minds of a great many, who were in a great ferment at this time upon account of the duke of *Anjou*. For he being now at *London*, in the hight of his courtſhip, matters were ſo repreſented, as if his intended matching with the queen would entirely ruin the Proteſtant religion. ' (z) Where-
' fore during his ſtay here, to take away
' the fear, which had poſſeſſed many mens
' minds, that religion wou'd be alter'd,
' and Popery tolerated; being overcome
' by importunate intreaties, ſhe permitted
' that *Edmund Campion* aforeſaid of the
' ſociety of *Jeſus*, *Ralph Sherwin*, *Luke*
' *Kirkby*, and *Alexander Briant*, prieſts,
' ſhould be arraigned.' Few years paſſed afterwards of this queen's reign without the execution of one or more of the ſeminary prieſts; who, tho' they ſuffer'd merely upon account of their functions, yet were repreſented to the people as traitors; and deem'd ſo by thoſe laws, which had made religion treaſon.

The next attempts charged upon the Catholicks were thoſe of *Babington*'s plot in 1586, and of the *Spaniſh Armada* in 1588. For it is obſervable, that in all invaſions from abroad, or diſturbances at home, their enemies took care to make them a party concern'd: and they were ſo exact in this method, that there was ſcarce a villain, that ſuffer'd at *Tyburn*, or any other part of the kingdom, of that perſuaſion, but was repreſented as an inſtrument employ'd by his party to put ſome plot in execution. The caſe of *Babington* was this: The impriſonment of *Mary* queen of *Scotland* was look'd upon by all *Europe*, to be a politick contrivance, contrary to the law of nations, and injurious to crown'd heads; but more particularly to be the ſtratagem of a party, who were enemies to the *Scottiſh* ſucceſſion and Catholick intereſt; which very much depended upon the life of that princeſs. Great intereſt had been made, both at home and abroad, for obtaining her freedom; but all in vain. The miniſtry, on the other hand, labour'd daily to rid queen *Eliſabeth* of ſo troubleſome a rival. Now, as in all parties there are never wanting perſons ſubject to tranſports of zeal; ſo in the year 1586, ſeveral gentlemen, friends to queen *Mary*, were reſolved to make a home puſh for her delivery. They were about fourteen in number, moſt of them perſons of conſiderable fortunes, and of ſome intereſt in their neighbourhood. Their names were *Anthony Babington*, *John Savage*, *Edward Windſor*, *Thomas Salisbury*, *Charles Tilney*, *Childerick Titchburn*, *Edward Abington*, *Robert Gage*, *John Travers*, *John Charnock*, *John Dun*, *John Jones*, Mr. *Barnwell*, an *Iriſh* gentleman, and *John Ballard* a clergyman. Beſides theſe, there were two others, who, by ſecretary *Walſingham*'s contrivance, were admitted among the conſpirators, and made uſe of as ſpies to give him intelligence; and, as occaſion ſerved, to encourage them in

(z) *Camd.* Ann. of Queen *Eliſ.* p. 270.

their enterprize: one was '(*a*) Mr. *Maw*, 'a notable crafty diſſembler, who had 'egregiouſly deceiv'd the unwary prieſt 'Ballard.' The other was (*b*) Mr. *Polly*, 'a cunning counterfeit and diſſembler, who 'is thought to have reveal'd all their conſultations from day to day to *Walſingham*; 'and to have egg'd on the young gentlemen 'to this deſperate undertaking.' While the conſpiracy was carrying on, the queen was privately preſented with the pictures of the perſons concern'd in it. One ſhe was acquainted with, *viz.* Mr. *Barnwell*, who appear'd ſometimes at court. When the plot was ripe for a diſcovery, there was no difficulty in ſeizing upon the delinquents; their names, haunts, and places of abode being well known to *Walſingham*. The particulars, they were charged with, were attempting to releaſe queen *Mary*, encouraging an invaſion, ſeizing upon, and aſſaſſinating queen *Eliſabeth*. Seven of them confeſs'd to the indictment, and were executed *September* 20, 1586. The other ſeven ſtood to their trials, and being convicted ſuffer'd *September* 21. '(*c*) *Polly* 'only of all the number, tho' he were 'privy to all the buſineſs, yet, becauſe he 'affirm'd he had reveal'd ſeveral things to '*Walſingham*, was not arraign'd.' It appear'd upon their trials, that *Mary* queen of *Scots* had held a correſpondence with *Babington* upon the ſubject of her delivery; but without any knowledge of what he, and his accomplices were practiſing againſt queen *Eliſabeth*'s perſon, or government. However ſhe was charged with the whole, when ſhe fell under proſecution the year following; and at the ſame time the ſanguinary laws were ſeverely put in execution againſt all the Catholicks in general; but eſpecially againſt the miſſioners, notwithſtanding that they made a publick diſclaim of the late traiterous proceedings. '(*d*) Particularly the *Engliſh* divines of '*Rheims* publiſhed a ſort of paſtoral letter 'to the *Engliſh* Catholicks, not to diſturb 'the government, or attempt any thing 'againſt their prince: that they ſhould 'have recourſe to no other expedient, but 'prayers and tears: that theſe were the 'only juſtifiable preparations for Chriſtian 'ſubjects.' But it was in vain, to make apologies, where their enemies were continually watching for opportunities of reproaching the whole body of Catholicks with miſbehaviour. *Babington*'s plot both then, and ever ſince, has been made uſe of to influence the people againſt them; and the whole college of apoſtles are become anſwerable for *Judas*'s treachery. I am far from excuſing the attempt of thoſe raſh gentlemen: much leſs can Proteſtant writers excuſe thoſe that acted the devil's part in tempting them. Many circumſtances plead for compaſſion on the conſpirators part; but that villanous aſſociation for deſtroying the queen of *Scots*, projected upon this occaſion, has left ſuch a blot upon the reformation, as can never be rubb'd off.

The next publick occaſion of aſperſing the Catholicks of *England*, was upon account of the intended invaſion from the *Spaniſh Armada* in the year 1588. This famous *Armada* conſiſted of 130 ſhips, 19290 ſoldiers, 8350 mariners, 2080 gally-ſlaves, all under the command of *Alphonſo Perez de Guzman*, duke of *Medina Sidonia*. Queen *Eliſabeth* was well prepared both by ſea and land to give them a reception. The earl of *Leiceſter* commanded 1000 horſe, and 22000 foot near *Tilbury Fort*; 20000 men guarded the ſea coaſt. The queen herſelf was at the head of 34000 foot, and 2000 horſe, under the command of their general lord *Hunſdon*. Our ſtrength by ſea were 140 ſtout ſhips, while the *Dutch* fleet waited againſt any attempt from the *Spaniſh Netherlands*, where the duke of *Parma* had a conſiderable force ready to put to ſea. Both the fleets met in the narrow ſeas near the *Iſle of Wight*. They began to engage *July* 21, and for three days fought with dubious ſucceſs. On the 27th the *Armada* caſt anchor oppoſite to *Calais*, where the *Engliſh* fleet attended very cloſely. At laſt the *Spaniſh* ſhips, drawing too much water for thoſe narrow and ſhallow ſeas, could not diſengage themſelves from the *Engliſh* fire-ſhips, which a favourable wind drove amongſt them with great ſucceſs. Another accident happened to the great diſappointment of the *Spaniards*; they expected to be ſuccour'd by a number of flat-bottom'd ſhips, which the duke of *Parma* was to ſend in from the ſeveral ports of *Flanders*; but theſe were not only detain'd by contrary winds, but alſo block'd up by the *Dutch* fleet. Theſe diſappointments

(*a*) *Cambd.* Ann. of Q. *Eliſ.* p. 337.
(*b*) *Ibid.*
(*c*) *Cambd.* Ann. of Q. *Eliſ.* p. 344.
(*d*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 599.

put

put the *Spaniards* into the greateſt confuſion. Several of their ſhips were burnt and ſunk; others cut their cables, and made the beſt of their way home; which they did chiefly by ſailing round *Scotland*. This is a ſhort account of that formidable expedition; which proved very fatal to the *Engliſh* Catholicks, who fell under a general perſecution upon that account. The penal and ſanguinary laws were let looſe againſt them. Great numbers were impriſon'd, and above forty miſſionary prieſts were publickly executed in ſeveral parts of the kingdom, while both the pulpit and the preſs were employ'd in repreſenting them as authors, and abettors of this intended invaſion. To wipe off this aſperſion, we need only to attend to the publick and private intelligence of thoſe times. The king of *Spain*'s manifeſto is a ſufficient apology in their behalf. It ſets forth, that he made this great preparation to take a juſt revenge of the *Engliſh*, for having aſſiſted the rebels in the *Netherlands* againſt their lawful prince; to call them to an account for the ſeveral depredations they had committed upon the coaſts of *Spain* and *America*, for near ſeven years together: and particularly to maintain the common rights of mankind in the caſe of *Mary* queen of *Scots*, whom they had inhumanly put to death. As for *Engliſh* Catholicks, he was ſo far from engaging them in this affair, that he made no application that way: but on the contrary expreſly refuſed to employ thoſe few ſoldiers of fortune, who lived in his dominions; and tho' they were ſupported by him, he durſt put no confidence in them. By this it appears how unfairly Mr. *Echard* repreſents the caſe, when he ſays: '(*e*) In 'this fleet were alſo above a hundred 'monks and jeſuits, under the ſuperin-'tendency of cardinal *Allen* an *Engliſhman*.' That there were many prieſts aboard the *Armada*, we may very well imagine; but that any of them were *Engliſhmen*, or that cardinal *Allen* was one of the number, is a groundleſs aſſertion of the hiſtorian. Cardinal *Allen* was at that time in *Rome*. The prieſts, he was inſpector over, were in the two colleges at *Rheims* and *Rome*; and neither of them within the dominions of *Spain*. The whole was entirely the king of *Spain*'s own project; wherein neither the *Engliſh* Catholicks, nor the ſee of *Rome* did any way concern themſelves. For the duke of *Parma* publickly own'd, '(*f*) his 'maſter did not undertake any thing on 'the biſhop of *Rome*'s account.

The *Engliſh* Catholicks ſtanding clear of cenſure upon theſe publick occaſions, the attempts of particular perſons of their party either againſt the queen or the government, ought not to be mention'd to their prejudice. I am not ignorant, that during queen *Eliſabeth*'s reign, four or five perſons were brought to juſtice for contriving her death. But as it appears by their ſtory (where I ſpeak of them in particular:) Some of them were men of no religion, others of every religion; and if any of them made a profeſſion of the Catholick faith, religion is not chargeable with their miſbehaviour. I might farther add, what ſome have obſerv'd in peruſing the trials of theſe unfortunate perſons. They had not always fair play for their lives. Where abandon'd wretches were countenanced to become evidence: where racks and tortures were apply'd, to force perſons to make a confeſſion, upon a view of ſaving their lives: where perſons acknowledged and denied the fact, accordingly as they were influenced by threats and promiſes: where the miniſtry was become infamous by practices of this kind; there is room to ſuſpect, that ſome executions were more for reaſons of ſtate, than for the ſake of juſtice.

(*e*) *Echard*, p. 361.

(*f*) *Cambd.* Ann. of Q. *Eliſ.* p. 409.

ARTICLE

ARTICLE V.

Factions among Catholicks.

NO cauſe in life was ever carried on without a great deal of contention even amongſt the beſt of men. For tho' their pretenſions, in the main, were the ſame, yet domeſtick views often bore a great ſway in their labours, and ſet them at variance. The apoſtolick and primitive ages were not exempt from theſe inſtances of human frailty; whereof we have a full account both in the ſacred writings, and in other records of antiquity. 'Tis true, the common cauſe ſeem'd to ſuffer by ſuch animoſities: but ſuch, as attended to the methods of Divine Providence, were ſo far from being ſcandalized, that they improved themſelves upon ſuch occurrences, and edified poſterity by a proper behaviour. This was the caſe of the *Engliſh* Catholicks in ſupporting their intereſt againſt the reformers. They all laboured ſtrenuouſly in the cauſe of religion; of which they gave convincing proofs, both by their learned writings, and paſtoral functions. Yet now and then they ſuffer'd themſelves to be divided into parties: and from the nature of the controverſies, it plainly appear'd, they had a great regard to their own convenience. The firſt debate amongſt them, in the beginning of queen *Eliſabeth*'s reign, was upon account of occaſional conformity. Several of the Catholicks made their appearance ſometimes in the Proteſtant churches, in order to skreen themſelves from the rigour of the laws againſt recuſancy: others exclaim'd againſt the practice, as an inſtance of notorious hypocriſy. Several tracts were publiſh'd on both ſides, and many conferences held upon the ſubject; till at length, the caſe being propoſed to the fathers in the council of *Trent*, they declared the practice to be unlawful. The generality ſubmitted to this deciſion: and ſuch, as were dilatory in complying, were ſoon after made ſenſible of their miſbehaviour, upon the coming over of the ſeminary prieſts, who took a great deal of pains to redreſs the abuſe. Another ground of contention among the miſſioners happened about the year 1579: when the *Engliſh* college at *Rome* was taken from the ſecular clergy, and delivered to the management of the *Jeſuits*. Many arguments were, and ſtill are, made uſe of againſt this heterogeneous education of the clergy; and frequent remonſtrances have been made againſt it. I have elſewhere given a full account, how this revolution happened. At preſent I ſhall only obſerve: That as the clergy are great ſufferers by the oeconomy; ſo the conveniences are no leſs to thoſe, that have them in ſubjection. 'Tis no ſmall advantage to the *Jeſuits*, to have the management of the temporals belonging to the clergy: and on the contrary, no leſs a diſadvantage to the clergy, to be documented by perſons of a different intereſt in the controverſies of life.

The effects of this kind of education appear'd very viſibly among the miſſioners in *England* about the year 1587; eſpecially in the caſtle of *Wiſbich*: where, a great many of them being kept priſoners, a ſcandalous rupture happened amongſt them. The caſe in ſhort was this: Some of the young miſſioners, who had been educated under the *Jeſuits*, were perſuaded by one father *William Weſton* (one of that ſociety, and the only *Jeſuit* in *Wiſbich* priſon) to admit of certain rules, as to hours of riſing, eating, ſtudies, *&c:* whereby, as far as circumſtances would permit, they might appear like a college, or regular community. Father *Weſton*, accordingly, was furniſhed with a plan from *Henry Garnet*, the ſuperior of their order, then reſiding in *London*. At firſt the propoſal was look'd upon, as a very good expedient, in order to promote virtue and learning among them. But Dr. *Windham*, Mr. *Metham*, Mr. *Bluet*, and others of the ancient miſſioners, that were priſoners, apprehending, that this new ſcheme would be a means of dividing them into parties, and prove prejudicial to the clergy, poſitively refuſed to come into the project. However, the young miſſioners were determined to carry it on; and to prevent any one's taking umbrage, as if the *Jeſuits* ſought their convenience in this affair, Mr. *Dryland*, a clergyman of no remarkable qualifications, was to be head of the community. But this *Dryland*, being an entire creature of the *Jeſuits*,

ſuits, made the old miſſioners ſtill more ſuſpicious of ſome deſign. In the mean time the project went on; but the parties not agreeing, there was a ſeparation, as to goods, diet, and common purſe. The number of priſoners, in the whole, were thirty four: whereof nineteen were for the new regulation, the reſt refuſed to comply. It was alledged by thoſe of the diſſenting party, (whether juſtly, or not, I ſhall not determine) that father *Garnet* made uſe of this ſtratagem to bring the clergy into ſubjection to the *Jeſuits*; and to get into the management of the collections, that were made all over *England* for the ſupport of the priſoners. Thus far it had its effect, that father *Weſton*, having had ſeveral ſums of money paid into his hands, took care, that only ſuch ſhould partake of the diſtributions, as conformed to the new diſcipline; by which means, it was ſuppoſed, that the reſt would be ſtarved into a compliance. Violent diſputes happened among them upon the ſeparation; which in a little time were carried all over the kingdom. In order to make up the breach, ſeveral ancient miſſioners, who enjoyed their liberty, and had been employed in making collections, took a journey to *Wiſbich* caſtle. The chief of them were Dr. *Bavin*, Mr. *Doleman*. Mr, *Muſh*, and Mr. *Dudley*. Their years and experience gave them authority to ſpeak their minds freely to both parties. They did not diſſemble the paſſion and aggravating ſpeeches of thoſe, that oppoſed the new regulation; but at the ſame time took the ſame liberty in reflecting upon father *Weſton*'s behaviour. They own'd the ſcheme in it ſelf to be commendable; but that it was an impoſition upon perſons of ſingular parts and merit, who ought to have been more attended to in a thing of that nature: that as the caſe ſtood, it manifeſtly tended towards a breach of charity; and in fine, that there was ſome appearance of ambition and uſurpation in thoſe, that were the contrivers; eſpecially if it was true, what was reported concerning father *Garnet:* who, being inform'd of the oppoſition made by the clergy againſt the new regulation, was pleaſed to obſerve, that it would conduce very much to the good of the Catholick cauſe, if the clergy were to be under the direction of their ſociety, not only in the colleges, but alſo when they returned into *England* upon the miſſion. This is the ſubſtance of the account, which I have abridged from ſeveral pamphlets, and manuſcripts written by thoſe that were upon the ſpot.

Another grand conteſt among the miſſioners happened in the year 1598, and continued for a conſiderable time; the occaſion whereof was this. No care had been taken by the Catholick party, to provide themſelves with paſtors of the Epiſcopal character, as the old ones dropp'd off. The laſt biſhop, that remain'd of the ancient ſtock, was Dr. *Watſon* of *Lincoln:* who dying in 1584, his loſs was very much lamented both upon account of the ſacrament of confirmation, and for other matters regarding government and diſcipline. Indeed, while cardinal *Allen* lived, he was the general inſpector over the miſſioners: but then he was unſerviceable, as to the immediate parts of the Epiſcopal character; and he dying in 1594, the body of *Engliſh* Catholicks were become a flock without a paſtor. Father *Robert Parſons*, an *Engliſh Jeſuit*, was the chief perſon in credit at *Rome* upon the cardinal's deceaſe; and commonly adviſed with in all matters relating to the *Engliſh* nation. The clergy apply'd themſelves frequently to the pope, deſiring to have one or more biſhops, to remedy the inconveniences they lay under. Father *Parſons*, being conſulted, went willingly into the project. But afterwards, apprehending ſome difficulties in the execution, he fell upon another project; which being communicated to cardinal *Cajetan*, protector of the *Engliſh* nation, it took effect. The propoſal was, that the clergy ſhould be under the government of a ſimple prieſt, bearing the title of *archprieſt*; and enjoying epiſcopal juriſdiction. This method, as it was alledged, would give leſs offence to the queen and government. Accordingly cardinal *Cajetan* thought himſelf ſufficiently empowered by the ſtrength of his protectorſhip, to eſtabliſh this new kind of oeconomy; and iſſuing out a conſtituent letter in the year 1598, he appointed Mr. *George Blackwell*, a clergyman, to take upon him the title of arch prieſt; who with a certain number of aſſiſtants were to manage the concerns of the clergy. This matter being carried on privately, without the knowledge, or advice of the chief perſons among the clergy, they were hugely provoked at it, and took the liberty to ſtand off till they

had been heard at *Rome*. Soon after, they deputed two of their body, to exhibit their complaints to the pope; and accordingly Mr. *Biſhop* and Mr. *Charnock* were ſent with a paper of exceptions againſt this new eſtabliſhment of an archprieſt. The chief heads of their complaints were: That this kind of government for a whole nation ſeem'd new, and ſurpriſing: that it did not anſwer the ends of the miſſion, eſpecially as to the ſacrament of confirmation; that the divine inſtitution required a hierarchy in every national church: that theſe meaſures were taken by miſinformation, and ſurreptitious means: that the chief perſons among the clergy had neither been adviſed with, nor conſenting, as the court of *Rome* had been made to believe: that the whole derogated from the dignity of the clergy: that in fine, it was a contrivance of father *Robert Parſons* and the *Jeſuits*, who had the liberty to nominate both the archprieſt and his aſſiſtants: that the cardinal protector's letter, without an expreſs bull from his holineſs, was not ſufficient to make ſo remarkable an alteration in the government of the church: that the archprieſt being order'd to adviſe with the *Jeſuits* in all matters relating to the clergy, was an unbecoming reſtraint upon their body, and without a precedent. For theſe, and ſuch like reaſons, they begg'd leave to demur in their obedience to the archprieſt, till his authority was more legally eſtabliſhed. Before the two agents arriv'd at *Rome*, care was taken by the other party, to ſend injurious characters before them; which in ſhort were, that they were the heads and ringleaders of a number of factious prieſts, who had arrogated to themſelves the name of the *Engliſh* clergy. Upon their arrival in the city, they were both ſeized by the cardinal's orders, and committed to cuſtody, under the inſpection of father *Parſons*. Having with great difficulty obtain'd their liberty, or rather eſcaped by flight, they left *Rome*, *re infectâ*, and, returning into *England*, entertain'd their brethren with the diſmal account of their embaſſy. Frequent conſultations were had about the matter; the concluſion whereof was, not to ſubmit to the archprieſt, till his authority was confirm'd and become more authentick. This behaviour ſo exaſperated the *Jeſuits*, and others, that favour'd their project, that open war was declared on both ſides. The non-complying clergy were diſtinguiſh'd by the name of *Appellants*: and great pains was taken, to render them odious both at *Rome* and in *England*. Father *Parſons* publiſhed a large apology in defence of the archprieſt's authority. Father *Liſtre*, one of the ſame ſociety, wrote a ſmall treatiſe of ſchiſm, wherein he endeavours to prove, the *Appellants* were ſchiſmaticks. Neither was the other party backward in their own defence: an infinite number of Pamphlets came forth to that purpoſe. And among other attempts, the *Appellants* drew up their caſe, and propoſed it to the doctors of *Sorbonne*: who declared ſo far in their favour, as to pronounce them free from the ſin of diſobedience, or ſchiſm, till the pope had confirm'd the archprieſt's power in a more canonical way. This ſo provoked the archprieſt, that he publiſhed a virulent pamphlet againſt the *Sorbonne* decree. And to ſhew, that he was in earneſt, he not only threatened ſome of the *Appellants* with ſuſpenſion, but actually depriv'd them of their faculties. At length the pope, taking particular cognizance of the matter, thought it proper to confirm the archprieſt's power by a ſpecial bull. This, in a great meaſure, gave content to the *Appellants*. However they ſtill ſhew'd a great uneaſineſs, and continued their appeal to his holineſs concerning certain clauſes in the inſtrument of the archprieſt's power; eſpecially that, which adviſed him, to conſult the *Jeſuits* in the affairs of the clergy. The pope was pleaſed to hearken to this part of their complaint; and, by a ſecond order, not only prohibited ſuch kind of intermeddling for the future, but, to render the union among the clergy more laſting, the archprieſt was admoniſhed to make choice of ſome of the *Appellants* for his aſſiſtants. By this means an end was put to this contentious affair; and all the clergy were unanimous in their obedience to the archprieſt, as long as that oeconomy laſted: which was during the prelacy of three archprieſts, Mr. *Blackwell*, Mr. *Bircket*, and Mr. *Harriſon*; when in the year 1623, that form of government was deſtroyed, and a biſhop appointed to rule over them. And the forementioned Mr. *Biſhop* was made choice of for that dignity.

ARTICLE VI.

Queen ELISABETH's *Character*.

THE different light wherein human actions are conſider'd, being the occaſion of different characters; a *Hero* is often ſtripp'd of all his ornaments, while ſome relate with horror thoſe paſſages of his life, which others make a continual ſubject of panegyrick. Queen *Eliſabeth* may be an inſtance of this kind of treatment. The great atchievement of her reign was eſtabliſhing the reformation; and here her party place her greateſt merit. But others, who have conſider'd the nature and circumſtances of the undertaking, are ſo far from ſaying any thing to her advantage upon that occaſion, that they tell us her memory is infamous upon that account, and ſo will remain to all poſterity. 'Tis not the part of an hiſtorian to enter into the merits of the cauſe. Her character is to be taken from her perſonal behaviour; from the methods ſhe made uſe of, and their conſiſtence with honour and conſcience; and from other qualities, which make perſons valuable in the eyes of God and men. I will not be ſo ungenerous, as to inſiſt upon any thing to the prejudice of her reputation, wherein ſhe was not perſonally concurring; which ſome have done, by reminding their readers, that both her father and mother were not only of evil fame, but monſtrouſly wicked, to the ſcandal of the whole univerſe. Such reflexions ought not to be made in her diſfavour, becauſe ſhe had no part in them. For the ſame reaſon ſhe ought not to be aſperſed upon account of her birth. For, tho' the ſee of *Rome* had declared her to be illegitimate, and king *Henry* VIII. himſelf afterwards cauſed his marriage with her mother to be pronounced void; yet by a ſubſequent law, ſhe was legitimated ſo far, as to be made capable of inheriting the crown. The like benevolence may be expected in regard of her education. If ſhe receiv'd any evil impreſſions by that means, either as to her temper, religion, or politicks, it was rather her misfortune, than her fault. Her minority happening in the days of libertiniſm, when debauchery, ſacrilege, and tyranny was practis'd by her father and his flattering courtiers with impunity; it was a miraculous preſervation, if ſhe imbib'd none of thoſe ideas and principles, which children commonly inherit by nature and bad example.

As for her perſon, the deſcription we have of her is: that ſhe was tall, and above the common ſize: had a fair complexion, and was rather red-hair'd. Her noſe was high: her limbs well proportion'd: her countenance open, ſerene, and engaging: but ſomewhat forbidding, when diſpleas'd. In the whole, ſhe was a comely perſon, but far from being a beauty; tho' nothing pleas'd her more, than to be flatter'd in that way, and upon this occaſion ſhe was as jealous of a competitor, as ſhe was of her imperial diadem. This, as ſome have conjectur'd from her behaviour and ſpeeches, was not the leaſt occaſion of her averſion to *Mary* queen of *Scots*; whoſe unrival'd beauty and excellences, ſhe could never hear mention'd, without ſhewing manifeſt tokens of diſpleaſure. 'Tis generally allowed, that her natural parts were far above the common: and, being cultivated by a ſuitable education, made her an honour to her ſex: which ſhe redeem'd from the vulgar aſperſion, of not being capable of great matters, and managing ſtate affairs. But whether ſhe improved her parts to that ſurpriſing degree, as Mr. *Burnet* reports, is juſtly ſuſpected by thoſe, that are more impartial in her character. And particularly Mr. *Collier* has made it appear, that ſhe could not be the author of thoſe letters and witty remarks (when ſhe was only ſix years of age) which ſome have confidently attributed to her. However, when ſhe arriv'd at a proper age, and was ſeated upon the throne, ſhe quickly gave proofs of the vaſtneſs of her capacity in the arts of government: and, by making choice of an able miniſtry, ſhew'd no leſs judgment and ſagacity, than if ſhe herſelf had been the immediate inſtrument of her own politicks. One thing is remarkable during her whole reign: that ſhe frequently ſtrain'd her prerogative too far, and that her parliaments were pleaſed to connive at it. In the beginning, before the reformation was throughly ſettled, ſuch kind of diſputes might have retarded, and perhaps ruin'd the undertaking. And afterwards they permitted her to go on in her own way, being ſenſible, ſhe inherited ſo much

much of her father's temper, as not to bear any contradiction. For, as it is obſerved by ſome of our hiſtorians, ſhe would, upon certain occaſions of oppoſition, be ſo far tranſported with paſſion, as to break forth into oaths and execrations unbecoming her ſex and dignity; *God's death* being an oath very familiar with her, when any thing happen'd to ruffle her temper. However, in the midſt of her greateſt tranſports, ſhe could quickly recollect herſelf, and allay the ſtorm by the ſerviceable method of diſſimulation: in which kind of art ſhe was an adept; being well inſtructed in that uſeful leſſon: *Qui neſcit diſſimulare, neſcit regnare.* We have ſeveral remarkable inſtances of her skill in this way. In the beginning of her reign, it was neceſſary to trim between the two contending parties, upon the ſubject of religion. She entertain'd a mix'd privy counſel for ſhow; but at the ſame time was privately ſapping the Catholick cauſe by a ſelect cabinet counſel of ſuch as favour'd the reformation. To cloak her deſigns, ſhe amus'd *Spain*, *France*, &c. with pretended treaties of marriage; whereby the common cauſe of religion was neglected upon the proſpect of ſo beneficial an alliance. But nothing came up to that diſſimulation, ſhe practis'd in her treatment of *Mary* queen of *Scots*. This unfortunate princeſs was detain'd a priſoner eighteen years between flattering promiſes of liberty, and private ſtratagems of deſtruction. At laſt it was determin'd ſhe ſhould die, for the greater ſecurity of the reformation: and queen *Eliſabeth*, having ſign'd the warrant for execution, uſed all her art to wipe off the aſperſion of the fact, and caſt all the infamy upon her ſecretary, who, by way of a blind, underwent a ſham trial for miſtaking her orders. But he liv'd to a favourable time, to do himſelf juſtice in an apology, he publiſh'd to the world upon that occaſion; part whereof is contain'd in theſe words, as they are recorded by Mr. *Cambden*. '(g) 'The queen, after the departure of the 'French and *Scottiſh* ambaſſadors, of her 'own motion, commanded me to deliver 'her the warrant for executing the queen 'of *Scots*. When I deliver'd it, ſhe ſign'd 'it readily with her own hand. When 'ſhe had ſo done, ſhe commanded it to 'be ſeal'd with the great ſeal of *England*; 'and in a jeſting manner ſaid: Go tell all 'this to *Walſingham*, who is now ſick; 'altho' I fear me, he will not die for 'ſorrow, when he hears it—— moreover 'ſhe blamed *Paulet* and *Drury*, that they 'had not eas'd her of this care —— The 'third day after, when by a dream, which 'ſhe told me, of the queen of *Scots* death, 'I perceiv'd that ſhe waver'd in her reſolution; I asked her, whether ſhe had 'changed her mind? She anſwered, no: 'but another courſe, ſaid ſhe, might have 'been deviſ'd; and withal ſhe ask'd me, 'whether there was any anſwer from '*Paulet*; whoſe letter, when I had ſhew'd 'her, wherein he flatly refuſed to undertake that, which ſtood not with honour 'and juſtice, ſhe, waxing angry, accus'd 'him, &c. —— And afterwards ſhe gave 'me a light check the ſame day that the 'queen of *Scots* was executed, becauſe ſhe 'was not yet put to death.' Now 'tis hard to ſay, which is more aſtoniſhing: that an abſolute princeſs ſhould be taken off by a pretended court of judicature in a foreign land; or that the perſon, who ſign'd the warrant, ſhould pretend to waſh her hands of the guilt: which notwithſtanding queen *Eliſabeth* endeavour'd to do by many crafty and hypocritical methods; and had the aſſurance to condole with the king of *Scotland* for the unhappy fate of his mother; ſhedding abundance of crocodile's tears over the prey ſhe had devour'd.

In the next place, we are to take a view of her diſpoſition and conduct in regard of religion. For it is not to be imagined, that a perſon rais'd (as ſome pretend) by providence, to compleat the eſtabliſhment of the church, would do any thing towards the ſubverting of its rights, and ſcandalize the world by improper behaviour. But here ſhe is attack'd by ſome of her own party, who were not able to make an apology for her. '(h) Had the intereſt of her 'ſubjects lain wholly in this world, few 'princes would have left their memory 'better recommended: but as to the ſervice 'of religion, I am ſorry to ſay, her con'duct was not altogether ſo happy. She 'reſtored the reformation, 'tis true: but in 'many places left little proviſion to main'tain it. —— If this queen's uſage of the

(g) Secretary *Daviſon's* Apology in *Cambden*, Ann. *Eliſ.* p. 393.

(h) *Collier*, Eccl. Hiſt. vol. 2. B. 7. p. 669.

'clergy

'clergy was compared with what they 'met with in the reign of *Henry* VIII. 'tis 'to be fear'd, it might be ſaid, her little 'finger was thicker than her father's loins; 'and that he chaſtiſed them with whips, 'but ſhe cut them with ſcorpions.' She had the ſame diſpoſitions for plundering the church, as her father and brother. But the harveſt was over, and little left for her, beſides the gleaning of the field. '(*i*) She 'compleated the reformation by the ſame 'methods it was firſt begun among the 'common people, when the preachers 'had inflamed their ignorance, puſh'd 'them to ſacrilege and fury, and blown 'them up to this pitch of diſtraction. The 'pulpit incendiaries cried out: That the 'places, where idols had been worſhipped, 'ought to be deſtroyed by the law of God; 'and the ſparing of them was reſerving the 'accurſed thing. And thus every building 'with a ſteeple was a mark of the beaſt; 'a ſeat of idolatry deſcribed by *Moſes*; a 'houſe of devotion for the *Amorrhites*. 'By the help of this divinity the churches 'were all razed or battered; the beauty of 'the great towns ſcandalouſly blemiſhed, 'and the publick ornaments of the king-'dom laid in rubbiſh. The communion 'plate was made prize, and the bells, tim-'ber, and lead ſet to ſale in the market. 'Regiſters and libraries were deſtroy'd, 'and the remains of learning and antiquity 'thrown into the fire. The grave was 'was no protection againſt theſe zealots. 'They rifled monuments and tombs; did 'what they could to extinguiſh the name 'of thoſe in the other world, and murder 'them in their memory — To ſee noble 'ſtructures conſecrated to the honour of 'the ever Bleſſed Trinity, where all the 'articles of the apoſtles creed were pro-'feſſed, the Chriſtian ſacraments admini-'ſter'd, and all the inſpired writings re-'ceived as ſuch; places where there was 'no polytheiſm, no addreſſing devils, no 'roaſting of children, no licentious wor-'ſhip ſo much as pretended; in ſhort, 'where there was no reſemblance of a 'parallel with the Heathen idolatry, men-'tioned in the old and new teſtament: I 'ſay, to ſee the houſes of God thus ra-'vaged, and razed, the holy furniture 'made plunder, and the church eſtates 'ſeized, gives a frightful idea of ſome 'of theſe reformers: and to conſider the 'fact, without knowing the whole hiſtory, 'would almoſt make a man believe, ſome 'rough, unconverted nation had made an 'invaſion, and carried the country.'

Now that queen *Eliſabeth* was wholly bent upon plundering the church, for the benefit of the ſtate, after her father's example, does plainly appear by that bold remonſtrance of archbiſhop *Whitgift*: '(*k*) 'I beſeech you, ſays he, alſo to conſider, 'that *Conſtantine*, the firſt Chriſtian em-'peror, and *Helena* his mother; that king '*Edgar*, and *Edward* the Confeſſor, and 'indeed many others of your predeceſſors, 'and many private Chriſtians, have alſo 'given to God, and to his church, much 'land, and many immunities, which they 'might have given to thoſe of their fami-'lies; and did not, but gave them for ever, 'as an abſolute right, and ſacrifice, to God. 'And with theſe immunities, and lands, 'they have intail'd a curſe upon the aliena-'tors. God prevent your majeſty, and 'your ſucceſſors, from being liable to that 'curſe, which will cleave unto church 'lands, as the leproſy to the Jews — 'And tho' I pretend not to prophecy, yet I 'beg poſterity to take notice of what is al-'ready become viſible in many families: 'that church land, added to an ancient 'and juſt inheritance, hath proved like a 'moth fretting a garment, and ſecretly 'conſumed both; or like an eagle that ſtole 'a coal from the altar, and thereby ſet her 'neſt on fire, which conſumed both the 'young eagles, and herſelf, that ſtole it. 'And tho' I ſhall forbear to ſpeak reproach-'fully of your father, yet I beg you to 'take notice, that a part of the church 'rights, added to the vaſt treaſure left him 'by his father, hath been conceived to 'bring an unavoidable conſumption upon 'both, notwithſtanding all his diligence 'to preſerve them. And conſider, that 'after the violation of thoſe laws, to which 'he had ſworn in *Magna Charta*, God did 'ſo far deny him his reſtraining grace, 'that as king *Saul*, after he was forſaken 'of God, fell from one ſin to another; ſo 'he, till at laſt he fell into greater ſins, 'than I am willing to mention.'

As to queen *Eliſabeth*'s private thoughts concerning the different articles of religion, ſhe went along with every change, that

(*i*) *Collier*, Eccl. Hiſt. vol. 2. p. 471.

(*k*) *Walton*, Life of Hooker, in *Collier*, Eccl. Hiſt. vol. 2. B. 8. p. 685.

happened; and either believed, what others profeſſed, or conceal'd herſelf under a ſerviceable hypocriſy. The ſix articles of her faith; the medley liturgy of her brother, maſs and confeſſion under her ſiſter queen *Mary*; all ſat eaſy upon her. This was her behaviour, till ſhe was twenty-ſix years of age, and aſcended the throne. Then indeed, after ſome months heſitation, ſhe appeared viſibly for the reformation. But whether intereſt or religion had the aſcendant in her choice, may be gueſs'd at by circumſtances. She was made to believe, that her claim to the crown would be diſputed, if ſhe continued to adhere to the old religion. The nobility and gentry, who had rais'd and augmented their fortunes by the addition of church lands, were apprehenſive of being diſturbed in the poſſeſſion: the forbidding aſpect of ancient church diſcipline, with ſeveral other human conſiderations, turn'd the ſcales on the reformers ſide. The perplexity of mind, ſhe labour'd under upon theſe accounts, ſhe frankly imparted to the *French* ambaſſador, then reſiding in *London*; adding, that thoſe about her teaz'd her continually to carry on the reformation: yet ſhe never was ſo hearty in the cauſe, as to yield to all the opinions and practices that were ſet up by the party: particularly concerning images, the real preſence, the clergy's marriage, *&c.* her thoughts ſeem'd to be different. Indeed, as to faſting, and abſtinence from fleſh at certain times, ſhe was pleaſed to re-inforce the ancient practice. But then it was in a ſtrain altogether human and unevangelical, as it appears by an order of counſel iſſued out, and directed to the archbiſhops and clergy on that ſubject: part whereof runs thus: '(*l*) And further declare unto them, 'that the ſame is not required for any 'liking of Popiſh ceremonies heretofore 'uſed, which utterly are deteſted; but 'only to maintain the mariners, and navy 'of this land, by ſetting men a fiſhing. 'Now, ſays Mr. *Collier*, with ſubmiſſion, 'to lay the whole ſtreſs of embering and 'abſtinence upon reaſons of ſtate, is ſome-'what ſingular. For, to ſay nothing of 'Ember weeks; the faſts of *Lent*, and 'thoſe of *Wedneſdays* and *Fridays*, reach 'up to the earlieſt ages of Chriſtianity. 'Now this reſtraint of appetite was always 'impoſed with a proſpect upon the other 'world. 'Twas enjoin'd to reduce the 'ſenſes, and make the mind more abſolute. 'And is it not ſomewhat a misfortune, 'that the apoſtles canons, the authority 'of the fathers, and the practice of the 'primitive church, ſhould be ſtruck out 'of all conſideration? And muſt all this 'diſcipline be only for the benefit of navi-'gation? Have we not ſins to faſt for? 'and temperance to guard? Are we not 'bound to diſtinguiſh times upon ſpiritual 'motives? and prepare for the ſolemnities 'of religion? But when ſecular men pre-'ſcribe to the church; when thoſe, who 'are ſtrangers to antiquity, give laws for 'diſcipline; 'tis no wonder, if they miſ-'take in their devotion.' From theſe remarks of Mr. *Collier*, Catholicks will be apt to infer, that as the ſubſtance of the reformation was carried on upon human conſiderations, *viz.* to ſecure the queen's title and poſſeſſion of church lands; ſo the ſame ſpirit is diſcoverable in every branch of it. For why do they faſt, and abſtain from fleſh? To promote fiſhing, and encreaſe the number of mariners for ſea ſervice. Why do they make uſe of ſacraments? Not as the channels of grace, but only outward tokens of their inclinations. Why do they frequent the church, pray, and give alms? Not that theſe performances are capable of effecting any thing towards appeaſing God's wrath, or procuring his favour; but merely for the ſake of outward diſcipline and church œconomy. Why do they admit perſons to exerciſe the miniſterial function? Not that they look upon them qualified by any divine power or character, but only by deputation from the civil power, to which they are ſubject in every branch of their office. By this means the church is not only reform'd, but loſt and melted away in the ſtate; to whoſe politick ends both preaching, praying, faſting, alms, and the uſe of the very ſacraments are become ſubſervient upon every occaſion.

I muſt not omit to ſpeak of queen *Eliſabeth*'s humour and management in regard of marriage; which has puzzled poſterity, how to account for it. Some are of opinion, that ſhe kept herſelf ſingle, out of policy; others attribute it to a female in-

(*l*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 558.

capacity:

capacity: a third ſort make it a piece of religion. To marry a foreigner involves a nation in many difficulties; eſpecially, where a female ſits upon the throne. To marry with a ſubject is the ground of emuloſity and envy: to ſay nothing of the incumbrances of that ſtate of life, and the vaſt charge, that attends a numerous royal offspring. Theſe motives might, perhaps, weigh with her, not to engage herſelf. Female incapacity is too nice a point to be made a ſubject of ſtrict enquiry. Then as to religion, many circumſtances of her life are neither favourable to her virginity, nor to any inclination ſhe had for that ſtate. Her entertaining ſo many ſuitors; her ſeeming amorous diſpoſition in chooſing favourites by their faces, and agreeableneſs of their perſons; her paſſion and familiarity in their regard; the ambiguous wording of the act of parliament concerning a ſucceſſor; if they did not make her virginity ſuſpected, at leaſt they diſcover'd her inclinations towards ſome of the pleaſures of the marriage ſtate. As to her ſuitors, with ſome ſhe enter'd into a formal treaty; others were encouraged to make their addreſſes; ſhe approved ſo well of king *Philip* of *Spain*'s propoſal, as to ſuffer him to ſend for a diſpenſation from *Rome*. The marriage articles with the duke *D'Alençon* were drawn up, and concluded upon, after ſome years mature deliberation: ſhe ſeem'd to hearken to the propoſals of *Charles* duke of *Auſtria*, *Ericus* prince of *Swedeland*, and *Adolphus* duke of *Holſtein*: nay ſome of a more inferior rank, and even her own ſubjects, were not out of hopes of gaining her affections in a matrimonial way; particularly the earl of *Arran*, the earl of *Arundel*, the earl of *Leiceſter*, and Sir *William Pickering* are mention'd upon that account. Now the correſpondence, ſhe kept with ſome of thoſe pretenders, gave occaſion to her enemies at leaſt, to proceed to cenſure her private behaviour. And the freedom, they took, was increaſed by an act of parliament, which paſſed concerning a ſucceſſor to her crown. 'It was enacted, that no one ſhould name the queen's 'ſucceſſor, excepting the natural iſſue 'of her body. Incredible it is, what jeſts 'thoſe, that lewdly catch at words, made 'among themſelves upon occaſion of that 'clauſe, *except the ſame be the natural iſſue 'of her body*; for as much as the lawyers 'term thoſe children *natural*, which are 'gotten out of wedlock, whom nature 'alone, and not honeſt wedlock hath begotten; and thoſe they call *lawful*, according to the ordinary form of the 'common law of *England*, who are lawfully procreated of the body: In ſo much '(ſays *Cambden*) that I myſelf, being a 'young man, have heard ſome oftentimes 'ſay, that that word was inſerted in the 'act on purpoſe by *Leiceſter*, that he might 'one day obtrude upon the *Engliſh* a baſtard 'ſon of his for the queen's *natural* iſſue.'

After all; it is no eaſy matter to determine, what was queen *Eliſabeth*'s motive for this kind of behaviour in regard of her ſuitors. It muſt either have been the inconſtancy of her temper, or a deep ſtroke of policy. For by this amuſement ſhe kept thoſe great perſons from practiſing againſt her, and gain'd time to ſettle the reformation. She had, during her whole reign, the advantage of an able miniſtry; an able miniſtry, I ſay, in point of politicks: For if regard is to be had either to religion, or to the common rights of mankind; never was there any nation more unfortunate than *England*. The character of every particular miniſter makes good the charge againſt them; beſides the nature of the undertakings they were engaged in. Were the ſupreme powers accountable to thoſe, they are placed over, for the methods they take in promoting their reſpective intereſts; they would be puzzled, how to reconcile them to the principles of Chriſtianity; and much more to put a gloſs upon them, ſo as to make them a rule in private behaviour. In this reſpect both queen *Eliſabeth* and her miniſtry have deſervedly drawn the ſevereſt cenſures upon themſelves. I do not only ſpeak of that bold undertaking of altering a religion, which had been eſtabliſh'd amongſt us for many ages, even from the very firſt planting of Chriſtianity, and confirm'd in every reign by the legiſlative power. I do not only ſpeak of that illegal and uncanonical way of proceeding, where the laity took upon them to ſet up a new creed, and form of worſhip *reclamante toto clero*, and where the biſhops and convocation were refuſed to exerciſe the power committed to them by Chriſt, of governing the church in

(m) *Cambd.* Ann. *Eliſ.* p. 167.

doctrinal

doctrinal and ſpiritual matters. I do not only ſpeak of thoſe ſcandalous motives which induced the parties concern'd to labour for a change: Beſides theſe general matters, there is an infinite number of leſſer controverſies and occurrences, which happened during this reign, ſo entirely deſtitute both of honour and humanity, that the ableſt pens, they could employ, have attempted an apology in vain. When men, money, and arms were ſent to ſupport the rebels in *France*, *Flanders*, and *Scotland* againſt their lawful ſovereigns. (*n*) 'The abetting of ſubjects againſt their 'ſovereign was not every where underſtood, 'the queen ſuffered in her reputation upon 'this ſcore.' When two nations are at war, more may be ſaid for ſuch a conduct: but here the caſe was otherwiſe. The queen was not only at peace with thoſe princes, but made a ſhew of ſuing for a farther alliance, all the while ſhe was corrupting their ſubjects, and debauching them from their allegiance. This was a conſtant practice for ſome years; which her neighbours thought fit to diſſemble for a while upon politick views. But at length they became impatient under ſuch kind of treatment. It would be an endleſs taſk, to mention the ſeveral ſtratagems ſet on foot, to diſcredit and oppreſs thoſe, that refuſed to ſubſcribe to the form of the new religion. A whole volume of penal and ſanguinary laws were quickly publiſhed againſt them; whereby their ſubſtance, liberty, and lives, became obnoxious to proſecution, whenever an evil-diſpoſed perſon was pleaſed to attack them. To worſhip God, after the uſual manner, was forbidden both in publick and private: and the priſons were filled with delinquents, and great ſums of money extorted from them. They had not the liberty of having their children educated in the univerſities or other ſchools, unleſs they would conform in religious practices: and when they ſent them abroad for that purpoſe, it was declared to be criminal, and that foreign ſchools were nurſeries of rebellion. They were debarred not only from all places of truſt in regard of the publick, but even from improving their parts and private fortunes in law, phyſick, *&c.* by which means their families were reduced to the loweſt circumſtances, and unprovided with the common means of ſubſiſting. To theſe laws others were added, both inhuman and barbarous. It was made high treaſon for any one to receive orders abroad and exerciſe his ſpiritual functions within the queen's dominions: to be reconciled to the ancient faith, or even to be aſſiſting in ſuch a reconciliation: and great numbers ſuffered death upon theſe accounts. Upon all occaſions great artifice was made uſe of, to draw unfortunate people under proſecution. The leaſt rumour of an invaſion was improved to their diſadvantage. They were conſtantly repreſented as promoters, and abetters of whatever was acted abroad againſt the intereſt of *England*. Both the pulpit and the preſs were employed to poiſon the people with this belief. Every private villany, perpetrated by one of their perſuaſion, was charged upon the whole body of Catholicks. Perſons of deſperate fortunes were tempted continually by ſtate emiſſaries to engage in ſome attempt or other, that would exaſperate the queen; and ſham aſſociates were ordered to mingle themſelves among them, that they might impeach the reſt.

It muſt be own'd, that theſe and ſuch like ſtratagems render'd the queen's reign very proſperous: but whether, or no, to the purchaſing of a good character, depends upon the merits of the cauſe, and the manner of her proceeding. Neither am I ignorant of the great encomiums our hiſtorians beſtow upon her, on account of learning, trade, and military arts, that flouriſhed under her government. 'Tis true, her long reign afforded her an opportunity of making great improvements in all theſe reſpects: but at the ſame time ſhe made a very inglorious exit upon ſeveral accounts. She had the the credit (if it may be called ſo) of being very inſtrumental in eſtabliſhing the *Dutch* republick: but *England* gain'd little or nothing by the undertaking. The ſeveral unſucceſsful attempts ſhe made, to ſupport the rebel *Hugonots* in *France*, brought nothing home, but the plague. The civil wars ſhe fomented in *Scotland*, and the murder of their queen, will render her memory infamous to all poſterity.

(*n*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 519.

She

She had indeed many advantages over the *Spaniards*; but it was only a plundering war, whereby ſome private perſons enriched themſelves; but of no benefit to the nation in general. The *Iriſh* war exhauſted yearly half the treaſure of the kingdom; and the ſubduing of thoſe people at laſt gave her very little content. For whatever pleaſure others might take in her glorious reign, ſhe paſs'd her latter years between a ſullen melancholy, and the tranſports of paſſion. She became tedious to herſelf, and troubleſome to all about her. Several hiſtorians have conjectured at the origin of her diſorder. The barbarous death of *Mary* queen of *Scots*; the execution of her darling favourite the earl of *Eſſex*; her diſappointed ambition, in not being able to obtain her ends over the *Spaniards*, and *Iriſh*, are mention'd upon this occaſion. But however this may be, Heaven was juſt in making her inconſolable, who had been the author of ſo much grief to others.

ARTICLE VII.

A Chronological Account of Occurrences.

January 25,	1559.	THE firſt Parliament under Queen *Eliſabeth*. Common Prayer reſtored by Act of Parliament.
		Acts of Parliament in favour of the old Religion repeal'd.
June.		Biſhop *Tunſtal* confin'd at *Lambeth*.
November 18.		Biſhop *Tunſtal* dies.
December 17.		The Date of Archbiſhop *Parker*'s Conſecration.
March 30,	1560.	Biſhop *Juel*'s Sermon at *Paul*'s-*croſs*.
October 6.		*Francis* II. King of *France* dies.
		The *Scots* begin to reform and rebel.
		Th *French Calviniſts* begin their Rebellion.
	1561.	*Mary* Queen Dowager of *France* lands in *Scotland*.
	1562.	Queen *Eliſabeth* aſſiſts the *French* Rebels.
	1563.	The Debate between *Horn* and *Bonner* begins.
January.		The Thirty-nine Articles eſtabliſhed.
		The Council of *Trent* ended. It began 1545.
	1565.	*Mary* Queen of *Scots* marries Lord *Darnley*,
December 4.		Pope *Pius* IV. dies.
June 19,	1566.	*James* VI. King of *Scotland* born.
		Act of Parliament ratifying Epiſcopal Conſecration.
February 10,	1567.	Lord *Darnley* murder'd.
		Mary Queen of *Scots* marries Earl *Bothwel*.
		Mary Queen of *Scots* forced to reſign the Crown.
	1568.	The *Engliſh* College founded at *Doway*.
May 17.		*Mary* Queen of *Scots* lands in *Cumberland*.
October 7.		A Commiſſion at *York* concerning Queen *Mary*.
		A Match privately propoſed between Q. *Mary* and D. of *Norfolk*.
February 23,	1569.	*Pius* V's Bull againſt Queen *Eliſabeth*.
		The Earls of *Northumberland* and *Weſtmorland* rebel.
September 9.		Biſhop *Bonner* dies.
May 25,	1570.	*Pius* V's Bull fixed on the Biſhop of *London*'s Gate by *Felton*.
	1571.	A Match propoſed between Q. *Eliſabeth* and the D. D'*Alençon*.
May 1,	1572.	Pope *Pius* V. dies.
June 2.		The Duke of *Norfolk* beheaded.
September 16.		Dr. *Thomas Harding* dies.
		The Earl of *Northumberland* beheaded.
		Hugonots maſſacred in *Paris*.
	1573.	The *Dutch* form an Alliance and revolt.
		The Queen's matching with *France* propoſed again.

February 13,	1574.	*Robert Parſons* leaves *Oxford.*
April 15,	1575.	The firſt Penſion given by the Pope to *Doway* college.
July 4.		*Robert Parſons* enters among the *Jeſuits.*
		Henry Garnet becomes a *Jeſuit.*
		Queen *Eliſabeth* aſſiſts the *Dutch* rebels.
May 30,	1576.	*Charles* IX. King of *France* dies.
July 4,	1577.	The great Mortality at *Oxford* Aſſizes.
March 7,	1578.	Edict at *Doway* for expelling all the *Engliſh.*
		The *Engliſh* College at *Doway* removes to *Rheims.*
		The *Engliſh* Hoſpital at *Rome* made a College.
	1579.	The Clergy College at *Rome* deliver'd to *Jeſuits.*
		Nicholas Heath Archbiſhop of *York* dies.
		The Duke of *Anjou* courts Queen *Eliſabeth* in Perſon.
	1580.	*Parſons* and *Campion* come over to *England.*
		Alan Cope Doctor of Divinity dies at *Rome.*
July 15,	1581.	*Maurice Chauncey* Prior of the *Carthuſians* dies.
October 18.		Dr. *Richard Briſtow* an eminent writer dies.
		Articles of Marriage concluded with the Duke of *Anjou.*
		The ſeven Provinces form'd into a Republick.
	1582.	*Thomas Fitzherbert* leaves *England.*
		Henry Fitz-Alan, the laſt Earl of *Arundel*, dies.
		The Duke of *Anjou* leaves *England.*
		The Calendar reform'd by Pope *Gregory* XIII.
September 15.		*Thomas Watſon* Biſhop of *Lincoln* dies in Priſon.
April 10,	1585.	Pope *Gregory* XIII. dies.
		John Feckenham Abbot of *Weſtminſter* dies in Priſon.
		Philip Howard Earl of *Arundel* ſent to the *Tower.*
		Aſſociation Act againſt *Mary* Queen of *Scots.*
September 20,	1586.	*Babington* and others executed.
February 18,	1587.	*Mary* Queen of *Scots* beheaded.
		Thirty four Catholick Prieſts committed to *Wiſbich* Caſtle.
February 3,	1588.	Dr. *Lewis* conſecrated Biſhop of *Caſſano* in *Italy.*
September 4.		*Robert Dudley* Earl of *Leiceſter* dies.
October 31.		Dr. *Barret* choſen Preſident of *Rheims* College.
		The *Spaniſh* Armada attempts to invade *England.*
April 18,	1589.	*Philip Howard* Earl of *Arundel* dies under Condemnation.
Auguſt.		*Henry* III. King of *France* murder'd by *Clement.*
		James VI. King of *Scots* married to *Anne* of *Denmark.*
Auguſt 27,	1590.	Pope *Sixtus* V. dies.
October 5,	1591.	Dr. *Thomas Baily* an eminent Divine dies.
October 15.		Pope *Gregory* XIV. dies.
	1592.	*Valladolid* College erected.
June 23,	1593.	The *Engliſh* College returns from *Rheims* to *Doway.*
		Henry IV. King of *France* reconciled to the Faith of *Rome.*
October 14,	1594.	Dr. *Lewis* Biſhop of *Caſſano* dies.
October 16.		Cardinal *Allen* dies.
	1596.	*Cadiz* plundered by the Earl of *Eſſex.*
September 19,	1597.	A Bull againſt Clergy Miſſioners taking Degrees.
March 7,	1598.	An Archprieſt placed over the Miſſioners.
		The Miſſioners Appeal againſt the Archprieſt.
April 6,	1599.	The Pope's Bull confirming the Archprieſt.
		The Edict of *Nantes* in favour of the *Hugonots.*
November 19,	1600.	King *Charles* I. born.
		The Miſſioners Appeal againſt the Archprieſt's Adminiſtration.
	1601.	The Earl of *Eſſex* beheaded.
January 31,	1602.	A Proteſtation of thirteen Miſſioners Allegiance.
October 5.		A Bull in favour of the appealing Clergy.
March 24,	1603.	Queen *Eliſabeth* dies.

THE

Church HISTORY

OF

ENGLAND,

From the Year 1500, to the Year 1688.

PART IV. Queen *Eliſabeth*'s Reign. BOOK II.

ART. I. *Lives of Noblemen.*
ART. II. *Lives of Biſhops.*
ART. III. *Lives of Knights.*
ART. IV. *Lives of Clergymen.*
ART. V. *Lives of Regulars.*
ART. VI. *Lives of Gentlemen,* &c.
ART. VII. *Lives of Women.*

ARTICLE I.

Lives of Noblemen.

THOMAS HOWARD, (a) eldeſt ſon of *Henry Howard*, earl of *Surrey*, beheaded in the reign of king *Henry* VIII. He ſucceeded his grandfather, *An.* 1554, was reſtored to the honours of his family, and had the title of duke of *Norfolk* reſtored to him. He was very much in queen *Mary*'s favour: and, tho' he conform'd under Queen *Eliſabeth*, yet he was always look'd upon to be a private abettor of the Catholick intereſt. He was thought to be one of the richeſt ſubjects in *Europe*; and both his perſon and behaviour were in all reſpects equal to his vaſt poſſeſſions. Exalted merit ſeldom eſcapes without rivalſhip; which breaking its bounds degenerates into envy; and never ceaſeth, till it has demoliſh'd the works it attacks. The noble family of the *Howards* had given the world a great many innocent provocations in the way of envy, and had as often experienced the diſmal conſequences of being

(a) State Trials. Peerage of *England*. *John Stow*, Chron. p. 670, &c.

great

great and popular. The nobleman, whoſe misfortunes I am relating, beſides the original ſin of his anceſtors, call'd Popularity, had lately given a handle to his enemies at the famous congreſs at *York*, where he was nominated chief commiſſioner to examine the differences between *Mary* queen of *Scots*, and her rebellious ſubjects. There, 'tis ſaid, he not only favour'd that diſtreſſed queen's cauſe, but hearkened to the propoſals of a marriage with her, fraudulently projected by the *Engliſh* miniſtry, as an effectual means to ruin the duke. When he return'd from the congreſs, queen *Eliſabeth* queſtion'd him about the ſaid propoſal: and by the anſwer he made, her ſuſpicions grew ſo ſtrong, that he was committed to the Tower; where he had not been long, but he frankly own'd, that ſuch a propoſal had been made to him by ſome of the queen of *Scots* agents; but as he had not given into it, ſo he was reſolved to deſiſt. This ſubmiſſion ſeemingly gave content, and his grace was diſcharged from his confinement, and he retired to his ſeat at the *Charter-houſe*. No more was ſaid of this matter for two years; and then, either upon real or ſuſpected grounds, new informations were laid againſt him to the ſame purpoſe, with ſeveral additional articles of a very dangerous complexion. His enemies, it ſeems, being incenſed at their late diſappointment, had been all this while preparing matter for a freſh accuſation; and they were ſo ſucceſsful, as to procure his commitment a ſecond time. After eighteen weeks confinement in the Tower, he was brought to his trial before his peers at *Weſtminſter*, *January* 16, 1572, *George Talbot*, earl of *Shrewsbury*, being lord high ſteward for the day. At his firſt appearance at the bar, he ſurvey'd the houſe with a ſtern, and a kind of haughty look; and, by biting his lip, tacitly inſinuated, that it was not his crimes, but emuloſity and envy, that had brought him to that place. The ſubſtance of the charge againſt him was, Attempting to alter the religion by law eſtabliſhed: a deſign to marry *Mary* queen of *Scots*, and by that means challenge the crown of *England*; the conſequence whereof would probably be queen *Eliſabeth*'s deprivation: that he kept a correſpondence with the biſhop of *Rome*, and the king of *Spain*: that he employ'd one *Ridolph*, an *Italian* merchant in *London*, to procure money from thoſe courts, in order to foment a rebellion: that when he was chief commiſſioner at *York*, he viſibly appear'd in the queen of *Scots* intereſt; ſo far, as to diſmiſs ſeveral articles, her ſubjects were prepared to charge her with: that he remitted money to his ſiſter, the counteſs of *Weſtmorland*, in *Flanders*: that he was very much ſuſpected of having underhand encouraged the Northern rebellion under the earls of *Northumberland* and *Weſtmorland*: and laſtly, that he had not preſſed the queen of *Scots* to make a diſclaim of her pretenſions to the crown of *England*. Queen *Eliſabeth*'s counſel endeavour'd to make good theſe allegations from the duke's own letters, from the biſhop of *Roſſe*'s conceſſions, and from the confeſſions of his grace's two ſecretaries, *Barker* and *Hickford*. The duke made a noble defence; and took the ſting ſo cleanly from moſt of the accuſations, that, had not the preſent poſture of affairs required ſuch a ſacrifice, it was a difficult matter to conceive, how any of the proofs could affect his life. He own'd ſome things; he extenuated others; and deſpiſed the reſt as calumny and fiction. In particular, he did not deny a general inclination and deſign to marry the queen of *Scots*; but his purpoſe was to have done it in a legal way, and with the conſent of the parties concern'd in both kingdoms: that a remote intention of marrying was not marriage; and if he had actually married her, where was the law that made it treaſon? That he was not anſwerable for the conſequences, his enemies drew from that ſuppoſed match, *viz.* That it was either aſſerting the queen of *Scots* pretenſions to the crown of *England*, or an attempt againſt queen *Eliſabeth*'s right. He did not diſown his correſponding with the pope, the king of *Spain*, and others, in favour of the queen of *Scots*; and that he had both procured money for her, and ſupply'd her himſelf; a conduct, he thought, could not be cenſur'd in a kingdom that had taken her into protection againſt her rebellious ſubjects. As for the relief he ſent his ſiſter, the counteſs of *Weſtmorland*, he hoped ſuch an inſtance of charity would not amount to treaſon; much leſs be judged an approbation of her huſband's attempts againſt the government. In fine, tho' he did not deny, but he was inclined to favour the queen of *Scots*, by diſcountenancing frivolous accuſations at the congreſs; yet ſeeing, that aſſembly broke up, before her pretenſions to the crown of *England* came to be debated, there was no room to queſtion his integrity

integrity in that reſpect. Thus having made a diſtinct reply to every article, his cauſe was remitted to his peers, who voted him guilty of high treaſon: and, according to his ſentence, he was beheaded on *Tower Hill*, *June* 2, 1572. He own'd himſelf a member of the church of *England* at his trial; which ſome think was a piece of management, in order to diſpoſe the queen for mercy. However, it does not appear, that he made a publick profeſſion of any other faith, when he came to die. He had three wives. The firſt was *Mary*, daughter of *Henry Fitz-Alan*, earl of *Arundel*; by whom he had *Philip* his ſon and heir. His ſecond wife was *Margaret*, daughter and ſole heir to *Thomas* lord *Audley* of *Walden*, and widow of *Henry*, a younger ſon of *John* duke of *Northumberland*; by her he had iſſue two ſons; *Thomas*, afterwards made earl of *Suffolk*, and *William*. By her alſo he had two daughters, *Eliſabeth*, who died young; and *Margaret*, married to *Robert Sackville*, earl of *Dorſet*.

Philip Howard (*b*), earl of *Arundel*, ſon of *Thomas Howard*, duke of *Norfolk*, beheaded *An.* 1572, and of *Mary*, daughter of *Henry Fitz-Alan*, earl of *Arundel*. He was a zealous profeſſor of the Catholick faith; whereof he gave many remarkable proofs during his ſufferings for the cauſe. In the year 1585, foreſeeing a ſtorm ariſing, which threatned his party; eſpecially upon ſome attempts for releaſing the queen of *Scots* from her confinement, he took a reſolution to leave the kingdom; by that means to avoid the ſnares that were laid for him. He had obſerv'd, that riches and popularity were crimes, ſufficient to occaſion an impeachment; and that his father, grandfather, and great grandfather had all undergone the fatal ſtroke upon that account chiefly. Whereupon he wrote a long and moving letter to queen *Eliſabeth*, declaring, '(*c*) That for the ſervice of God, 'and his ſoul's health, he deſign'd to leave 'his country; but not his loyal affections 'towards her majeſty. But as he was 'taking ſhipping, by the treachery of his 'own ſervants, he was diſcovered, appre-'hended, and committed to the Tower.' He lay priſoner four years, and twenty-five weeks, before any thing was produc'd againſt him. And what, at laſt, was alledged, were chiefly certain facts and miſdemeanors during his impriſonment. His trial came on *April* 18, 1589. When he appear'd at the bar he held up his hand, and, knocking his breaſt, ſaid aloud, behold the heart and the hand of as true an *Engliſhman*, as ever appear'd within theſe walls. The heads of his indictment were: That he had attempted to quit the kingdom without leave; that he had been induſtrious in promoting the intereſt of the church of *Rome:* that he had held a correſpondence with Dr. *Allen* and father *Parſons:* that he had frequently been preſent at maſs in the Tower, and had order'd prayers to be ſaid for the ſucceſs of the *Spaniſh Armada:* ſeveral witneſſes were produced to make good theſe allegations, and among others, Sir *Thomas Gerard*, then a priſoner in the Tower, is ſaid to have utter'd ſomething very prejudicial to him in regard of ſome parts of the charge: yet the proofs were ſo remote, and every circumſtance ſo much ſtrain'd to bring him within the reach of the law, that, had not the iniquity of the times required ſuch a ſacrifice, this noble peer might have met with a better fate. However, he was condemn'd to die, but never felt the edge of the axe; being reprieved from time to time, and died priſoner in the Tower, *October* 19. 1595. after ten years and ſix months confinement, and not above thirty years of age when theſe troubles firſt came upon him. As to his perſon, he was very tall, of a ſwarthy complexion, with an agreeable mixture of ſweetneſs and grandeur in his countenance. He had a ſoul ſuperior to all human conſiderations. Mr. *Cambden* tells us, he liv'd (*d*) *a very auſtere life:* and by other accounts, his behaviour was not unbecoming the primitive ages of Chriſtianity. He married *Anne*, ſiſter to *George* lord *Dacres* of *Giſland*, who, being a co-heir, brought a conſiderable ſubſtance to the *Howard*'s family. By her he had a ſon, call'd *Thomas*, who inherited the honours of the houſe, and died at *Padua*, *An.* 1646.

George Dacre (*e*), ſon of *Thomas* lord *Dacre* of *Grayſtock*, was in ward to *Thomas* duke of *Norfolk*, and unfortunately kill'd *May* 17, 1569. while he was but a youth.

(*b*) *Engl.* Baron. *Cambd. Elif. John Stowe*, State Trials.
(*c*) *Echard*, vol. 2. p. 353.
(*d*) *Cambd.* Ann. of Q. *Elif.* p. 310.
(*e*) *John Stow*, Chron. p. 662, 664. *Engl.* Peer. Lord *Dacre*'s Orig. Letter to Dr. *Allen*.

His death was occaſioned by vaulting upon a horſe of wood which fell upon him. His three ſiſters, coheirs to his vaſt eſtate, were married to three ſons of their guardian, *Thomas* duke of *Norfolk*. *Leonard Dacre* of *Harleſey* in the county of *York*, Eſq; and grandſon to *William* lord *Dacre*, took upon him the title; and put up his pretenſions to the eſtate of the family, but could have no redreſs. The diſguſt, he conceiv'd on this account, is thought to have occaſioned his taking up arms, when the earls of *Northumberland* and *Weſtmorland* made an inſurrection in the *North*, *An.* 1570. For at that time he appear'd at the head of a body of men, and ſeiz'd the caſtles of *Grayſtock* and *Newworth*; but was routed by lord *Hunſdon* on the 22d of *February*. Upon which, he retired into *Scotland*, and afterwards went into *Flanders*; where he lived ſeveral years a penſioner to the king of *Spain*, and died abroad. He was ſucceeded in the title by his brother *Edward* lord *Dacre*, who alſo died abroad, a ſoldier of fortune.

John Lumley (*f*), a nobleman of great account in the *North* of *England*, where he appeared in arms in *Henry* VIII's reign, among thoſe that call'd themſelves the Pilgrimage of Grace, and roſe up in defence of the old religion and monaſtery lands. He was ſent, with ſome others of his party, to treat with the duke of *Norfolk*, the king's general, at *Doncaſter*; where a pardon was granted, and a redreſs of religious matters promiſed, upon laying down their arms. But this promiſe being never perform'd, and the malecontents diſpers'd, many of them remain'd quiet at home, while others attempted to riſe again, but without ſucceſs. Lord *Lumley* was far from being pleaſed with the proceedings of the court upon this occaſion; and only wanted an opportunity to ſhew his zeal for re-eſtabliſhing the diſcipline of the church. He continued in this diſpoſition the remainder of his life; whereof we have a particular inſtance the 12th of queen *Eliſabeth*, when he encouraged the match propoſed between the duke of *Norfolk* and the queen of *Scots*. He had to his wife one of the daughters and coheirs of *Henry Fitz-Alan*, earl of *Arundel*: but no iſſue male being left of the family, the title became for a long time extinct. It was revived again the 4th of King *Charles* I. in the perſon of *Henry Lumley*, created an *Iriſh* viſcount, whoſe ſon *Richard* being a Catholick, and educated abroad, after his return home, in king *Charles* II's reign, conform'd to the church of *England*, and was created an *Engliſh* baron, *an.* 1681. Afterwards, appearing very forward in promoting the revolution in 1688, he was made earl of *Scarborough*. His brother, *Henry Lumley*, conforming alſo to the church of *England*, advanced himſelf in the army: and for his bravery in the wars in *Flanders*, was made a lieutenant-general. They had three ſiſters, *Eliſabeth*, *Frances*, and *Mary*: who always remain'd zealous Catholicks.

Charles Nevil (*g*), earl of *Weſtmorland*, ſon of *Henry Nevil*, alſo earl of *Weſtmorland*, who died the 5th of queen *Eliſabeth*. He was a zealous maintainer of the old religion, and ready to ſupport its intereſt upon any occaſion. On the 15th of *November* 1569, he join'd in an inſurrection with *Thomas Piercy*, earl of *Northumberland*, whoſe forces being routed and diſperſed, he fled into *Scotland*, and was for ſome time protected by *Kerr* of *Fernihurſt*. From thence he tranſported himſelf into *Flanders*, where he obtain'd a penſion, and a regiment, under the king of *Spain*. He died without iſſue male. However, in the records of *Doway* college I meet with one *Nevil*, who had a poſt in the *Spaniſh* army, *an.* 1618, and took upon him the title of earl of *Weſtmorland*.

Thomas Piercy (*h*), earl of *Northumberland*, ſon of Sir *Thomas Piercy*, beheaded *an.* 1537. Being inveſted with the dignity and poſſeſſions of his family, he appear'd to be very much in queen *Eliſabeth*'s favour, in the beginning of her reign. But being no friend to the reforming methods of the court, by degrees he became ſuſpected. However, he was appointed one of the commiſſioners at the hearing of the queen of *Scots* caſe: upon which occaſion he diſcover'd his inclinations, by encouraging the match, privately propoſed, between that princeſs and the duke of *Norfolk*. The court had ever after a ſtrict eye upon him;

(*f*) *John Stow*, Chron. *Hollinſhed*, Peerage of *Engl.* &c.
(*g*) *John Stow*, Chron. p. 662. Diary of *Doway* Coll.
(*h*) *John Stow*, Chron. p. 662, 664, 672. *Cambd. Eliſ.* 134. *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 520. Dr. *Sanders*, de Schiſm. Angl. &c.

and

and though he extricated himſelf from that difficulty, he was ſoon after embroiled in another affair, which proved his ruin. I will relate this matter, as it is reported by Mr. *Stow* (and other of our hiſtorians) who tells us, he had the particulars from the mouth of Sir *George Bowes*, who was chiefly inſtrumental in quelling the inſurrection. The account is this: About the beginning of the year 1569, ſeveral perſons of diſtinction in the *North*, being diſguſted at the management of affairs, were diſpoſed to ſeek for a redreſs in a hoſtile manner. The chief, that were embarked in this affair, were the earls of *Northumberland*, and *Weſtmorland*, *Francis Norton*, *Robert Tempeſt*, *John Swinburn*, *Chriſtopher Nevil*, Sir *John Nevil*, *Cuthbert Nevil*, &c. The queen, having received ſome private intimation of the deſign, ſent down orders to the earl of *Northumberland* to repair to *London*. This ſummons was delivered to the earl, *November* 14, 1569, he being then at his ſeat at *Topcliff*. The reſt of the accomplices, being apprehenſive of the earl's wavering temper, and fearing he would not ſtand to the engagement, alarmed him with a report, that his park was ſurrounded, and that he was in danger of being ſeized. Upon which the ſame day, being *Monday*, privately about midnight he retired into the keeper's houſe; while the conſpirators took care to raiſe the adjacent neighbourhood and villages by ringing bells, and other ſuch like methods. The next day the earl went to *Branſpith*, where he was met by *Charles Nevil* earl of *Weſtmorland*, and others of the confederacy. As ſoon as they had formed a body of men, they thought fit to publiſh their pretenſions by proclamation; commanding all the queen's ſubjects to repair to them, alledging that the defence of the queen's perſon, and the cauſe of religion was the motive of their riſing, and that the principal perſons of the kingdom were diſpoſed to join in the enterprize. Upon the 16th, they advanced to *Durham*, where the mobbiſh part of the company enter'd the cathedral, tore the bible, with ſeveral other indignities. The ſame night they return'd to *Branſpith*, and the next morning went to *Darlington*, where their deſign was to have had maſs celebrated publickly; but were diſappointed for want of ſacerdotal veſtments, and other neceſſaries. Mean time perſons of intereſt were diſpatched about the country to invite thoſe, that were inclinable to favour the attempt. On the 18th, the earl proceeded to *Richmond*: thence to *Northalerton*, and ſo to *Burrough* bridge. And on *Sunday*, the 20th of *November*, he with his counteſs met again with the earl of *Weſtmorland* at *Rippon*; where they were all publickly preſent at maſs. Now that they might more effectually draw in all the Catholicks to their party; there was a ſtandard contrived, which was a croſs with a banner, having the five wounds of our Saviour painted upon it, and carried before them by *Richard Norton*, Eſq. The ſame night they returned to *Burrough* bridge; and on *Monday* enter'd *Wetherby*; on which day a party of their army were ſo ſucceſsful, as to drive ſome of the queens forces out of *Tadcaſter*. On *Tueſday* they muſter'd on *Clifford* moor near to *Bramham* moor, when their number was computed to amount to about 1600 horſe, and 4000 foot. Their deſign was to have march'd immediately to *York*; but being inform'd that Sir *George Bowes* had raiſed forces to oppoſe them in *Biſhoprick*, they directed their courſe that way, and the laſt day of *November* laid ſiege to *Bernard* caſtle, which was defended by Sir *George Bowes*, and his brother *Robert*. Several ſkirmiſhes happened between the earl's party and the garriſon, which at laſt was obliged to ſurrender, with permiſſion to carry their arms, ammunition, &c. to *York*. Mean time *Thomas* earl of *Suſſex*, the queen's general in the *North*, had gathered an army ſufficiently powerful to hinder the progreſs of her enemies. He had publiſhed a proclamation againſt them *November* 17, which was followed with another at *London November*, 24, wherein the two earls with all their adherents were declared rebels. On *Sunday* the 11th of *December*, the queen's army marched from *York*, and on the 12th arrived at *Seſay*, where they were join'd by Sir *George Bowes*; and ſo proceeding through *Northalterton*, *Smeeton*, and *Croftbridge*, they came to *Auckley*: from whence the rebels had lately withdrawn their forces to *Hexham*, and after a few days diſperſed themſelves with very little oppoſition. The earl of *Weſtmorland* made his eſcape into *Scotland*: and afterwards went over into *Flanders*. The earl of *Northumberland* alſo found means to ſecure himſelf in *Scotland*, where he was kindly entertain'd, for a while, by the

Grahams of *Haverſlew*. But ere long he was put under confinement by orders from the regent *Murray*; and, upon a change of the miniſtry, the next regent *Morton*, for a ſum of money, deliver'd him to queen *Eliſabeth*, tho' he had formerly protected that nobleman, when he was obliged to leave his country for treaſonable practices. During this time the chief of the inſurrection with ſeveral of their accomplices were executed at *Durham*, *York*, *London*, and other remarkable places, to the number of 66. As for the earl of *Northumberland*, when he had been in *Scotland* partly as a gueſt, and partly as a priſoner, near a year and a half, he was removed to *York* caſtle: where he ſpent his time with ſingular edification, and was often viſited by the gentry of the neighbourhood, eſpecially by the Catholicks. He was beheaded at *York*, *Auguſt* 22, 1572. Many ſevere reflections have been made upon the Catholick party, upon account of this nobleman's attempt, but without conſidering the circumſtances of the caſe. Hiſtorians take the liberty to join circumſtances together, and pry into mens intentions, that they may ſhine in their ſtory. And as they commonly trace the happy man from his cradle, and aſcribe his riſe to a regular chain of management, which was entirely owing to chance, and incident occurrences which help'd him forward; ſo the wretched are deſcribed, as perſons labouring under misfortunes by principle; and every incident matter, that happens to accelerate their fate, is hall'd in, to ſupport the beauty of the thought. By this method many things are miſrepreſented in the ſtory of this unfortunate nobleman. His religion is reported to have been the only inducement to his riſing: that the ſee of *Rome* was at the bottom of the affair, the pope at the ſame time having excommunicated the queen, and depriv'd her of her crown by an expreſs bull; that the whole body of *Engliſh* Catholicks are chargeable with the fact: that in fine the earl is canonized by the voice of the people, and eſteemed a martyr for dying in the cauſe. Theſe are the heads of the accuſation: but the aſperſion is eaſily wiped off, when all the circumſtances are duly conſidered. Not that I deſign to make an apology for the fact, but only to do juſtice to thoſe, that are maliciouſly and injuriouſly mentioned upon the occaſion. And in the firſt place as to the motives of this inſurrection, our own hiſtorians give an account, that the earl's firſt inducement to this attempt, was a diſguſt he had conceiv'd againſt the miniſtry, for ſeizing certain mines that were found in his lands; tho' reſtoring the religion of his anceſtors was a ſecondary conſideration, and judged ſerviceable to his other pretenſions; eſpecially in a neighbourhood, that was well diſpoſed that way, and where, as it ſeems, the notion of paſſive obedience was not ſo extravagant, as to make people think, it might not be lawful to reſiſt in ſome caſes. 'Tis not to be wondered at, if the enemies of the Catholick church bring in the pope as a party. They ſtill do, and ever will, think it convenient, to publiſh their apprehenſions of *venient Romani*. It muſt be owned, a bull was ſet forth; part whereof pronounceth the queen diveſted of her crown and title: but then it is to be enquired, how far either the earl, or the body of *Engliſh* Catholicks concurr'd with it. Dr. *Sanders* ſpeaking of the inſurrection tells us: (*i*) '*Adhuc per papam non erat* '*publicè contra reginam lata excommuni-* '*tionis ſententia.*' The earl himſelf takes no notice of the ſaid bull: but, contrary to the import of it, owns the queen's right, and title in his manifeſto. The body of Catholicks from the beginning never refuſed obedience to her majeſty: all the biſhops paid allegiance to her upon her acceſſion to the crown: the laity ſerved her all along in her wars, when ſhe was pleaſed to employ them: the pope's bull againſt the queen made no alteration, as to their civil duty towards her. It was never canonically received by them, nor preſſed upon them by the ſee of *Rome*; nay, if we may credit Mr. *Speed* and other Proteſtant hiſtorians, the pope, by expreſs orders, allowed of their ſubmiſſion to her; (*k*) 'and the more moderate ſort of Pa-' piſts, ſays Mr. *Echard*, diſallowed of his whole proceedings. Their allegiance and fidelity to queen *Eliſabeth* was ſtill more conſpicuous, when the earls of *Northumberland* and *Weſtmorland* wrote letters to the Catholicks throughout the kingdom, (*l*) 'requiring them to come in to their

(*i*) Dr. *Sanders. De Shiſm. Angl.* p. 290.
(*k*) *Echard* Hiſt. of *England*, p. 340.
(*l*) *Echard*, Hiſt. of *England*, Vol. II. p. 339.

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'assistance; but they were so far from 'joining with them, that many sent both 'the letters and the bearers of them to 'the queen; every one freely offering his 'purse, and his person against them.' They that were mostly suspected, as to allegiance, were the *English* residing in the colleges abroad, and a few soldiers of fortune in the *Spanish* army. As for the latter, as I do not find how they stood affected, so their number was so inconsiderable, and their interest so small, that they are not worth taking notice of upon the present occasion. But as to the clergy, we have unquestionable proofs of their allegiance, as to the generality of them. They were all educated under the inspection of Dr. *Allen*, and father *Parsons*, who not only acknowledged the queen's title and right to the crown, but published apologies in their own, and pupils justification upon that article; in so much that of near a hundred missionary priests, that suffered death during queen *Elisabeth*'s reign, not one denied her title. 'Tis not to my purpose, to enquire, what opinion Dr. *Sanders* had of the earl of *Northumberland*'s death; or why some have placed him in the list of martyrs. No body of men are accountable for private persons notions. But, if I may be permitted to throw in my conjectures; those, that have treated the earl's memory with this respect, ground not the notion of martyrdom upon the merit of his rebellion, but upon the constancy, he shewed in the profession of his faith upon the scaffold; when his life was offered him, if he would conform to the church of *England*; which, supposing the truth of of his religion, bids very fair for the title of a martyr.

Henry Piercy, (*m*) earl of *Northumberland*, brother to *Thomas*, who suffered at *York*, *an.* 1572. He was an occasionalist in point of religion; but his inclinations to the Catholick cause were more than suspected; he never omitting any opportunity of serving that interest; and thought underhand to have favoured those attempts, that were made for releasing *Mary* queen of *Scots* from her confinement. Suspicions of this kind were the occasion of his being sent to the *Tower*, by way of caution. But nothing of fact being produced against him, he was discharged. Yet with a strict order from the queen, that he should not go down into the *North*; where his name and family were so popular, that the very motion of the earl of *Northumberland*'s hand, in opposition to the court, had always been sufficient to make a prince uneasy. He lived ten years under this restraint; which notwithstanding could not be so strictly observed, as to prevent a frequent correspondence with his friends in the *North*, as his concerns of course required. This was easily improved into a design against the queen and government by some great politicians at court, who had an eye upon his vast estate. At last some things were buzzed in the queen's ear, that induced her to confine him once more to the *Tower*: where he lay till *June* 21, 1585, and was then found in his chamber shot through the body. Upon the coroners inquest *June* 27, he was declared *felo de se*; tho' not without suspicion of being made away with privately by another hand; a rumour having been spread a long time before, that the earl of *Leicester* had resolved upon his death, by poison, or some other way to take him off.

(*n*) *Henry Parker* lord *Morley*; a zealous Catholick, who went into voluntary banishment in queen *Elisabeth*'s reign, and died abroad.

(*o*) *Henry Stuart*, lord *Darley*, son of *Matthew Stuart* earl of *Lenox*. *Margaret* queen of *Scotland*, sister to *Henry* VIII, after the death of her husband king *James* IV, slain at *Flodden* field *an.* 1513, being married again to *Archibald Douglass* earl of *Angus an.* 1514, and the match being displeasing to the *Scotch* nobility, they were both obliged to retire into *England*, where they lived like banish'd persons. During this time they had a daughter, lady *Mary Douglass*; who being married to *Matthew Stuart*, earl of *Lenox*, was mother to *Henry Stuart* lord *Darley*. The said *Henry Stuart* afterwards marrying *Mary* queen of *Scotland* was murthered *February* 7, 1567, by the contrivance of earl *Bothwel*, earl *Morton*, &c.

(*m*) *John Stow*, p. 706, and others.
(*n*) Concert. Eccl. Cath. in Angl.
(*o*) Peerage of *England*. *Spotswood*, Hist. of *Scotland*, &c.

ARTICLE II.

Lives of Biſhops.

ANthony Kitchin, (*p*) otherwiſe called *Dunſtan*; a *Benedictine* monk, profeſſed in the abbey of *Weſtminſter*: He had afterwards an academical education in the univerſity of *Oxford*; where he was honour'd with the degree of Doctor of Divinity, and made prior of *Glouceſter* college. He was afterwards choſen abbot of the monaſtery at *Eynſham* in *Oxfordſhire*; which he ſurrendered to the commiſſioners *December* 4, 1539, being rewarded with an annual penſion of 133 *l.* 6 *s.* 8 *d.* A few years after (*May* 3, 1543.) being conſecrated biſhop of *Landaff*, he kept that ſee under the following reigns of *Edward* VI, queen *Mary*, and queen *Eliſabeth*: readily complying with every change, and taking the oath of ſupremacy to queen *Eliſabeth*; (*q*) 'which no Catholick biſhop in 'the beginning of her reign did, beſides 'himſelf.' He died *October* 31, 1566, and is ſtiled by Mr. *Cambden*, the calamity of his ſee, upon account of his inconſtancy in religion, and forwardneſs in concurring with thoſe, who made a prey of the goods and lands belonging to the ancient biſhoprick of *Landaff*; the revenues whereof were ſaid formerly to have come up to the beſt in the kingdom.

John Leſley, (*r*) biſhop of *Roſs* in *Scotland*: a learned prelate, often employed by *Mary* queen of *Scots*, as an agent and ambaſſador during her impriſonment. He appear'd, as a manager, in her cauſe at the famous congreſs at *York*; when the *Scottiſh* nobility brought in their accuſations againſt her. He afterwards reſided in *London*, to look after her intereſt; but was committed priſoner to the *Tower*, and lay there a long time; both he, and his miſtreſs exclaiming againſt that uſage, as an infringement of the law of nations. Having obtained his freedom, and the queen of *Scots* being ſacrificed to the politicks of both nations, he retired to *Paris*, ſpending the remainder of his days in promoting the good of the Catholick cauſe; eſpecially with regard to *Scotland*. He laid the foundation of three colleges for the education of clergymen, to be ſent upon the miſſion after the example of Dr. *Allen*, as I find by letters between them upon that ſubject. Having compleated the eſtabliſhment of a college for his countrymen in *Paris*, he gave a beginning to another at *Rome*, with a ſubſiſtence for about ten ſtudents; where the *Jeſuits* ſtept in to be managers. This zealous biſhop died in the year 1596, leaving behind him a ſum of money towards the foundation of a third college, alſo for the clergy. The deſign could not be brought to bear till 1609, when a ſmall community was ſet up at *Antwerp*, whereof the *Jeſuits* were made ſuperiors. But before matters could be entirely compleated, it was removed to *Doway* an. 1612, and governed by the *Walloon* Jeſuits; till one *Curle* (ſon to Mr. *Curle* formerly ſecretary to *Mary* queen of *Scots*) becoming a *Jeſuit*, and bringing with him an addition of 5000 florins to the original ſtock, he was made rector of the college about 1620. Since that time the ſuperior has been a *Scotch* Jeſuit. Very few clergymen were educated there afterwards, and of latter years none at all; the old fund, as may be ſuppoſed, being ſwallowed up by the latter addition. Biſhop *Leſley*'s works are,

I. *Afflicti Animi Conſolatio.* Paris 8*vo.* 1574: written in the *Tower*, and ſent to *Mary* queen of *Scots.*

II. *Animi tranquilli Munimentum*, 1574: alſo written in the *Tower*, and ſent to the ſaid queen.

III. *De Jure Succeſſionis Regnorum Angliæ, & Hiberniæ in cauſa Mariæ Scotorum Reginæ. Rhemis*, 4to. 1580. In anſwer to a book written by *John Hales*, in defence of the houſe of *Suffolk*. *London*, 8*vo.* 1560.

(*p*) *Francis Godwin*, De Preſul. Angl. *Anth. Wood*, Athen. Oxon. Dugd. Monaſt. *&c.*

(*q*) Athen. Oxon. p. 695.

(*r*) Original Letters of Biſhop *Leſley*. Diary of *Doway* Col. *Cambd. Ann. Eliſ.* &c.

IV. *Paræ-*

IV. *Paræneſis ad Anglos, & Scotos, ut perpetuâ Amicitiâ coaleſcant.*
V. *De Illuſtrium Fœminarum, in Republica adminiſtranda, & ferendis Legibus, Authoritate.*
VI. An Epiphemene, or Voice of Weeping; bewailing the want of Weeping. *London*, 8vo. 1631.
VII. *De Origine, Moribus, & Geſtis Scotorum. Lib.* 10. *Romæ*, 4to. 1578.

Lewis Owen (*s*), born at *Maltraeth* in the iſle of *Angleſey*. Having laid a good foundation in the claſſicks at *Wincheſter* ſchool, he was ſent to *New-College* in *Oxford*; where he was admitted fellow *an.* 1533. The canon law being his darling ſtudy, he profited ſo much in that way, as to be choſen publick profeſſor in queen *Mary*'s reign. When queen *Eliſabeth* was advanc'd to the throne, he waited a while, to ſee, what would be the nation's fate, as to religion: and finding, that every thing was carried on in favour of the reformation, he left *Oxford* in the year 1561; tho' his fellowſhip was not declared void, till 1563. Afterwards, going over into *Flanders*, he was made king's profeſſor of the canon law in the univerſity of *Doway*: during which time he compleated his degrees both in law and divinity, and was a great aſſiſtant to Dr. *Allen*, in founding the *Engliſh* college. Thoſe that were the beſt judges, and inclinable to reward merit, having conſider'd his uſefulneſs, made intereſt to have him prefer'd. Accordingly, beſides his profeſſorſhip, he was made a canon of the rich cathedral of *Cambray*, official of the chapter, and archdeacon of *Hainault*. And now he had an opportunity of making his extraordinary abilities more known to the world, eſpecially upon the following occaſion. The chapter of *Cambray* being engaged in a law-ſuit, Dr. *Owen* was ſent to *Rome* to manage that affair, which properly belong'd to his province, as being official. The ſucceſs he met with on this occaſion, with the learning, judgment, and addreſs, which he diſcover'd in following the ſuit, as it made him valuable to the chapter of *Cambray*, ſo it made him a deſireable perſon to thoſe of the court of *Rome:* who never ceas'd, till they had drawn him nearer to them. After ſeveral preſſing invitations to that purpoſe, he reſign'd himſelf; and going up to *Rome*, was immediately employed in ſeveral eccleſiaſtical affairs of the higheſt importance. Both *Sixtus* V. and *Gregory* XIII. made him *Referendarius utriuſque ſignaturæ*, and ſecretary at the ſeveral congregations and conſultations concerning the clergy and regulars. *Charles Borromeus*, cardinal and archbiſhop of *Milan* (who had a chief hand in reforming the diſcipline of the whole church) being made acquainted with Dr. *Owen*'s abilities and zeal, made choice of him to be one of the vicar-generals of his dioceſe, *June* 16, 1580; at the ſame time taking him into his family; where he was an eye-witneſs of the edifying life of that great ſaint, who not long after died in Dr. *Owen*'s arms. Theſe circumſtances gave him an opportunity of advancing himſelf in virtue, and at the ſame time rais'd his reputation ſo far, that by the joint conſent of *Sixtus* V. and *Philip* II. king of *Spain*, he was promoted to the epiſcopal ſee of *Caſſano*, in the kingdom of *Naples*, and conſecrated *February* 3, 1588. However, care was taken, that this preferment ſhould not deprive his holineſs of the preſence of ſo uſeful a perſon, whom he employ'd upon ſeveral publick occaſions. He made him one of the apoſtolick viſitors of the city of *Rome*, and ſent him nuncio to the *Helvetick* bodies, to diſentangle a very intricate affair: and generally, in all matters requiring penetration, fidelity, and expedition, biſhop *Owen* was a perſon who might be depended upon. This excellent man died at *Rome October* 14, 1594, aged ſixty-one years, nine months, and eighteen days, the thirty-ſixth year after his departure from *England*. His body was depoſited in the church belonging to the *Engliſh* college, which he had been chiefly inſtrumental in founding, as I have obſerv'd in another place. *Lewis de Torres*, archbiſhop of *Mons-Regalis*, honour'd his memory with a marble tomb; with an inſcription, taking notice of ſome remarkable paſſages of his life. Dr. *Owen* was one of the beſt civilians of his time, and a zealous promoter of church-diſcipline; of which there needs no better proof, than the choice St. *Charles* made of him for that work. He had preſerved and cultivated an inviolable friendſhip with Dr. *Allen*, from their firſt acquaintance, when they were young

(*s*) Diary of *Doway* College. Original Letters of Dr. *Allen* and Dr. *Owen*. *Anth. Wood*, Athen. Oxor.

men

men in *Oxford:* tho' ſome evil-diſpoſed perſons had ſpread a report, that there was a miſunderſtanding, and emuloſity between them in regard of eccleſiaſtical preferments, which both deſerv'd in the higheſt degree; but neither was ambitious of. By their joint labours the two *Engliſh* colleges at *Doway* and *Rome* were firſt eſtabliſh'd; and how far the *Engliſh* Catholicks are indebted to them, upon that account, the ſucceſs of the miſſioners ſent from thence has ever ſince made it appear. As to his private life, he was ſtrictly religious, adding many ſupernumerary practices to the common duties of a Chriſtian, and to thoſe peculiar to his character. He was accuſtom'd to faſt three days a week during the time of Advent; and commonly ſaid the office of the bleſſed Virgin *Mary* every day. He never omitted to offer up the ſacrifice of the maſs, unleſs upon ſome extraordinary occaſion. I don't find he ever publiſh'd any works. Some original letters I have by me to Dr. *Allen*, which relate to private matters; and are moſtly concerning the *Engliſh* college at *Rome*. He complains of ſome hardſhips, after ſo much pains, he had taken to compleat that foundation: but ſubmits himſelf to Dr. *Allen*, who in his anſwers exhorts him to ſit down content with the thoughts of having done good; adding that virtue is its own reward, and the ungrateful temper of mankind a proper reflexion for a Chriſtian under every diſappointment.

William Allen (*t*), ſon of *John Allen* of *Roſs-hall* in *Lancaſhire*, and *Jane Liſter*, ſiſter of *Thomas Liſter* of *Weſtby* in *Yorkſhire*. His grandfather was *George Allen* of *Brook-houſe* in *Staffordſhire*. It was the remarkable year 1532, when king *Henry* VIII. compleated his defection from the church, that *William Allen* made his firſt appearance in the world. Having made ſome progreſs in the lower ſtudies of grammar and the claſſicks, he was ſent to *Oxford*, and enter'd in *Oriel* college 1547, being about fifteen years of age, *Morgan Philips*, a noted tutor, of that houſe, having the care of him. Conformity not being very much preſſed in *Edward* VI's reign, Mr. *Allen* purſued his ſtudies quietly, and was choſen fellow *an.* 1550. Upon queen *Mary*'s acceſſion he took a reſolution to embrace an eccleſiaſtical ſtate, and took the degree of Maſter of Arts *July* 16, 1554, together with *Thomas Harding*, and *Nicholas Harpſfield*. In 1556, he was choſen principal of St. *Mary*'s *hall*; and both this, and the next year, was one of the proctors of the univerſity. The laſt year of queen *Mary*, *an.* 1558, he was made a canon of *York*. Afterwards, when queen *Eliſabeth* had plainly declar'd herſelf in favour of the Proteſtant cauſe, Mr. *Allen* was among the firſt, that forſook their preferments. He retired to the univerſity of *Lovain*, where he met with ſeveral of his acquaintance of both univerſities, who had made choice of that place, as being the moſt ſuitable to their education: particularly he aſſociated himſelf with *Harding*, *Sanders*, *Raſtal*, and others, who were employing the preſs, to attack the Proteſtant divines; and by way of amuſement in his ſtudies, and ſupply to his wants, he became tutor to a young gentleman of diſtinction. He remain'd under theſe circumſtances, till finding himſelf very much indiſpoſed as to his health, he was adviſed to return into *England*; to try if a change of air would re-eſtabliſh him. In compliance with this advice of the phyſicians, he undertook the journey, and ſettled in *Lancaſhire*, his native country. During his abode there, he was very much ſcandalized at the practice of ſeveral Catholicks, who, to avoid the penalty of the laws, were accuſtomed at certain times to frequent Proteſtant churches. He ſhewed himſelf a great enemy to this ſort of complaiſance, and uſed many arguments againſt it. It was pretended by ſome of the ancient prieſts, that occaſional conformity had been practiſed by the moſt zealous Catholicks, during the reign of *Edward* VI. that it was not a thing *per ſe malum*, that the common prayer containing no poſitive heterodoxy, there was no divine prohibition of being one of the audience: that recuſancy would involve the Catholicks in many difficulties: that it would entirely ruin the cauſe, and expoſe them to the loſs of goods and liberty: that according to the opinion of many learned divines, human laws might be comply'd

(*t*) *Nich. Fitzherbert*, Vita Alani, *Romæ*, 8vo. 1608. Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Aug. Trevir. 1594. 4*to.* Dr. *Pitts*, de Illuſt. Angl. Script. *Godwin*, de Præſ. Angl. *Cambd.* Ann. *Eliſ.* *Ant. Wood*, Athen. Oxon. *Burlin*, Ann. Gallo-Flandr. p. 540, 541, 548, 587, 610, 617.

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with, or neglected in ſuch circumſtances. Theſe objections were anſwer'd by Mr. *Allen*, with due reſpect to the perſons, by whom they were urged. He told them the caſe was miſrepreſented as to *Edward* VI's reign; when the better ſort of Catholicks all ſtood off, following the example of queen *Mary*, while ſhe was princeſs; who neither by threats, nor by promiſes, could be prevailed upon, to be preſent at the reformers publick worſhip. As to the merits of the cauſe, he plainly declares his opinion: that occaſional conformity in religion was the worſt kind of hypocriſy: that the ſcriptures were very explicit in condemning any ſort of religious commerce with ſchiſmaticks and hereticks: that there was manifeſt danger of many being ſeduced by the ſubtle arguments, and miſrepreſentations which Proteſtant pulpits abounded with: that ſuch a behaviour was never heard of in the primitive ages, nor practiſed in any age ſince: that the common-prayer was not ſo innocent, as they ſeem'd to make it, nor the opinion of any learned divine ſo complaiſant to human laws, as to have regard to wordly convenience at the expence of God's law, and the church's authority: laſtly, he acquaints them that the fathers in the council of *Trent* had been conſulted upon the caſe, and a ſelect number, having examined it, had ſent over a declaration concerning the practice, in the negative. As theſe replies gave ſome diſturbance to ſeveral Catholicks, who were very unwilling to lay aſide their former practice; ſo it excited the Proteſtants ſo much, that Mr. *Allen* was obliged to leave *Lancaſhire*. Afterwards being deſirous to viſit *Oxford*, where he knew, there were ſeveral temporizers, that wanted courage to declare themſelves, and part with their preferments, he there met with his fellow-proctor, and ſome other learned men; who, having ſettled their wavering temper, abandoned their places, and went into *Flanders*. It was during this time, that he found means to get a ſmall manuſcript of controverſy handed about. It was intituled, Certain brief Reaſons concerning the Catholick Faith. It was penn'd with great art, and ſtrength of argument; and had a general applauſe; when ſome years after it came to be publiſh'd, and taken notice of by Proteſtants in the ſeveral anſwers, they made to it. Mr. *Allen*'s induſtry, in bringing over ſeveral of his old friends, having provoked others, who were no leſs zealous the other way, ſo far as to endeavour to ſeize him, he was obliged to conceal himſelf in the duke of *Norfolk*'s family, who by common report was eſteem'd to be an occaſional conformiſt. For it was ſuſpected, and not without good grounds, that he privately protected, and gave ſubſiſtence to ſeveral learned men of the Catholick communion.

Mean time Providence had a careful eye over Mr. *Allen*, and was inviſibly carrying on a deſign to make him more uſeful to the publick. He had taken a reſolution to go abroad once more; but firſt would take leave of his friends in *Oxford*; which being diſcovered to one, that had a deſign to ſeize him, tho' he was well acquainted with his perſon, and ſaw him at ſupper, yet he was not able to diſcover him by his countenance; which my memoirs have recorded, as a very ſurpriſing, if not a miraculous occurrence. After about three years ſpent in *England*, in this obſcure and unſettled manner, Mr. *Allen* return'd into *Flanders*, *an.* 1565. His firſt reſidence was at *Mecklin* in *Brabant*, where he was employ'd by the abbot of a monaſtery, to read a lecture of divinity: and being as yet but in deacon's orders, he had an opportunity of preparing himſelf for prieſthood. About two years being ſpent at *Mecklin*, and among his *Engliſh* acquaintance in *Lovain*, he had a great inclination to viſit *Rome*; a journey he ſoon after undertook, in company of his old maſter, *Morgan Philips*, and Dr. *John Vendeville*, royal profeſſor of the canon law in the univerſity of *Doway*. An accidental diſcourſe, they had upon the road, was the firſt riſe of the *Engliſh* college at *Doway*; and by degrees of all the other colleges and communities, which have ſince furniſh'd *England* with miſſioners. Dr. *Vendeville* was mentioning a project for the relief of ſlaves out of *Barbary*, which gave Mr. *Allen* an opportunity to deplore the fate of his own country, which in a little time would fall into a much greater ſlavery, eſpecially after the deceaſe of the ancient non-conforming prieſts of queen *Mary*'s reign; there being no proſpect of ſucceſſors to preſerve the poor remains of religion, that had eſcaped the general defection: inſinuating, at the ſame time, that it would be of ſingular ſervice to the church, if ſome perſons of zeal would employ their purſe and labours in that way. Dr. *Vendeville* ſeem'd to reliſh the propoſal, which left a deep impreſſion behind it, and ripen'd by degrees, till circumſtances occurr'd

to bring it to perfection. Some time after, Mr. *Allen*, having ſatisfied his curioſity in ſeeing *Rome*, and being return'd to *Lovain*, receiv'd a kind invitation from Dr. *Vendeville* to come over to *Doway*, and finiſh his academical degrees, with an aſſurance of being his friend and aſſiſtant upon all occaſions. This invitation being willingly accepted of, Mr. *Allen*, now ſettled at *Doway*, had an opportunity of renewing the old project for continuing the ſucceſſion of the Catholick clergy in *England*: and frequent conferences being held upon the ſubject, he undertook the matter in the year 1568. He invited the remains of *Oxford* and *Cambridge*, who hitherto had been ſcatter'd in ſeveral univerſities of *France* and *Flanders*; that, forming a ſmall community, they might by their joint labours give a beginning to the undertaking. *Morgan Philips*, formerly provoſt of *Oriel* college in *Oxford*, and Mr. *Allen*'s tutor, laid down the firſt ſum of money in purchaſing a convenient houſe: and the firſt perſons, that engaged in the work, were *Richard Briſtow*, *Edward Riſdon*, *John Marſhal*, *John White*, *Jeremy Collier*, and *Philip Raycoſtian*, who were ſoon after followed by Dr. *Baily*, Dr. *Webb*, *Thomas Stapleton*, and others, who had been interrupted in their ſtudies upon queen *Eliſabeth*'s acceſſion to the crown.

Dr. *Vendeville*, in the mean time, had recommended the deſign to all he thought would be inclinable to favour it. He prevail'd with the three rich monaſteries of St. *Vedaſtus* in *Arras*, *Marchienne*, and *Anchienne*, to contribute plentifully towards the eſtabliſhment and ſupport of the great number of prieſts and ſtudents that daily came in. When Mr. *Allen* had modell'd his community, and diſtributed their hours both as to ſtudies, and religious duties, he had time to look about him, and endeavour to make himſelf more ſerviceable to the common cauſe. To this purpoſe he was adviſed to proceed in his academical degrees, which he compleated with ſingular applauſe. He paſſed the firſt act of batchelor of divinity, *October* 1, 1569. the ſecond act *November* 12. the third act *December* 2. all under Dr. *Galen*, chancellor, or *Magnificus Rector* (as he is ſtil'd) of the univerſity. Upon the 31ſt of *January* 1570, he was made a licentiate of divinity, and the ſame year royal profeſſor, with a yearly ſtipend of 200 golden crowns; which, with the addition of a canonry of the rich church of our Lady's of *Cambray*, made him very eaſy: and enabled him to carry on the work, he had begun. He compleated the degree of doctor of divinity, *July* 16, 1571, at the ſame time with Dr. *Thomas Stapleton*, a perſon well known to the learned for his controverſial abilities.

The college in a little time was ſo increaſed, that the number of thoſe, that depended upon it, amounted to near 150 perſons; whereof eight or nine were eminent doctors of divinity. But a maintainance by way of contribution being very precarious, and the occaſion of much trouble to the managers; Dr. *Allen* was adviſed to make his application to *Rome* for a ſupply. His undertaking had been already applauded there, and pope *Pius* V. had, by a kind letter, encouraged him to go on. Wherefore, upon the general hopes of ſucceſs, he undertook a journey, well recommended by a common letter from the univerſity of *Doway*, in conjunction with the neighbouring abbots. He perform'd this journey, *an.* 1575, the third of the pontificate of pope *Gregory* XIII. His holineſs being inform'd of the condition the college was in, and how ſtrong a bulwark it was like to prove to the Catholick cauſe, gave orders that an allowance of a hundred *Roman* crowns monthly ſhould be paid out of the treaſury of the holy ſee, which was afterwards turn'd to an annual penſion of 2000 crowns, which is continued to this day; and is the chief of that college's ſubſiſtence, excepting a few ſmall rents raiſed by good management, and private benefactions, ſcarce worth mentioning: they being ſo very inconſiderable, and ſubject to ſo many caſualties.

Dr. *Allen*, having compleated matters at *Rome* to his ſatisfaction, arriv'd back at *Doway*, *July* 30, 1576. But as there is no pleaſure in life without an allay, ſo a ſtorm had been a conſiderable time a gathering, and now threatned this new eſtabliſhment with utter ruin. *Antwerp* had lately been pillaged by the populace, and ſeveral other towns underwent the ſame fate. The inhabitants of *Doway*, apprehending the like treatment, had their fears increaſed from ſo great a number of ſtrangers, that reſided among them. For, tho' the governor of the town, with the chief of the magiſtrates and univerſity, were very well ſatisfied with the behaviour of the *Engliſh*, yet the common people could not be perſuaded, but that ſeveral ſpies came over from *England*, upon the pretence of ſtudying, that would take

take their opportunity to put the town in a combuſtion. Upon theſe ſurmiſes the governor, and rector of the univerſity, were obliged frequently to viſit the college, and at the ſame time ſearch for arms, taking a liſt of the names both of all the *Engliſh* in the college, and of thoſe that ſojourned in the town, with an oath to live quietly and peaceably. This quieted the populace for ſome time. But upon every rumour of diſturbances, that happened in any part of the *Netherlands*, the magiſtrates repeated their ſearching, and made the *Engliſh* very uneaſy. They labour'd under theſe difficulties the greateſt part of 1577; during which time Dr. *Allen* was looking about, how to redeem his college from this perplexity. He propoſed to the ſeniors of the houſe, whether it would not be convenient to remove to ſome other town. *Lovain* was the place they had in their eye: but this being a town expoſed to the ſame inconveniences, they concluded to withdraw themſelves out of the *Spaniſh* dominions. Accordingly agents were diſpatch'd to *Rheims*, where they were kindly receiv'd by the family of the *Guiſes*, who promis'd them a ſettlement and protection. A rumour was now ſpread, that certain ſtrangers, lately arrived in the town from *England*, had a deſign to aſſaſſinate Dr. *Allen*; upon which he was adviſed to abſent himſelf from the college, which he did for a while; taking that opportunity to prepare matters for their removal. About the beginning of 1578, upon the arrival of a new governor, care was taken betimes to inform him of what had paſſed in relation to the *Engliſh* (and not coming from a friendly hand) to make him jealous of their behaviour. This occaſion'd another viſit *February* 10, 1578. A liſt of their names was given up to him; their ages, abilities, how they ſubſiſted, with ſeveral other particulars, were diligently enquired after. This ſcrutiny was made not only in the college, but among all the *Engliſh* in the town; where there were a great many lodgers, and ſeveral whole families. This ſecond attack frightned away a great many independent perſons. Some ventur'd to return into *England*, from whence they had been lately driven: others went into the *French* dominions; and not a few towards *Rome*. The governor appear'd ſatisfied with this laſt viſit, and promiſed to uſe his endeavour to lay the jealouſy of the townſmen. And tho' the rector of the univerſity was diſpoſed to aſſiſt the college to his power, yet upon a reſolution taken ſome days before by the magiſtrates, he was obliged to acquaint them, *February* 19, that it would be prudence to thin the college, by ſending away about twenty of the ſtudents; and that a compliance was expected. The order appear'd very unreaſonable to the ſeniors of the college, conſidering the vaſt charges and inconveniences that attended it; wherefore they made a demur, and alledged their reaſons, *viz.* That already the college had been ſearch'd, a liſt of names taken, and the uſual oath of peace and good behaviour adminiſter'd: that the ſtudents were unfit for arms, and incapable of giving any diſturbance: that ſuch a removal could not be made without conſulting his holineſs and the king of *Spain*, by whoſe orders they had obtained an eſtabliſhment: that no fact tending towards ſedition, had been alledged, much leſs made out againſt them: that, in fine, it was the greateſt hardſhip, and injuſtice imaginable to be ſacrificed to the fears and jealouſies of an unruly mob. Tho' theſe reaſons prevail'd upon the underſtandings of the magiſtrates, yet they did not tally with the circumſtances the town lay under: and, if oppreſſing a few poor exiles, who were not in a capacity of juſtifying themſelves, either by force, or by law, would make things eaſy, they ſeem'd willing to purſue the method, and remove the people's jealouſies at any rate. Wherefore, *March* 12, 1578, they preſs the order, and inſiſt upon having the number above mention'd ſent out of the town. On the other hand the ſeniors of the college refuſe to comply. Two days after, *viz.* *March* 14, the rector of the univerſity acquainted Dr. *Stapleton*, Dr. *Ely*, Dr. *Wright*, and Dr. *Briſtow* (and others who managed the affairs in Dr. *Allen*'s abſence) with a freſh order from the magiſtrates, for all the *Engliſh* to leave the town, excepting prieſts, profeſſors, women, children, and ſuch as were incapable of bearing arms. Soon after there was a general meeting of the governor, magiſtrates, and rector, to which the *Engliſh* were alſo admitted. The governor ſpoke very much in favour of the college, alledging the inſignificancy of their number, and their peaceful behaviour. The rector ſaid ſeveral things to the ſame purpoſe. Upon which, *March* 20, the year above mentioned, it was agreed, that the *Engliſh* ſhould remain in the town, provided they did not ſhow themſelves too publickly

publickly in the ſtreets, which might continue the jealouſy the common people had conceiv'd of them. But this reſolution not being reliſh'd by the townſmen, the very next day, *March* 21, another order came from the magiſtrates, that all the *Engliſh* ſhould leave the town in twenty-four hours, or ſhould be compell'd to it by force. The day following, *March* 22, about eleven o'clock in the forenoon, a beadle went through every ſtreet, publiſhing the order for their departure before five o'clock in the afternoon the next day. Tho' this removal, as it was attended with ſuch circumſtances of reproach, was very diſagreeable to the *Engliſh*; yet it was nothing, but what they expected in the main. For Dr. *Allen*, apprehending the fate of his college, had for near a year before been preparing for a removal. Dr. *Webb*, according to order, went out of the town immediately, with ſeveral profeſſors and ſtudents. They arrived at *Rheims*, *March* 27, 1578. The reſt follow'd by degrees, excepting two or three perſons, that were permitted to remain in the houſe, which they kept poſſeſſion of for fifteen years, till the college return'd again to *Doway*. Many conjectures have been made concerning the occaſion of this little revolution; wherein our hiſtorians, being ſtrangers to the affair, have very much deviated from truth, eſpecially Mr. *Cambden*, who tells us: '(u) That *Requeſans* [governor of the 'Low-Countries] had, at the interceſſion 'of *Wilſon*, the *Engliſh* ambaſſador, re-'moved the earl of *Weſtmorland*, and other '*Engliſh*, out of the *Netherland* provinces 'of the *Spaniards*, and had diſſolved the '*Engliſh* ſeminary at *Doway*.' So far as rumours and conjectures may contribute, Mr. *Cambden* may be ſupported in the account he gives of *Doway* college. But fact is plainly againſt him, from the original records in my hands; which mention not the removal, as the effect of any agreement between *Eliſabeth* and the court of *Spain*. Indeed the report went, that the *Engliſh* agent did move for their removal; and not only for that, but for having Dr. *Allen*, and ſome others, deliver'd up to queen *Eliſabeth*, by way of preliminaries to a treaty. But if this was propoſed, it was not attended to; much leſs executed. Thoſe, that have ſearch'd into the bottom of the affair, tell us; that all the diſturbance was occaſioned by the *Hugonots*; who, out of hatred to religion, or for the hopes of plunder, lay privately in the town, and inſtill'd ſuch notions into the common people, as if the *Engliſh*, that reſided amongſt them, were in the *French* intereſt, and had a deſign to deliver up the town. This was the perplexed ſtate of the poor *Engliſh* Catholicks in exile: repreſented at home as traitors correſponding with *Spain*: and, by a ſtrange inconſiſtency, combining with the *French* to betray the *Spaniards*. But in this they ſtand in need of no other juſtification, than what appear'd from the circumſtances of their removal from *Doway*. For both the governor and the magiſtrates, being fully ſatisfied of their innocence, gave them a certificate of their good behaviour at their departure; and by a common letter, dated *November* 15, 1578, invited them to return, even before they were half ſettled in *Rheims*. Dr. *Allen* ſeem'd willing to accept of the invitation: but the pope adviſ'd him to wait for a better ſeaſon, till the people had recollected themſelves, and were convinced by experience as well of the injuſtice done, as of the damage, they themſelves ſuſtain'd by ſuch raſh proceedings. Theſe, among many others, were the difficulties, this great man had to ſtruggle with, in promoting the cauſe of religion. But when Providence has a deſign to diſtinguiſh men of merit, and make them valuable to poſterity, he obliges them to walk through many intricate paths, and works his will under many unpromiſing circumſtances; as he firſt eſtabliſh'd Chriſtianity by the ſame method.

I muſt now follow the college to *Rheims*. The univerſity was very well pleaſed with the addition of ſo many learned men; and to encourage Dr. *Allen*, as well as to reward his merits, he was made a canon of the cathedral church. But here again he was alarm'd by an attempt from *England*. For queen *Eliſabeth* imagining, that it was by the queen of *Scots* intereſt (then a priſoner in *England*) with the *Guiſian* family, that the exiles met with ſo kind a reception at *Rheims*, queſtion'd her about it; and uſed ſome means, by her ambaſſador at *Paris*, to put a ſtop to their ſettlement. But her deſign proved ineffectual; and in a little time the college flouriſh'd ſo much, that

(u) *Cambd.* Ann. of Queen *Eliſ.* p. 208.

the

the *Diary* gives an account of 200 perſons either reſiding in it, or depending upon it. However there was ſtill a domeſtick evil to ſtruggle with. It was found a hard taſk, to provide for ſo numerous a family. This inconvenience was removed ſoon after by the foundation of another college at *Rome*, which carried off the ſupernumerary members. There was at *Rome* a ſmall community, called the *Engliſh* hoſpital, which had been planted there, ſeveral ages before, for the entertainment of pilgrims and travellers, that viſited the city out of devotion. It was the benefaction of one of the *Saxon* kings; and upon the rupture between *England* and the ſee of *Rome* in *Henry* VIII's reign, ſeveral perſons, both eccleſiaſticks and laymen, were entertain'd there, as to lodging, diet, and other conveniences. In the beginning of queen *Eliſabeth*'s reign, Sir *Edward Kerne*, formerly agent in *Rome* for king *Henry* VIII. in the cauſe of the divorce, refuſing to return into *England*, was appointed maſter, or *Cuſtos* of the hoſpital. About the time, that Dr. *Allen* removed his college from *Doway*, it was in the poſſeſſion of Dr. *Thomas Godwell* biſhop of St. *Aſaph*'s; who, with about eight or nine more of queen *Mary*'s prieſts, and two or three lay perſons, made up the community. Soon after at the motion of Dr. *Allen*, and Dr. *Owen*, archdeacon of *Cambray*, pope *Gregory* XIII. thought it proper, to make ſome alteration in this eſtabliſhment; and accordingly, by a bull dated 9 *Calend. Maij*, 1579, it was turn'd into a college for the uſe of the *Engliſh* clergy; his holineſs adding very plentifully to the old rents; ſo that the whole yearly revenue amounted to 1500 *l.* ſterling; a ſufficient maintenance, as it was computed, for near ſixty perſons. Dr. *Owen*, who had the chief management of the affair, beſides procuring ſeveral benefactions towards furniſhing the houſe with goods, books, and other neceſſaries; ſpared all that he could out of his own ſubſtance to compleat the eſtabliſhment, and pope *Gregory* XIII. gave him the liberty to make choice of a preſident. The perſon he pitched upon was Dr. *Maurice Clenock*, formerly biſhop elect in queen *Mary*'s days: who kept the place ſcarce a year, when it was given to the *Italian Jeſuits*; and, not long after, to the *Engliſh* of the ſame order, who ſtill were obliged to employ the revenues in the education of clergymen. This college was furniſhed with ſtudents from *Doway*, and *Rheims*, for many years; and again from St. *Omers*, where young men were inſtructed in claſſick learning, with an obligation of ſupplying the colleges at *Rome*, *Valladolid*, *Sevil*, &c. which were founded for the benefit of the clergy. But afterwards the *Engliſh Jeſuits*, being formed into a provincial body, as they had the direction of the clergy colleges, ſo they had an opportunity of giving a ſuitable education to thoſe, they deſign'd ſhould be members of their ſociety: which ſome perſons have complained of, as an injuſtice contrary to the original meaning of the founders. That it leſſens the number, and reputation of the clergy, is very apparent.

To proceed; Dr. *Allen*, having eaſed his college at *Rheims* by this new foundation, had more leiſure, and better abilities to become ſerviceable to the common cauſe. Oeconomy, ſtudies, and piety went on with great regularity, whilſt he himſelf was at the head of every duty. The fruits of their labour quickly appeared by the learned books they publiſhed, and by the zeal of their miſſioners in the execution of their miniſterial functions: whereof it is obſerved, that forty in one month laid down their lives in the cauſe. The college at *Rome* had the ſame ſucceſs in their undertaking. But it was a ſubject of great grief to Dr. *Allen*, when he was informed of the animoſities and diviſions among the ſtudents there, upon acon account of the change of government. He had frequently been importuned by letters, to take a journey to *Rome* in order to pacify the parties. Accordingly he ſet out from *Rheims* *Auguſt* 27, 1579: and having reconciled their minds, as far as the cauſe would bear, returned back again, *April* 2, 1580, having in his company his brother *Gabriel Allen*, Dr. *Thomas Derbyſhire*, then become a *Jeſuit*, Dr. *Bavant*, Dr. *Sanderſon*, Dr. *Ely*, and Dr. *Orton*; whom he entertained, and made uſe of in his college, as he found occaſion. The great fatigue, he had undergone, and his being otherwiſe of no very ſtrong conſtitution, had by degrees brought ſeveral infirmities upon him; but the ſtone was his chief ailment. This diſtemper attacked him ſo furiouſly, *July* 27, 1585, that the phyſicians deſpaired of his recovery. He was adviſed to make uſe of the *Spaw* waters, and ſet out for that place, *Auguſt* 3. The

benefit, he received by the waters, enabled him to take a journey to *Rome*, as he had received a kind invitation from the pope with a deſign, as it proved, to promote him. He remain'd at *Rome* much longer than he expected: during which time the *Italians* had an opportunity of converſing with a perſon, whom common fame had ſo much recommended. In the iſſue he was honoured with the purple, and the dignity was conferr'd upon him, *Auguſt* 7, 1587, by pope *Sixtus* V, with the title of Sti. *Martini* in *Montibus*. He ſpent the remainder of his life in *Rome*, where he was often called upon by the pope, and his opinion very much valued in all matters regarding learning, and diſcipline. He was particularly employed in the *Sixtine* bible: and being made protector of the Catholicks in *England*, became their common father, and author of all the happineſs, they have ſince enjoyed in matters of religion. His ſedentary life, after he was made cardinal, brought ſeveral returns of his old diſtemper upon him: which he ſtruggled with, with ſingular patience and reſignation. In 1589, he was made archbiſhop of *Mecklin* in *Brabant*, and had ſeveral other benefits beſtowed upon him in order to ſupport his dignity. At laſt, his diſtemper ſtill increaſing, he was confined to his bed; and, after a ſharp and tedious trial of ſixteen days, was taken off by a fever in his palace at *Rome*, *October* 16, 1594, aged about ſixty two years.

In this manner this great man finiſhed his days, who had ſucceſſively been maſter of arts, fellow of *Oriel* college, and principal of St. *Mary*'s hall in *Oxford*; canon of *York*, *Cambray*, and *Rheims*; doctor of divinity, and royal profeſſor in *Doway*; founder and firſt preſident of the *Engliſh* college in that univerſity; archbiſhop of *Mecklin* and cardinal protector of *England*. Tho' I do not pretend to make any great enquiry into his politick diſpoſitions; yet ignorance and paſſion having tranſported the generality of our hiſtorians to vilify his memory upon that account, I find myſelf obliged to take notice of ſome occurrences, in order to ſet the reader right in the judgment, he forms of his behaviour. Cardinal *Allen*, while he was alive, had done himſelf juſtice in this reſpect, and wiped off all ſuch aſperſions in that excellent apology, he publiſhed for himſelf and his ſeminaries: w herein he makes it appear, that he was no enemy either to the queen's title or to her government; nor ever cheriſhed the miſſioners in any oppoſition to the intereſt of their country, beſides the performing of their ſacerdotal functions; which he look'd upon as a point entirely out of the queſtion, and unfairly repreſented as an attempt and conſpiracy againſt the civil government. However I will mention ſome particulars, which both then, and ſince, they have thought fit to alledge againſt him. They charge him with the greateſt crimes, a ſubject can be guilty of, againſt his ſovereign and native country: that he maintained the depoſing power, and publiſhed pope *Pius* V's bull, whereby the queen was diveſted of her royal power, and her ſubjects diſpenſed with in their allegiance: that he aſſiſted the *Spaniards* in their attempts againſt *England*; and particularly in that remarkable preparation of the *Armada* in 1588. That the miſſioners, he ſent over, were convicted, and publickly executed, as traitors. That he correſponded with, and entertain'd the *Engliſh* refugees, that were actually engaged in the *Spaniſh* ſervice. That ſeveral villains, executed in *England*, owned at their death, that they were induced to aſſaſſinate the queen by his inſtigation. As to the depoſing power the cardinal might be of the opinion of many other divines; that where the church and eccleſiaſtical liberties were in imminent danger of being deſtroyed by a temporal prince, the pope might, as ſupreme head, take care of the *Depoſitum* of faith; think reſiſtance in the ſubject lawful, and make uſe of the cenſures of the church ſo far, as not only to excommunicate ſuch a prince, but to declare him unfit, and incapable to govern a people, who were obliged by the laws of God to adhere to the true religion. Cardinal *Allen*, I ſay, might be of this opinion, without being guilty of any overt act in conformity to it. Many prudential motives occur, to hinder a perſon from putting his opinion in practice. This is plain in many other caſes, eſpecially that of a depoſing power in the people; a doctrine much more pernicious to civil government. And yet this goes free, when overt acts of treaſon are very illegally charged upon perſons for the other opinion. As to the bull of *Pius* V. that pope proceeded according to the doctrine of the depoſing power. But 'tis a perſonal caſe, for which he alone

is anſwerable. Neither cardinal *Allen*, nor the miſſioners, nor the *Engliſh* Catholicks were influenced by it in their behaviour. It was never received by them, nor publiſhed, nor even ſignifyed to them by any legal or canonical method. They ſtill continued their allegiance to queen *Eliſabeth*, acknowledged her title, prayed for her, fought for her, and were upon all occaſions ready to ſupport her civil rights. They knew the depoſing power was not the doctrine of the Catholick church, but only of ſome popes and particular divines; whoſe opinions, and practices, they were not chargeable with. If Dr. *Sanders*, and a few ſoldiers of fortune, engaged in any meaſures contrary to their allegiance; this doth not affect cardinal *Allen*, much leſs the body of Catholicks, tho', according to the uſual method of Proteſtant writers, it is made a ſufficient ground for a general aſperſion. The attempt of the *Spaniſh* armada was a proof, how Catholicks ſtood affected. For, tho' Mr. *Speed* produces a ſpurious letter of cardinal *Allen*, which he interprets to be an exhortation to take part with the *Spaniards*; and others raſhly affirm, that the cardinal himſelf, and a hundred of his prieſts were on board the fleet: this is ſo contrary to fact, that the king of *Spain* publickly declared againſt entertaining any *Engliſhman* in the expedition. And if thoſe few abroad were not concern'd, there is much leſs reaſon to ſuſpect the body of Catholicks at home. 'Tis obvious to think, that a people under oppreſſion might lay hold of ſuch an opportunity to recover their freedom; and therefore the government, by way of caution, put ſome of the Lay-Catholicks under confinement; and many of the miſſioners were condemn'd, and executed. But nothing was proved, or alledged againſt them concerning the *Spaniſh* invaſion, or any other attempt, contrary to the duty of allegiance. It was pretended, indeed, that the miſſioners ſuffer'd not for religion, but for treaſon, and the breach of the civil laws: and lord *Burleigh* found himſelf obliged to try his skill, in favour of that notion. To this purpoſe he either publiſhed, or cauſed to be publiſhed, a book, call'd, *The Execution of Engliſh Juſtice.* The ſubſtance whereof runs upon this topick: That the miſſioners did not ſuffer upon account of their orders, but for remaining in *England* after having exerciſed their miniſterial functions; which by a late ſtatute was declared to be high treaſon. Dr. *Allen* undertook to anſwer this notable performance. He endeavours to ſhew, that the whole was a palpable piece of ſophiſtry. Firſt, he ſuppoſes, a diſtinction ought to be made between religion, and civil allegiance; otherwiſe, why does his lordſhip attempt a diſcrimination? Then he makes it appear, that the cauſes are ſo intangled by the laws, as to render a diſcrimination impoſſible according to the author's deſign. Afterwards he deſcends to the following particulars, in order to prove, that the miſſioners and ſeveral others, that were put to death, ſuffered purely upon account of religion. Was not the whole charge, with all its circumſtances; entirely ſpiritual in the ſtricteſt ſenſe of the word? Is not ordination, and all the functions of the ſacerdotal character, a ſpiritual cauſe? Are not baptizing, adminiſtring the bleſſed ſacrament, prayer, inſtruction, *&c.* eſſential parts of religion? and yet theſe were the facts, proved againſt the miſſioners, to make them guilty of high treaſon. But you will ſay, they ſuffered not for thoſe facts; but for remaining in *England*, after the performance. But is not baniſhment, upon account of religion, a perſecution for religion; and death, for refuſing to ſubmit to the ſentence of baniſhment, ſtill a more flaming inſtance of the ſame practice? Laws may be made and expounded to take away mens lives; but not to deprive them of common underſtanding. Again a great many Lay-Catholicks were put to death only for being reconciled; ſome for entertaining miſſioners; and the whole party made obnoxious by the laws, to impriſonment, confiſcation, *&c.* merely for recuſancy. However the miniſtry found it neceſſary, to miſrepreſent the Catholicks, and treat their behaviour, as if it were a mixt caſe. The common people cannot reliſh perſecution merely for religion; and to humour them, politicians commonly draw up the charge in ſuch a manner, as to affect the accuſed both as to their faith and loyalty; but the criminal part of the impeachment only regards the latter. If ſuch notions, as theſe, were to obtain in the caſe of ſuffering for religion, primitive chriſtianity would be robbed of its martyrs, and for the ſame reaſon, the reformers, that ſuffered under queen *Mary*, muſt part with that claim. Was it not made a capital

capital crime by the Imperial laws, to profeſs the faith of Chriſt? and were not thoſe, that ſuffer'd under queen *Mary*, convicted of a breach of the ſtatutes, then in force againſt them? Either all muſt be acquitted, or all muſt be ſtruck out of the calendar, and put upon the liſt of rebels. On the other hand, if regard is to be had only to the merits of the cauſe, it alters the ſtate of the queſtion from fact to right, and Catholicks will be found to have as good a plea, as the primitive martyrs. For, as St. *Cyprian* ſays, *Martyrem non facit pœna, ſed cauſa.* This is the ſubſtance of Dr. *Allen*'s reply in defence of the miſſioners: and 'tis no more, than what queen *Eliſabeth* herſelf was forced to acknowledge. (x) 'For the greater part of theſe 'ſilly prieſts, ſays Mr. *Cambden*, ſhe 'did not believe them guilty of plotting the 'deſtruction of their country.' As for cardinal *Allen*'s correſponding with the exiles of the *Engliſh* nation, who were ſuſpected to be enemies to their country; I have read ſeveral original letters, that paſſed between them; but could find nothing in them relating to politicks, much leſs any plotting againſt the queen and government. They chiefly concern the money put into *Allen*'s hands by the king of *Spain* and other charitable perſons, to keep the *Engliſh* Catholicks from ſtarving. This employment occaſioned his correſponding with thoſe perſons, who perhaps might not be well affected to queen *Eliſabeth*. But this was not engaging himſelf in any project in favour of *Spain*, or joining with thoſe that were inclin'd that way. 'Tis well known, that lord *Paget* with his brother, and many others, who ſhared of thoſe charitable contributions, openly declared againſt any attempt againſt their country by any foreign power. What regards one of the villains, that attempted the queen's life, that he ſhould own, at his trial, that he was inſtigated by *Allen*; if true, 'twas only a continuation of his villany; or in order to leſſen his crime, and obtain mercy. '(y) Mr. *Cambden* 'obſerves, this to have been the method of 'thoſe deſperadoes; they intrapped one 'another, ſays he, with cunning devices; 'and many times charged one another 'with notorious falſities.' I omit many ſcurrilous reports publiſhed every day in pamphlets againſt *Allen* and the miſſioners, which were entirely the invention of ſcribblers, and conſequences maliciouſly drawn from their foreign education.

As for thoſe qualifications which regard private life, and were requiſite to compleat the character of a great and good man, few of his time could come up to him. His religion, and the method, he took to reeſtabliſh it in *England*, was a ſufficient inducement to vilify his memory. '(z) But, 'let writers ſay what they pleaſe, certain 'it is, that he was an active man, and of 'great parts, and high prudence: that he 'was religious, and zealous in his profeſſion, reſtleſs till he had perform'd, what 'he was about and had undertaken: that 'he was very affable, genteel, and winning; 'and that his perſonage was handſome and 'proper; which, with an innate gravity, 'commanded reſpect from thoſe that came 'near him, or had to do with him.' In this manner he is deſcrib'd by a ſincere Proteſtant. Cardinal *Allen*'s writings and converſation, are a manifeſt proof that he was the very reverſe of what his enemies have made him. They paint him out, to have been of a turbulent ſpirit; one that went from his character by intermeddling with political affairs; and endeavouring to put all *Europe* in a flame: whereas the works, he publiſh'd, are of a contrary tendency. His controverſial writings are full of charity, and compaſſion for the oppoſite party; there is nothing harſh or biting in them; which is but too common upon ſuch occaſions. He contents himſelf with a moderate defence in the apologies he made publick for himſelf and the ſeminaries; where nothing is to be found either derogatory to the queen's title, or unbecoming a good ſubject in all civil matters. His private life was conformable to this behaviour, and render'd him a proper and unexceptionable perſon to undertake the cauſe of religion. He was an enemy to flattery and ſatire: he was obſerv'd never to utter a harſh word to any of his family, treating his ſervants and domeſticks, as if they were his children. He was an entire lover of peace and unity, never ceaſing till he had reconciled jarring parties. He ſhew'd himſelf ſo diſintereſted on thoſe occaſions, that ſuch, as ſeem'd reſolved to ruin each other, were aſham'd to inſiſt upon their claim. He was accuſ-

(x) *Cambd.* Ann. of Q. *Eliſ.* p. 270.
(y) *Ibid.* p. 495.
(z) *Anth. Wood,* Athen. Oxon. p. 270.

tomed

tomed to ſay, that to do great things, it was neceſſary to be both rich, and a deſpiſer of riches; that for his own part, he had only forſaken a few nets, that is a ſmall annuity in his own country, which Providence had rewarded with plenty, contrary to his deſire, and beyond his expectation. His thoughts were ſo little upon riches, that, as one of his domeſticks obſerves, he ſcarce knew the value of the *Roman* coin; and tho' he could command great ſums, yet he never made uſe of that power, unleſs the poor drew upon him. Beſides the enemies, he had upon his hands, upon account of religion; he had many difficulties to ſtruggle with nearer home. For it ſeldom happens, that any thing is undertaken, remarkably, for the good of religion, but the author's labours are miſrepreſented, and oppoſed by thoſe, who otherwiſe ought to give a helping hand. This was Dr *Allen*'s caſe. The foundation of *Doway* college was repreſented as an inſtance of avarice, and ambition; a project to finger publick money, and rule over others; whereof many were better qualified to govern, than himſelf. The exiles, who were ſupported by charities from the king of *Spain*, had many things to alledge againſt his adminiſtration: that he was partial, and did not diſtinguiſh their merits and neceſſities: the uſual complaint in all ſuch diſtributions. But he was well provided againſt theſe attacks. His temper, which was naturally mild, and his Chriſtian diſpoſitions of being willing to reſign, and become the meaneſt amongſt them, eſtabliſhed his authority; and made a proper impreſſion upon the minds of thoſe, who endeavour'd to traduce his labours. Among all his trials, none touch'd him nearer, than the animoſities among the ſtudents in the *Roman* college; which he takes notice of in a letter to Dr. *Lewis*, as a burden greater than he was able to bear. There were attempts againſt his life, as well as againſt his reputation. Queen *Eliſabeth* inſiſted to have him delivered up. A current report went, that an aſſaſſin lay privately in *Doway*, to take him off. A prieſt of his own college own'd, upon a remorſe, that he had a deſign to have poiſon'd him. *Egremond Ratcliff*, who was put to death in *Flanders* upon another account, confeſs'd at the place of execution, that he was hir'd to murther him. 'Tis left to the reader to form an idea of this great prelate, from the circumſtances of his life; which plainly demonſtrate, that he was a perſon, whom Providence had a particular eye upon, from his firſt ſetting out; and that he never wanted either the direction or protection of Heaven in the parts he acted. His works are,

I. Certain Brief Reaſons concerning Catholick Faith. 1564.

II. A Defence of Purgatory and Prayers for the Dead. *Lovain* 8*vo*, 1565.

III. A Treatiſe made in Defence of the lawful Power of Prieſthood to remit Sins; of the People's Duty to confeſs their Sins to God's Miniſters; and of the Church's Meaning concerning Indulgences, commonly call'd the Pope's Pardons, *Lovain* 8*vo*, 1567.

IV. *De Sacramentis in genere*; *de Sacramento Euchariſtiæ*, *& Sacrificio Miſſæ*, *L.* 3. Antwerp. 4to, 1576, 1603. A work highly eſteem'd and made uſe of by *Bellarmin.*

V. An Apology for the *Engliſh* colleges at *Rheims* and *Rome*. *Mons* 8*vo*, 1581.

VI. *Apologia pro Sacerdotibus Societatis Jeſu, & Seminariorum Alumnis, contra Edicta Regia.* 1583.

VII. *Piiſſima Admonitio, & Conſolatio vere Pia ad Afflictos Catholicos in Anglia.* 1583.

VIII. *Epiſtola de Daventriæ Redditione*, Cracov. 8vo, 1588.

IX. A true and modeſt Defence of the *Engliſh* Catholicks, againſt a Libel, intituled, *The Execution of Juſtice in* England. *Ingolſt.* 8*vo*, 1584.

X. *De Sanctis & Imaginibus.*

XI. *De Prædeſtinatione.*

XII. Reſolution of Caſes, for the Uſe of Miſſioners, by Cardinal *Allen* and *Robert Parſons*, MS.

XIII. Inſtructions to Dr. *John Vendeville*, Biſhop of *Tournay*, concerning the Government of Seminaries, MS.

XIV. Letters to Pope *Gregory* XIII. Dr. *Lewis*, Father *Chauncey*, Prior of the *Carthuſians*, &c. MSS.

The writers, who undertook a defence of the contrary party, were chiefly Mr. *Fulk*, in a book, intituled, *An Anſwer to a Popiſh Apology*, 8vo, 1573. who alſo publiſh'd ſome things againſt Purgatory and Prayers for the Dead. *W. Cecil*, lord *Burleigh*,

leigh, De Juſtitia Britannica, &c. Lond. 8vo, 1584. G. D. a book intituled, *Dr.* Allen's *ſeditious Plots concerning the Delivering up of* Daventer *to the King of* Spain, &c. *confuted.* Lond. 4to, 1588. The occaſion was this: Sir *William Stanley*, being governor of *Daventer*, and *Rolland York* of *Zutphen*, which they held for the *Dutch* againſt *Spain*, deliver'd them up to the king of *Spain* upon a ſcruple of conſcience; the *Dutch* being look'd upon as rebels, and unlawful poſſeſſors. Dr. *Allen* defends the fact, while others make it treaſon againſt Queen *Eliſabeth*. She had all along ſupported the rebels in the *Netherlands*, before *England* had declared war with *Spain*; and many of her beſt ſubjects did not reliſh ſuch proceedings; in ſo much that Dr. *Bilſon* was put upon writing a book by way of juſtification, intituled, *True Difference between Chriſtian Subjection and Unchriſtian Rebellion*, Oxford, 4to, 1585. which neither ſatisfied the ſcruples of a great many, and proved fatal to *England* in king *Charles* I's reign; when the rebels made uſe of Dr. *Bilſon*'s arguments in favour of popular inſurrections. However this fact was much exaggerated againſt Dr. *Allen*; tho' not a ſufficient ground with impartial conſiderers, to call in queſtion his allegiance to the queen, or to charge him with favouring any attempt againſt the government. But his enemies were ſo diſpoſed, as to catch at all opportunities, to blaſt his reputation: of which there was an inſtance upon the coming out of a nameleſs pamphlet: *A violent Invective* againſt queen *Eliſabeth*, exhorting all *Engliſh* Catholicks to take part with the *Spaniards* in the intended invaſion. *Valentine Dale*, the *Engliſh* reſident in *Flanders*, charged it upon Dr. *Allen*; and made his complaint to the duke of *Parma*. But no proof could be produced. Indeed Dr. *Allen* had publiſhed ſeveral admonitions to the *Engliſh* Catholicks: but they all ran upon ſuffering and patience. Perhaps, a reſemblance of titles might give grounds of ſuſpicion, eſpecially when perſons were prejudiced, and exaſperated.

ARTICLE III.

Lives of Knights.

SIR *Chriſtopher Blount*, *(a)* educated abroad in the *Engliſh* college at *Rheims* under the direction of Dr. *William Allen*. After his return, he appeared very much at court; and, though a Catholick, ſerved the queen in her wars; which was cuſtomary with perſons of that perſuaſion, during a great part of her reign, till the noiſe of pretended plots and the miſbehaviour of ſome particular perſons made the whole ſuſpected, and the queen more cautious in making uſe of them in the army. However Sir *Chriſtopher Blount* behaved in ſuch a manner, as to give his enemies no opportunity of calling his fidelity into queſtion: He was particularly addicted to the queen's great favourite the earl of *Eſſex*, whom he followed in his enterprizes againſt *Spain*, and in the wars in *Ireland*. But his intimacy with this nobleman at laſt proved his ruin. For the earl being called out of *Ireland*, to juſtify his conduct in that kingdom, Sir *Chriſtopher* came over with him; and was one of the party, when he marched through the ſtreets of *London* in a tumultuous manner, in order to ſurpriſe the queen's counſel; upon which occaſion he was taken priſoner, and received ſeveral wounds in defending the earl. Being afterwards tried and condemned to die, he loſt his head on *Tower-hill*, *March* 18, 1600; together with Sir *Charles Danvers*, one engaged in the ſame cauſe. He declar'd, at his death, all he knew of that affair: That the earl had once formed a deſign of bringing over an army from *Ireland*, and forcing his way to the queen, in order to remove his enemies from about her: that he had diſſuaded him from the project, as being an illegal way of proceeding: that he had incurr'd the earl's diſpleaſure by this advice, which had ruined his intereſt at court: that however he could not forſake

(a) John Stow, Chron. p. 795. Athen. Oxon. Diary of *Doway* College.

his

his old friend, whoſe raſhneſs had engaged him in this laſt fatal enterprize. He own'd upon the ſcaffold, that he died a Catholick; and it was by his perſuaſion, that Sir *John Davies* (one of the accomplices) being condemn'd to ſuffer, alſo deſired to be aſſiſted by a prieſt of the *Roman* communion: though this gentleman happened to be reprieved and pardoned. Some of our hiſtorians inſinuate, that this affair of the earl of *Eſſex* was in a great meaſure the contrivance of his enemies, who had no other way to throw him out of the queen's favour, but by provoking him to grow deſperate. Had he been a perſon form'd for a court, conſidering the affection the queen had for him, he might eaſily have baffled all his oppoſers. But he wanted that great qualification, call'd Diſſimulation. Love and hatred were always viſible in his countenance, eſpecially with regard to private perſons. As to publick matters and parties, he ſeem'd to affect ſomething of the politician. He would pity the Papiſts, ſupport the Puritans, make the queen jealous of the king of *Scots*; and again the *Scots* jealous of the king of *Spain*: which behaviour might either be the effect of an unſettled temper, or a means of becoming popular with men of all parties. A little of this craft, in managing the queen's affection for him, would have been very ſerviceable, and perhaps have prevented all his misfortunes. But on the contrary, her fondneſs encreaſed his diſlike; and, as tis reported, he was ſo unguarded in converſation, as often to ſignify as much: and, at a certain time, to ſay, that ſhe was as crooked in temper, as ſhe was in perſon: and theſe things, being carried to her ear, made her give way to his enemies reſentments.

Sir *John Davies*, *(b)* born in *London an.* 1560, educated in *Glouceſter-hall* in *Oxford*; where 'tis thought, he was privately inſtructed in the Catholick faith, the ſeniors of that houſe being always ſuſpected to incline that way. In 1581, he became maſter of arts and was in great eſteem with *John Allen*, the celebrated mathematician of *Oxford*. He was introduced to court by the queen's great favourite, *Robert* earl of *Eſſex*; where he only made his appearance; and afterwards going abroad *an.* 1589, he added a luſtre to his academical education by a knowledge of foreign affairs and the polite modern languages. At his return, he was ſtill more acceptable to his noble patron the earl of *Eſſex*, and a ſharer of his fortunes both good and bad. He attended him in the expedition againſt *Cadiz*, and diſtinguiſhed himſelf ſo much by his bravery, as to be honoured with knighthood. He followed him again in the wars of *Ireland*, and was made maſter of the ordnance. When that unfortunate earl was impeached for treaſonable practices, Sir *John* was accuſed, and condemn'd to die as one of the party, on which occaſion he threw off the maſk and declared himſelf a Catholick: but was reprieved and pardon'd. The remainder of his life was ſpent privately at his eſtate in *Buckinghamſhire*, call'd *Bere-court*: where he died in a very advanced age, *May* 14, 1625. He is taken notice of by Mr. *Cambden* for his ſkill in the mathematicks; whereof he left ſome ſpecimens behind him. He had a ſon called Sir *John Davies*.

Sir *Thomas Gerard*, *(c)* ſon of Sir *Thomas Gerard* (who diſtinguiſhed himſelf with his *Lancaſhire* archers at *Flodden*-field) by ſome circumſtances of his life appears to have been an occaſional conformiſt: yet ſtudied all opportunities to advance the Catholick intereſt. This appear'd particularly in the deſign, that was laid for releaſing *Mary* queen of *Scots*; which he was accuſed of, and confin'd ſeveral years in the *Tower* of *London* on that account. I find him there *an.* 1589; nor could he get his diſcharge, till he had paid dear for it, and parted with ſeveral fine lordſhips in *Lancaſhire*, *Yorkſhire*, and *Derbyſhire*. He left a ſon, *Thomas*, who ſucceeded him in his eſtate, and another, call'd *John*, who became a *Jeſuit*.

Sir *Thomas Markenfield*, *(d)* a knight of the order of St. *John* of *Jeruſalem*, who, refuſing to conform to the alterations made in the beginning of queen *Eliſabeth*'s reign, immediately left *England*, and died abroad.

(b) Cambd. Ann. *Eliſ. an.* 1601. Athen. Oxon.
(c) Engl. Barronet. *John Stow*, Chron. *&c.*
(d) MS. in *Doway* College.

Sir *Robert Peckham* (*e*) privy-counſellor to queen *Mary*. He oppoſed the reformation; and, going into voluntary baniſhment, died at *Rome*.

Sir *William Petre*, (*f*) ſon of *John Petre* of *Torbryan* in *Devonſhire*; who giving him a liberal education at home, placed him afterwards in *Exeter* college in *Oxford*. From thence removing to *All-Souls* he was admitted fellow of that houſe *an.* 1523. The civil and canon law were the ſtudies, he took the greateſt pleaſure in; and he profited ſo much in that way, as to compleat the degree of doctor *January* 24, 1532, and was made principal of *Peckwater-Inn*. When the project for diſſolving monaſteries was ſet a foot, Dr. *Petre* was conſtantly employed both as a viſitor, and a commiſſioner: by which means he came into great favour with *Thomas Cromwell*, earl of *Eſſex*, the chief manager of that affair. King *Henry* VIII. having claimed the title of head of the church, and *Cromwell* being made his vicar-general, Dr. *Petre* was appointed to ſit at the head of the biſhops and clergy, as his proxy, tho' he was only a layman. Afterwards king *Henry*, finding that Dr. *Petre* was a man entirely for his purpoſe, and of ſingular parts for carrying on the work, he was about, made him treaſurer for life of the courts for firſt fruits, created him knight, and in a little time one of the ſecretaries of ſtate. By theſe advantages he quickly became maſter of a very conſiderable ſubſtance, chiefly out of the church lands, which was daily improved under king *Edward* VI. by the uſual methods practiſed in thoſe times. When queen *Mary* aſcended the throne, he ſtill continued in favour; and was not only continued ſecretary of ſtate, but appeared ſo zealous a Catholick, as to have all the church lands, he was in poſſeſſion of, confirm'd to him by a ſpecial grant from pope *Paul* IV. Upon queen *Mary*'s deceaſe he ſtill kept in with the court, and was employed as ſecretary of ſtate by queen *Eliſabeth*. Upon all theſe occaſions he behaved in ſuch a manner, as if it were not in the power of fortune to joſtle him out of his poſt. We may reaſonably ſuppoſe, his religion ſat very eaſy upon him during all theſe changes; and that it had no farther influence upon him, than as he was moved by the ſprings of power and gain. Such ſort of politicians have been in all reigns, who manage a reſerve with the party under oppreſſion, that they may not want a friend, when Providence thinks fit to turn things into another channel. This complaiſant behaviour made him a favourite, and ſecretary of ſtate in four reigns ſucceſſively: and tho' they were of very different complexions, yet Sir *William* found ſome beauty in each of them, which charm'd him. However, if there can be any true merit without religion, this gentleman was maſter of it; being uſeful to his king and country in any other reſpect. He was a perſon of great penetration, and very expeditious in buſineſs. No one was more employed at home and abroad. He had been concern'd in ſeven embaſſies, not for ſhow, but to remove all difficulties, and bring matters to a concluſion. He was alſo a good maſter, and neighbour, and remarkably charitable to the poor: an inſtance whereof was a hoſpital founded by him at *Ingerſtone*, in *Eſſex*, for twenty indigent perſons; and his death, which happened *January* 13, 1572, was lamented by a great many. He had been twice married. His firſt wife was *Gertrude*, daughter of Sir *John Tyrrel*, of *Warley* in *Eſſex*; and having no iſſue by her, he was a ſecond time married to a daughter of Sir *William Brown*, lord mayor of *London*; by whom he had a ſon, who ſucceeded him in his eſtate; and a daughter, married to *John Talbot* of *Grafton*. *John Petre* was created a baron the firſt of King *James* I, with the title of lord *Petre* of *Writtle* in *Eſſex*. Afterwards one *Robert Petre* enjoyed the title and eſtate, and took to wife *Mary Brown*, daughter of *Anthony*, lord viſcount *Montacute*; by whom he had *Dorothy*, married to *John Thimbleby* of *Irnham* in *Lincolnſhire*. This *Robert* lord *Petre* died *an.* 1637, leaving behind him a ſon, *William* lord *Petre*, who died priſoner in the Tower *an.* 1683; where he had been ſeveral years confin'd upon account of *Oates*'s plot. He had by his wife *Bridgit Pincheon* of *Devonſhire*, a daughter, and only child, born in the Tower, and married to *George Henneage* of *Lincolnſhire*. *Thomas*, brother to

(*e*) Manuſcript in *Doway* College.

(*f*) *John Stow*, Chron. Camb. Brit. in Eſſex. *Engl.* Peerage. Athen. Oxon. vol. 1. p. 683.

William,

William, was the next lord *Petre*, whoſe wife was *Mary*, daughter of Sir *Thomas Clifton* of *Litham* in *Lancaſhire*, by whom he had a ſon, *Robert*, who married *Catharine Walmeſly* of *Dunkinhall* in *Lancaſhire*, an heireſs of a great fortune, and no leſs remarkable for her extenſive charity to the poor.

Sir *Thomas Shirley (g)*, eldeſt ſon of Sir *Thomas Shirley*, of *Wiſton* in *Suſſex*, by his wife, daughter of Sir *Thomas Kemp*. He was entered a ſtudent in *Hart-hall* in *Oxford*, *an.* 1579, aged fifteen, where he continued about two years, and was called home. His two younger brothers, *Robert* and *Anthony*, being great travellers, and very much taken notice of in foreign courts, induced *Thomas* to take his pleaſure that way. And accordingly he ſet out, tho' very much againſt the will of his aged father. He expended vaſt ſums in viewing remote countries; and wrote a book of his travels. His ſon, Sir *Thomas Shirley*, was a great ſufferer for his loyalty during the civil wars.

Sir *Richard Shelly (h)*, prior of the knights of St. *John* of *Jeruſalem*. He was depriv'd of his ſpiritualities for non-conformity the firſt of queen *Eliſabeth*, as alſo of his paternal eſtate. Afterwards, going over into *Spain*, he was entertained according to his quality, and ſent ambaſſador to the emperor *Maximilian*.

Sir *James Shelly (i)*, knight of St. *John* of *Jeruſalem:* who, oppoſing the reformation the firſt of queen *Eliſabeth*, left *England*, and died abroad.

Sir *William Stanley (k)*, a perſon of great valour and conduct; who ſerv'd queen *Eliſabeth* in a military capacity. Our chronicles give an account of ſome remarkable ſervices he performed in the wars of *Ireland* and *Flanders*. When queen *Eliſabeth* ſent over ſome forces, to aſſiſt the *Hollanders* againſt the king of *Spain*, Sir *William* commanded a regiment of 1300 *Engliſh* and *Iriſh*; and being made governor of *Daventer*, delivered up the town to the *Spaniards*, *January* 23, 1587, many of his regiment joining with him. This fact made him odious to the queen; and his friends found it a hard taſk to make an apology. But, as Mr. *Cambden* obſerves, '*(l)* He ſatisfied himſelf with conſcience 'againſt the imputation of treaſon, in that 'he had reſtored the place to the true lord 'and owner, which had been kept from 'him by rebels.' The ſame plea was made uſe of by colonel *Wingfield*, governor of of *Gertrudenberg*, and colonel *York* governor of the ſtrong fortreſs of *Zutphen:* who delivered thoſe places to the king of *Spain* about the ſame time.

Sir *Edward Stanley* (*m*), brother to the earl of *Derby*; who, refuſing to comply with the court meaſures, the firſt of queen *Eliſabeth*, went abroad, that he might follow the duties of his religion without being interrupted.

Sir *Thomas Stukley* (*n*). The account our hiſtorians give of this romantick gentleman is this: Having waſted a very plentiful eſtate in his own country, *Devonſhire*, he went abroad, and was entertain'd at *Rome*; where, 'tis ſaid, the pope gave him a commiſſion to raiſe a regiment, upon a view of aſſiſting the rebels in *Ireland:* and, to give a luſtre to his character, created him marquis of *Lemſter*, earl of *Wexford* and *Caterlaugh*, viſcount *Marborough*, and baron of *Roſs*; accordingly he rais'd a regiment, conſiſting of about 800 men, *Italians*, *Iriſh*, &c. With theſe he takes his way for *Portugal*; but was diverted from his *Iriſh* expedition by king *Sebaſtian*; who prevail'd with him *an.* 1578. to go along with him into *Africa*, againſt the emperor of *Morocco:* where they and their whole army were deſtroy'd in a battle fought *Auguſt* 4, 1578. 'Tis probable, ſome of theſe circumſtances may want confirmation. However I have read the copy of an indulgence granted by pope *Gregory* XIII. to *Thomas Stukley*, dated *June* 13, 1575, mentioning ſomething of his deſign againſt *Ireland*.

(*g*) *Fuller*'s Worthies. Athen. Oxon. &c.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Mr. *Cambd.* Ann. *Eliſ.* an. 1560 and 1563.
(*i*) Manuſcript in *Dowway* College.
(*k*) *John Stow*, Chron. p. 736, 737, 739.
(*l*) *Cambden*, Ann. *Eliſ.* p. 398.
(*m*) Manuſcript in *Dowway* College.
(*n*) *Cambd.* Ann. *Eliſ.* *John Stow*, Chron. p. 684. *Fuller*'s Worthies, &c.

Sir *Thomas Treſham* (*o*), ſon of Sir *John Treſham* of *Ruſhton* in *Northamptonſhire*, and nephew to Sir *Thomas Treſham*, prior of St. *John*'s of *Jeruſalem*, was a zealous Catholick, and highly eſteem'd by all ſorts of people during the reign of queen *Eliſabeth*, by whom he was knighted, *July* 18, 1575. He was noted for hoſpitality, and had a particular taſte for building, and other commendable improvements. He ſuffer'd much on account of his religion, and was ſeveral years a priſoner in *Wisbich* caſtle, with others of the ſame perſuaſion. He died, *September* 11, 1605. He had ſeveral children by his wife *Muriel*, daughter of Sir *Robert Throckmorton* of *Coughton*, viz. *Francis* (concern'd in the Gunpowder plot) *Lewis*, and *Thomas*. *Frances* married to lord *Stourton*; *Eliſabeth* to *William* lord *Mount-eagle*; *Catharine* to *John Webb* of *Oldſtock* in *Wiltſhire*; *Mary* to lord *Brudenell* of *Dean* in *Northamptonſhire*; *Anne* to *William Fletcher* of *Suſſex*; and *Bridget* to *Edward Parham* of *Somerſetſhire*.

Sir *Henry Waldegrave* (*p*), privy-counſellor to queen *Mary*; who refuſing to ſubmit to the court meaſures, concerning religion, the firſt of queen *Eliſabeth*, was impriſon'd, and died under ſtrict confinement.

ARTICLE IV.

Lives of Clergymen.

THOMAS BAILY (*q*), born in *Yorkſhire*, and being ſent to *Cambridge*, purſued his ſtudies till he became batchelor of divinity. In the beginning of queen *Mary*'s reign, he receiv'd the order of prieſthood; and was maſter of *Clare-hall*, or *New-Inn-hall*, when queen *Eliſabeth* obtained the crown. But refuſing to comply with her injunctions, he was depriv'd, and went over to *Lovain*, where he was admitted doctor of divinity. He remain'd there, till *January* 30, 1576, when he arrived at *Doway*, upon Dr. *Allen*'s invitation; who employ'd him in the government of his college both at *Doway* and *Rheims*: he was commonly appointed regent in *Allen*'s abſence. He left *Rheims*, *January* 27, 1589, and returning to *Doway*, ſpent the remainder of his life among thoſe few *Engliſh*, that kept poſſeſſion of the old houſe. His death happened, *October* 7, 1591, much lamented by all the *Engliſh*, eſpecially by cardinal *Allen*, who always had a great opinion of his merit. He had the chief hand in managing the temporalites of the college, while Dr. *Briſtow* regulated the ſchools, and Dr. *Allen* himſelf inſpected diſcipline. The college was very proſperous under this triumvirate; but as a nation quickly finds the loſs of a zealous and able miniſtry, ſo it happened to the *Engliſh* college; which, upon their deceaſe, was oppreſſed with debts, and divided by parties.

Nicholas Abithel (*r*) was born in *Calais*, and maſter of arts of the univerſity of *Cambridge*, being incorporated in the ſame degree in *Oxford*, *July* 30, 1560. Soon after, leaving *England*, he join'd with Dr. *Allen* at *Doway*, about the year 1572, and reſuming his theological ſtudies, became doctor of divinity, and profeſſor in the *Engliſh* college, as alſo a canon of the collegiate church of St. *Amatus* in *Doway*. He died about 1586.

William Allot (*s*). Having ſpent ſome years in the univerſity of *Cambridge* in humanity, and philoſophy, he went over to *Lovain*; and applying himſelf to theological ſtudies, finiſh'd them with applauſe. Having received holy orders, he returned into *England*; and was very much eſteemed by *Mary* queen of *Scots*, whom he frequently viſited in her confinement. After ſome years ſpent on the miſſion, he was impriſoned, and baniſhed with ſeveral others of the ſame character. *Mary* queen of *Scots*, being mindful of a perſon, who had been ſerviceable to her, ſent him a letter of recommendation into *France*; and, at her requeſt, he was made a canon of

(*o*) *Engl.* Baronet, &c.
(*p*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*q*) Diary of *Doway* College.
(*r*) Diary of *Doway* Coll. Athen. Oxon.
(*s*) Diary of *Doway* Coll. Dr. *Pitts*, de Illuſtr. Angl. Script. Athen. Oxon.

St.

St. *Quintin*'s. The fatigues of the miſſion, and too great an application to his ſtudies, having impaired his health, the phyſicians adviſed him to take a journey to the *Spaw*; where he died of a dropſy about 1590. During his abode in the Low-Countries, he became acquainted with lord *Morley*, and his brother *Charles Parker*, biſhop elect, upon the deceaſe of queen *Mary*. Theſe noble perſons had withdrawn themſelves out of *England* upon account of religion, and were particular benefactors to Mr. *Allot* during his ſtudies, as they were to many others, that employed their time that way. Mr. *Allot* was author of

I. *Theſaurus Bibliorum.* Lugd. 8*vo*, 1585. Colon. 1612. A very uſeful work for Preachers; dedicated to his noble patron lord *Morley*.
II. *Index Rerum Memorabilium in Epiſtolis, & Evangeliis per Anni Curriculum.* Printed with the former work.

John Bavant (*t*), educated in the univerſity of *Oxford*; where he was one of the firſt fellows, and firſt profeſſor of *Greek* in St. *John*'s college, upon the founder's nomination. He took the degree of maſter of arts in 1552, and was generally eſteem'd a perſon of great parts and learning. His being tutor to two noted writers, *Edmund Campion* and *Gregory Martin*, is a circumſtance of his abilities. Afterwards leaving *Oxford* he went abroad, and purſued his theological ſtudies at *Rheims* and *Rome*; and was created doctor of divinity. I find him on his journey from *Rome* to *Rheims* in the year 1580, in company of Dr. *Allen*, and others, where they arrived *April* 1. He left *Rheims*, *June* 15, 1581, and ventured over into *England* in the hotteſt time of perſecution. Having laboured at his function for a conſiderable while, he was at laſt apprehended, and kept a priſoner ſeveral years in *Wisbich* caſtle; where, as 'tis ſuppoſed, he died.

Richard Bluet (*u*), formerly a miniſter of the church of *England*; but, being reconciled to the Catholick faith, he went abroad, took orders in the church of *Rome*, and returning into his own country, labour'd many years upon the miſſion. He was a long time priſoner in *Wisbich* caſtle, with ſeveral others of the ſame character. But at laſt, being releaſed about 1598, he was employed by his brethren in the affair of the archprieſt *Blackwell*; on which occaſion he appear'd very warm, and was charged by the contrary party with holding a correſpondence with the miniſtry, in order to ſupport the cauſe of the appealing clergy. This was ſo repreſented at *Rome*; and proved very prejudicial to the whole body of the clergy; who, notwithſtanding, had a great value for Mr. *Bluet*, upon account of his learning and experience in affairs; and could not eaſily give credit to the aſperſion, that was caſt upon him.

Richard Briſtow (*x*), born in *Worceſter*, *an.* 1538. His parents, being perſons of a ſufficient ſubſtance, gave their ſon a liberal education in *Oxford*; where he was enter'd a ſtudent in the year 1555, made batchelor of arts in 1559, and maſter of arts, *June* 26, 1562, being at that time a member of *Chriſt-Church*. Mr. *Briſtow* and Mr. *Campion* were now the two brighteſt men of the univerſity; and, upon this account, made choice of to entertain queen *Eliſabeth* with a publick diſputation; which they perform'd with great applauſe, *September* 3, 1566. Mr. *Briſtow* was afterwards, in *July* 1567, made a fellow of *Exeter* college, by the intereſt of Sir *William Petre*; who had a farther deſign of promoting him, had he not made himſelf ſuſpected as to religion; whereof there was a plain proof in the controverſy he had with Dr. *Laurence Humphrey*; whom he attacked with remarkable ſuperiority upon certain points of religion: and afterwards, leaving the univerſity, retir'd to *Lovain*; and from thence went to *Doway*, *an.* 1569, upon Mr. *Allen*'s invitation. His deſign being to purſue his theological ſtudies, he paſſed through the ſeveral degrees of that faculty, and was created doctor, *Auguſt* 3, 1579. He was Dr. *Allen*'s right-hand upon all occaſions. He was prefect of ſtudies, read a lecture of ſcripture an hour every day, and ſometimes was regent of the college in the preſident's

(*t*) Diary of *Doway* College. Athen. Oxon.
(*u*) Relation of the Faction in *Wisbich* Caſtle, 1601. Diary of *Doway* College.
(*x*) Diary of *Doway* College. Athen. Oxon. and Hiſt. & Antiq. Univ. Oxon. L. 1. p. 288.

abſence.

abſence. Mean time his mother and her whole family came over from *England*, *viz.* five children, with a nephew and a niece; as alſo his brother a layman: who being a good œconomiſt was employed in taking care of the goods, and proviſions of the college. It was ſurpriſing, conſidering the weakneſs of Dr. *Briſtow*'s conſtitution, that he could be able to undergo the continual fatigue he did in reading, teaching, and publiſhing books of controverſy. The pains, he took, brought him at laſt into a conſumption. His phyſicians adviſed him to take a journey to the *Spaw*; which he did, to very little effect. Then it was thought, that his own native air might contribute very much towards his recovery: accordingly he ſet out for *England*, *September* 23, 1581, and was entertained by Mr. *Bellamy*, a gentleman of good account, who had a ſeat at *Harrow* on the *Hill*, about ten miles from *London*. Here Dr. *Briſtow* died a few weeks after, *videl. October* 18, 1581. His death was a general loſs to the cauſe, as well as to the *Engliſh* college. For, according to the character given of him in their records, he might rival *Allen* in prudence, *Stapleton* in acuteneſs, *Campion* in eloquence, *Wright* in theology, and *Martin* in languages. A perſon under an ill ſtate of health, who died in the prime of his years, had not ſufficient opportunity to make his qualifications known to the world. However we have the following ſpecimens of his learning.

I. Dr. *Briſtow*'s Motives, *Antwerp*, 8vo. 1574, 1599, made *Latin* by Dr. *Worthington*, in Three Parts, 4to, *Atrebati*, and *Duaci*, 1608.

II. A Reply to *William Fulk*, in Defence of Dr. *Allen*'s Articles, and Book of Purgatory, *Lovain* 4to, 1580.

III. Fifty-one Demands, to be propoſed by Catholicks to Hereticks. *London* 4to, 1592.

IV. Notes upon the *Rheims* Teſtament.

V. *Veritates Aureæ S. R. Eccleſiæ, Authoritatibus veterum Patrum*, &c. *opus poſthumum*, 1616.

VI. *Tabula in Summam Theologicam S. Thomæ Aquinatis*, 1579.

VII. An Apology in Defence of *Allen* and himſelf.

What was publiſhed againſt him, by the other party, was: A Rejoinder to *Briſtow*'s Reply in Defence of *Allen*'s Scrowle of Articles and Book of Purgatory. By *William Fulk*, *London*, 8vo, 1581. To the ſeminary Prieſts late come over, &c. Anſwer to Dr. *Briſtow*'s 51 Demands, 4to, 1592.

John Bridgwater, (*y*) who in the works, he publiſhed, calls himſelf *Aqua Pontanus*. *Alegambe*, tells us, he was a *Welſhman*: but others better inform'd ſay, he was born in *Yorkſhire*; and deſcended from a family of good account in *Somerſetſhire*. He was entered a ſtudent in *Harts-hall* in *Oxford*, and from thence removed to *Brazen-noſe* college: where he was made maſter of arts *an.* 1556, and about the ſame time received the order of prieſthood. Though he went with the ſtream in the beginning of queen *Eliſabeth*'s reign, and was admitted to ſeveral benefices and dignities: yet his behaviour was always ſuſpected. However *May* 1, 1562, he was made rector of *Wooton-Courtney* in the dioceſe of *Wells*: and *April* 14, 1563, choſen rector of *Lincoln* college in *Oxford*; and *November* 28, 1570, maſter of *Catharines* hoſpital, near to *Bedminſter*, canon of *Wells*, and archdeacon of *Rocheſter*. But at laſt, *an.* 1574, being no longer able to ſupport himſelf under ſo notorious a conformity contrary to his conſcience, he quitted his rectorſhip of *Lincoln* college with all his other preferments, and went abroad. He firſt retired to the *Engliſh* college in *Doway*, and was followed by ſeveral ſtudents, whom he had privately inſtructed in the principles of the Catholick religion. Afterwards he travelled to *Rome*; and from thence into *Germany*; where I find him at *Triers*, *an.* 1594. But in what capacity he lived, or when he died, my memoirs give no account. Some writers report, that, towards the latter end of his days, he became a *Jeſuit*. But Dr. *Pitts* and *Alegambe*'s omitting that particular, makes it dubious. However he ſtill applied himſelf to his ſtudies: and by the works, he publiſhed, appears to have been a great maſter of

(*y*) *Philip Alegambe*, Bib. Societ. Jeſu. p. 218. Ribadeneira. *Diary* of *Doway* College. Dr. *Pitts* de Illuſtr. Script. *Wood*, Athen. Oxon.

ſtile

ſtile in the *Latin* tongue. His performances are,

I *Concertatio Eccleſiæ Catholicæ in Anglia*, firſt publiſhed by *John Fenn*, and *John Gibbons*, *Triers* 8vo, 1583. enlarged by Dr. *Bridgwater* in 4to, *Auguſt. Trevir.* 1594. It contains an Account of the Sufferings, and Deaths, of ſeveral Prieſts, *&c.* with ſome Treatiſes in defence of the Colleges abroad.

II. *Confutatio virulentæ Diſputationis Theologicæ, in quâ Georgius Sohn, Profeſſor Academiæ Heidelbergenſis, conatus eſt docere, Pontificem Romanum eſſe Antichriſtum*, &c. Auguſt. Trevir. 4to, 1589.

III. An Account of the ſix Articles, uſually propoſed to the Miſſioners, that ſuffered in *England*.

Thomas Acton, (z) otherwiſe called *Thomas Holford*, a prieſt of the *Roman* communion, and miſſioner in *England*; who, being condemn'd to die for receiving orders, was executed at *Clerkenwell*, *London*, *Auguſt* 28, 1588. At the ſame ſeſſions, ſentence of death was paſſed upon five other gentlemen, of the ſame character, and eight laymen: who all ſuffered at different places. Four of the latter died for being reconciled to the church of *Rome*, the other four for relieving miſſioners.

Martin Ayry, (a) born in *Weſtmorland*, educated in *Exeter* college in *Oxford*. Afterwards, declaring himſelf a Catholick, he left the univerſity; and was enter'd in the *Engliſh* college at *Doway*, *an.* 1575, where he received prieſts orders, *an.* 1577. When an *Engliſh* college was eſtabliſhed at *Rome*, Mr. *Ayry* was among the firſt ſtudents, that were ſent thither from *Rheims*; and became the head of that party, who oppoſed Dr. *Clenock* the preſident, in favour of the *Jeſuits*. He return'd into *England* upon the miſſion in 1580; and after about five years ſpent in his function, was clapp'd up in priſon, and with ſeveral others obliged to ſubmit to the ſentence of baniſhment *an.* 1586. This gave him an opportunity of making a farther progreſs in the ſtudy of divinity; ſo that in a few years he became doctor in that faculty. During the controverſy between the archprieſt, *Blackwell*, and the appellant clergy, Dr. *Ayry* was employed at *Rome* againſt the latter. Afterwards, by the intereſt of father *Parſons*, he was made reſidentiary, or chaplain to the factory at St. *Lucar*'s in *Spain*, in the place of Dr. *Stillington*. He was alive at St. *Lucar*'s in the year 1602.

Philip Baker; of whom Mr. *Fuller* gives this account: (b) 'He was doctor of divinity, provoſt of *Kings* college; being a 'zealous Papiſt, he had hitherto [till 1570] 'ſo concealed his religion, that he was 'not only the firſt eccleſiaſtical perſon, on 'whom queen *Eliſabeth* beſtowed preferment; but alſo, being vice-chancellor of '*Cambridge*, commendably diſcharged his 'place, without any diſcovery of his opinions. But now being queſtioned for 'his religion, not willing to abide the 'trial, he fled beyond ſeas. Even ſuch, 'as diſlike his judgment, will commend his 'integrity; that, having much of the college money and plate in his cuſtody, and 'more at his command; aiming to ſecure, 'not to enrich himſelf; he faithfully reſigned all, yea carefully ſent back the 'college horſes, which carried him to the 'ſea-ſide.

John Adams, (c) a prieſt of the *Roman* communion, educated in the *Engliſh* college at *Doway*. Being tried, and condemned for receiving orders, he was executed at *Tyburn*, *October* 8, 1586. Two others of the ſame character ſuffer'd at the ſame time.

William Boucher, alias *Butcher*, (d) educated in the univerſity of *Oxford*, and made batchelor of divinity *December* 18, 1559, and ſoon after preſident of *Corpus Chriſti* college. But being privately a Catholick, he reſigned his place. He died in the year 1585, at which time 'tis ſaid, he was in poſſeſſion of a ſmall benefice in *Glouceſterſhire*, call'd *Dunſbourn militis*: which circumſtance is not very conſiſtent with his being a Catholick. But 'tis obſervable,

(z) *John Stow*, Chron. p. 749. Diary of *Doway* College.
(a) Diary of *Doway* College.
(b) *Fuller*'s Hiſt. of *Cambridge*, p. 142.
(c) *John Stow*, Chron. p. 740. Diary of *Doway* College. Dr. *Worthington*, Catalog. Martyr.
(d) *Antho. Wood.* Athen. Oxon.

that in the beginning of queen *Eliſabeth*'s reign, ſeveral, that refuſed to conform, found means ſtill to retain *fine cures*; and ſometimes, when it was a cure, deputed others to officiate. They were reſolved to make the beſt hand, they could, of the church lands, without injury to their conſcience.

Charles Parker (*e*), brother to *Henry Parker*, lord *Morley*. He was doctor of divinity, and biſhop elect in queen *Mary*'s reign. Upon whoſe deceaſe, refuſing to conform, he went abroad, and lived in *Flanders* and *Germany*.

Richard Parker (*f*), educated in the *Engliſh* college at *Doway*, where he was ordained prieſt, and ſent upon the miſſion, *an.* 1579. He was one of the aſſiſtants to the archprieſt *Blackwell*, and ſent to *Rome* to oppoſe the appealing clergy, *an.* 1602.

Robert Pointz (*g*), born at *Alderley* in *Gloceſterſhire*; where his family had been in good eſteem for ſeveral ages. He learn'd his rudiments in *Wincheſter* ſchool; and, being ſent to *New-college* in *Oxford*, became maſter of arts, and fellow, *an.* 1554. In the beginning of queen *Eliſabeth*'s reign, he forſook the preferments, he was in poſſeſſion of; and went abroad to enjoy the freedom of his religion. His chief reſidence was in the univerſity of *Lovain*, where he was alive, and well eſteemed, in the year 1566. His works are,

I. Teſtimonies for the Real Preſence of Chriſt's Body and Blood, in the Bleſſed Sacrament of the Altar; ſet forth at large, and faithfully tranſlated out of ſix ancient Fathers, who liv'd far within ſix hundred Years. *Lovain* 8*vo*, 1566.
II. Certain Notes declaring the Force of thoſe Teſtimonies; publiſh'd with the former book.
III. Miracles perform'd by the Euchariſt.

John Belfire (*h*), by the *Oxford* hiſtorian call'd *Alexander*. He was a canon of *Chriſt-Church* in *Oxford*, and maſter of St. *John*'s college; deprived of all his ſpiritualities and dignities, *an.* 1559, for refuſing to comply with queen *Eliſabeth*'s injunctions.

Alan Cope (*i*), born in *London*, was maſter of arts of *Oxford*, and admitted fellow of *Magdalen* college *an.* 1549. In 1558, he was proctor of the univerſity, and much eſteemed for his learning, and accompliſh'd behaviour. He ſtruggled for a while in the following change; till deſpairing of the ſucceſs of the Catholick cauſe, he gave up his preferments: and, going abroad, made ſome ſtay in *Flanders*. Afterwards he went to *Rome*, and applying himſelf to the canon law, and divinity, became doctor in thoſe faculties. The pope made him a canon of St. *Peter*'s, which afforded him an honourable and plentiful ſubſiſtence. He died *an.* 1580, and was buried in the church belonging to the *Engliſh* college. He was author or publiſher of ſome pieces much eſteemed among the learned. There appear'd, with his name, a book of dialogues; the true author whereof was Dr. *Nicholas Harpsfield*, as may be gathered from the initial letters at the end of the work. A: H: L: N: H: E: A: C: *i. e. Authore hujus Libri* Nicholaus Harpsfield, *Editor* Alanus Copus. Dr. *Harpsfield*, being priſoner in the Tower, borrowed Dr. *Cope*'s name; not thinking it proper, to irritate the government by a work of that kind, which attack'd biſhop *Jewel*, and the century-writers of *Magdeburg*, upon the ſubjects of prieſts celibacy, images, the pope's ſupremacy, *&c.* His works are,

I. *Sex Dialogi.* Antw. 4*to*, 1566. Doway 1603. Written by Dr. *Nicholas Harpsfield*, publiſh'd by Dr. *Cope*.
II. *Carmina Diverſa.*
III. *Hiſtoriæ Evangelicæ Veritas; ſeu Singularia Vitæ Domini noſtri Jeſu Chriſti, eo Ordine, quo geſta fuerunt, recenſita; & ipſis quatuor Evangeliſtarum Verbis contexta.* Lovan. 4*to*, 1572.

Nicholas Harpsfield (*k*), brother to Dr. *John Harpsfield*; firſt educated in *Wincheſter* ſchool, and from thence ſent to *New-*

(*e*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. *Guliel. Allot*, Præf. to Theſaurus Biblicus.
(*f*) Diary of *Doway* College.
(*g*) Dr. *Pitts*, de Illuſt. Angl. Script. Athen. Oxon.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Ang. *Ant. Wood*, L. 1. Hiſt. & Ant. Univ. Oxon. p. 283.
(*i*) Dr. *Pitts*, de Illuſt. Angl. Script. Athen. Oxon.
(*k*) Dr. *Pitts*, de Illuſt. Angl. Script. Dr. *Sanders*, de Schiſm. Angl. *Anth. Wood*, Athen. Oxon. Pref. 2d Edit. *Lond.* 1621.

college

college in *Oxford*; where he was admitted fellow *an.* 1536. He neglected no part of learning, but chiefly diſtinguiſhed himſelf in the canon law, and, *an.* 1544, was choſen principal of an ancient houſe of civilians, call'd *Whitehall*, upon the ſite whereof part of *Jeſus* college was ſince erected. In 1546, he was made royal profeſſor of *Greek*, and the firſt of queen *Mary*, *an.* 1553, having proceeded doctor of law, had conſiderable practice in the court of arches. In 1554, he was made archdeacon of *Canterbury*, in the place of *Edmund Cranmer* (brother to the archbiſhop) deprived upon account of his marriage. When queen *Eliſabeth* obtain'd the crown, he was one of the divines pitch'd upon to defend the Catholick cauſe in a conference. Afterwards, refuſing to ſubmit to the queen's injunctions, he was deprived of all his preferments, and committed priſoner to the Tower; where he remained above twenty years, and died *an.* 1583. He ſpent the time of his confinement no leſs to the benefit of the publick, than of his own party; and his life in all reſpects was anſwerable to his character. From his youth he was a perſon of promiſing parts, and is taken notice of by Mr. *Leland*; who ſays, he was, (*l*) *Atticæ linguæ interpres facilis, diſertus, aptus*, &c. an excellent grecian, poet, and hiſtorian; of all which kinds of learning he left ſome ſpecimens, *viz.*

I. *Dialogi Sex, contra ſummi Pontificatûs, Monaſticæ Vitæ, Sanctorum, ſacrarum Imaginum Oppugnatores, & Pſeudo-martyres.* Publiſh'd under the name of *Alan Cope. Antw.* 4*to*, 1566.

II. *Hiſtoria Anglicana Eccleſiaſtica, à primis Gentis ſuſceptæ Fidei incunabulis ad noſtra fere tempora deducta.* Publiſh'd by *Richard Gibbons*, a Jeſuit, from a manuſcript copy of father *Leander. Duaci* fol. 1622. '(*m*) 'Tis a book, ſays Mr. *Wood*, 'no leſs learnedly than painfully 'perform'd; and, abating his par-'tiality to his own intereſt, he well 'deſerves of all poſterity.' He farther informs us, that the original, in the author's own hand, is kept in the *Cottonian* library, under *Vitellius*, c. 9. nu. 12. Another manuſcript is ſaid to be in the *Lambeth* library. Some have remarked, that there are ſeveral caſtrations in the printed work; eſpecially concerning the controverſies between the court of *England*, and ſee of *Rome*. If ſo, publiſhing the omiſſions from the original, would eaſily make good the conjecture.

III. *Hiſtoria Hæreſis Wickleffianæ.* Publiſh'd by *Richard Gibbons* with the former work.

IV. *Chronicon a Diluvio Noe ad annum* 1559, in *Latin* verſe.

V. *Impugnatio contra Bullam Honorii Papæ Primi ad Cantabrig.*

VI. A Treatiſe concerning Marriage: occaſioned by the pretended Divorce between King *Henry* VIII. and Queen *Catharine*, in three Books, Manuſcript in *New College*. This work gives an account of the illegal proceedings of ſome in *Oxford*, for obtaining the univerſity's ſeal to be clapp'd to the decree in favour of the divorce. 'Tis quoted by Mr. *Wood* againſt *Burnet*: and the particulars are confirm'd by a book publiſhed the beginning of queen *Eliſabeth*'s reign. By a Maſter of Arts, intituled, *An Apology of the Government of* Oxford *againſt King* Henry VIII.

VII. The Life of *Cranmer*, adſcribed to Dr. *Harpsfield* by *Joachim le Grand*, in Anſwer to Dr. *Burnet*'s Hiſtory of the Reformation; a MS.

John Harpsfield (*n*), born in *Old Fiſh-ſtreet*, in the pariſh of St. *Mary Magdalen*, *London*. He was inſtructed in the claſſicks at *Wincheſter* ſchool. Thence, removing to *New-college* in *Oxford*, he was made fellow *an.* 1534, and compleated his degrees in arts. Afterwards he became chaplain to Dr. *Bonner*, biſhop of *London*; and, being very well beneficed in that dioceſe, quitted his fellowſhip about 1551. In the beginning of queen *Mary*'s reign, being now doctor of divinity, he was, about 1554, promoted to the archdeaconry of *London*, in the place of *John Wymſley*. In 1558, a little before queen *Mary*'s death,

(*l*) *Leland*, in Cygn. Cant.
(*m*) Athen. Oxon. p. 214.

(*n*) D.. *Pitts*, de Illuſt. Angl. Script. *John Fox*, Acts and Monum. Admin. in the Will Office, beginning *Jan.* 1. 1571.

he

he was made dean of *Chriſt-Church* in *Norwich*, *John Boxall*, the former dean, being otherwiſe provided for. The change in church affairs not being agreeable to his principles, he refuſed to comply with queen *Eliſabeth*'s injunctions; and was obliged to ſurrender his deanſhip to *John Saliſbury*, ſuffragan of *Thetford*, *an.* 1560. He was afterwards committed priſoner to the Fleet: where he remained about a year; and was diſcharged upon giving ſecurity for his peaceful behaviour. The remainder of his life was ſpent with one of his relations in St. *Sepulchre*'s pariſh, where he died about *October* 1578, and was buried in the pariſh church, as it appears by the letters of adminiſtration taken out by his neareſt relation, *Anne Worſop*. Mr. *Fox* beſtows ſome rough complements upon him, for perſecuting the reformers; his place obliging him to be active upon that occaſion. The following performances are adſcribed to him, *viz.*

I. *Concio ad Clerum in Eccleſia S. Pauli.* Octob. 16. 1553.
II. Homilies to be read in Churches in the dioceſe of *London*, at the end of Biſhop *Bonner*'s Catechiſm. 1554.
III. Diſputations for the degree of Doctor of Divinity. *April* 19. 1554.
IV. Diſputes, Examinations, Letters, *&c.* in *John Fox*'s Acts and Monuments.

Thomas Aufield, or *Alfield* (*o*) a prieſt of the *Roman* communion, educated in the *Engliſh* college at *Doway*. Being ſeized upon account of his character, he was tried, and condemned, at the *Old Bailey*, *July* 5, 1585, together with one *Thomas Welley*, a dyer. There was ſomething of publiſhing treaſonable books mentioned in the indictment. They ſuffer'd at *Tyburn* the next day, *July* 6.

Thomas Darrel (*p*), born in *London*, educated in *New-college* in *Oxford*; from whence he was ejected, the firſt of queen *Eliſabeth*, for refuſing to take the oath of ſupremacy. Afterwards, leaving *England*, he ſettled for ſome time in the univerſity of *Lovain*, and applied himſelf to the ſtudy of divinity. In 1569, upon Dr. *Allen*'s invitation, he went to *Doway*; and was very ſerviceable at the founding of the *Engliſh* college. For, having a good ſubſtance of his own, he willingly employed part of it that way, and, purſuing his academical exerciſes, became doctor of divinity. In a journey, he made to *Rome*, he became acquainted with a *French* biſhop, who perſuaded him to go along with him into *Gaſcony*, where he beſtow'd a conſiderable benefice upon him, made him his chaplain and preacher. Dr. *Darrel* was a perſon of remarkable zeal and generoſity; for, tho' at a great diſtance from *Doway*, the *Engliſh* college ſtill felt the good effects of his benevolence: which were continued till his death, and are recorded with due acknowledgement in the diary of the houſe.

John Bremund (*q*), chancellor of *Chicheſter*. He oppoſed the reformation, the firſt of queen *Eliſabeth*, and was depriv'd.

Thomas Brampſton, or *Brimſton* (*r*); ſome time a domeſtick in abbot *Feckenham*'s family; who ſeems to have been his patron, and to have taken care of his education. He was a fellow of St. *John*'s college in *Oxford*, ejected for non-conformity, *an.* 1559. One of the ſame name was a member of the *Engliſh* college at *Doway* and *Rheims*; who, receiving orders, was ſent upon the miſſion. He was a priſoner in *Wisbich* caſtle, *an.* 1595, as he had been, at different times, near twenty years. He had alſo been twice baniſhed, *viz. an.* 1603, and 1606, and at laſt died at *Doway*, *December* 23, 1606, aged 66.

William Pomrell (*s*), a licentiate in divinity, who was deprived of ſeveral ſpiritualities for oppoſing the reformation, the beginning of queen *Eliſabeth*'s reign.

Mr. *Plumtree* (*t*), a prieſt of queen *Mary*'s reign. He appeared very active in the inſurrection under the earls of *Northumberland* and *Weſtmorland*, for which he was condemn'd, and executed at *Durham*, *January* 4, 1571.

(*o*) Diary of *Doway* College. *John Stow*, Chron. p. 708. Dr. *Worthington*, Catalog. Martyrum.
(*p*) Diary of *Doway* Coll. *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*q*) Dr. *Bridgwater*, Concert. Eccl. Cath.
(*r*) Diary of *Doway* College.
(*s*) *Anth. Wood*, Ant. Hiſt. Oxon. l. 1. p. 283. Dr. *Bridgwater*, Concert. Eccl. Angl.
(*t*) *John Stow*, Chron.

N—— Quemerford (u), born in *Ireland*, educated in the univerſity of *Oxford*; where he took degrees in arts, *an.* 1562. Afterwards, going over to *Lovain*, he applied himſelf to divinity; and became doctor in that faculty, *June* 23, 1576. He was alive, and in good eſteem, *an.* 1580. His works are,

I. Anſwers to certain Queſtions propoſed by the Citizens of *Waterford.*
II. Sermons.

Thomas Redman (x), maſter of *Jeſus* college in *Oxford* in queen *Mary*'s reign: who was deprived for non-conformity, the firſt of queen *Eliſabeth.*

William Reynolds (y), born at *Pinhoe*, or *Pinhawes*, near *Exeter* in *Devonſhire*, ſecond ſon of *Richard Reynolds.* Being inſtructed in the claſſicks at *Wincheſter* ſchool, and afterwards ſent to *New-College* in *Oxford*, he was admitted fellow, *an.* 1562: and upon all occaſions diſcovered a particular zeal for the reformation. 'Tis commonly reported by our hiſtorians, that while *William Reynolds* labour'd to maintain the Proteſtant cauſe, he was often oppoſed by his brother *John*, a fellow of *Corpus Chriſti* college; who ſhewed an inclination to the Catholick doctrine: and that, after frequent debates upon the controverſies between the two churches, being unable to make a ſatisfactory reply to each other's arguments, *William* became a Catholick, and *John* was not only ſettled in the principles of the reformation, but ran on to the extremity of Puritaniſm. The iſſue of theſe debates was ſo extraordinary, that we have a copy of verſes publiſhed upon the occaſion. However, Mr. *Wood* queſtions very much ſome circumſtances of the ſtory. Speaking of Dr. *John Reynolds*, he gives this account of him. '(z) *Qui cum apud exteros in ſe-*
'*minario, quod vocant, Anglicano aliquandiu*
'*egiſſet, partes pontificias amplexus, tuta-*
'*tuſque omni ſtudio fuiſſet*; *fratris* Gulielmi
'*vel potius, ut nonnulli perhibent*, Edmundi,
'*vel fortean utriuſque*) *argumentis de ſen-*
'*tentia motus, odio dein immortali Romanen-*
'*ſes perſequebatur: quod non aliter expri-*
'*mendum ducebat, quam ad Presbyterianos*
'*declinando*'. However, he remits the reader to *Miles Windſor* and *Robert Parſons* (who were contemporaries) for a better information. Mean time I cannot paſs over Mr. *Wood*'s miſtake, in making Mr. *John Reynolds* ſome time a ſtudent in the *Engliſh* ſeminary; there being no grounds for ſuch a conjecture. Now father *Parſons*, who had the particulars from Mr. *William Reynolds* himſelf, gives this account of his converſion. That, having a benefice in *Northamptonſhire*, he employed himſelf at leiſure hours in reading Mr. *Jewel*'s works, of whom he was a great admirer; and purpoſed to tranſlate ſome of his performances into *Latin.* This undertaking obliged him to read, and collate ſeveral paſſages taken from the writings of the ancient fathers; and finding, that Mr. *Jewel* had impoſed upon the world by his quotations, it gave him an ill opinion of the author, and by degrees of the cauſe he maintained: ſo that at laſt he took a reſolution to become a Catholick. To this purpoſe he left *England*, and making ſome ſtay at *Doway*, went on to *Rome*; where he arrived in the Jubilee year, *an.* 1575, and made a publick recantation of the reformed religion before the officers of the inquiſition. Soon after, returning to *Doway* and *Rheims*, he was made profeſſor of divinity, and of the *Hebrew* language: and, beſides publiſhing ſeveral controverſial books, was a great aſſiſtant to *Gregory Martin*, in the tranſlation of the *Rheims* teſtament. Having ſpent ſome years in theſe employments, he left *Rheims*, and was made paſtor to the *Beguines* in the city of *Antwerp:* which proving to be a place of retirement, he made choice of it in order to prepare himſelf for his exit, which happened, *Auguſt* 24, 1594. His life was in a manner primitive, and the whole city had him in ſuch veneration, that the biſhop of the place could not be ſatisfied, till he had made him a viſit in his laſt ſickneſs; not ſo much to give advice, as to receive it from a perſon, ſo much famed for the ſtrictneſs of his morals, and almoſt canoniz'd by the voice of the people. Among other diſcourſes, the biſhop happening to make mention of cardinal *Allen*, Dr. *Reynolds* was ſo tranſported at his name, that he could not contain himſelf: but cried out with a

(u) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Athen. Oxon.
(x) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(y) Diary of *Doway* Coll. Dr. *Pitts*, de Illuſt. Angl. Script. *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. L. 2. p. 139. F. *Parſons*, Relation of the Conference between the Biſhop of *Evreux* and *Pleſſis Mornay*, p. 57, 58. *Miles Windſor*, Manuſcript Collections.
(z) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. L. 1. p. 301.

kind of extaſy of joy, 'Oh, Sir, that is the 'perſon, who has been the author of all 'my happineſs. He fixed me in the reli-'gion, I am now going to die in. 'Twas 'by his advice, and good example, that I 'changed my manners with my faith; and 'entered into a penitential ſtate of life.' The biſhop was ſo much edified with what he heard and ſaw in Dr. *Reynold*'s behaviour, that he uſually propoſed him, as a pattern, to all the prieſts of his dioceſe. He was buried on the ſouth ſide of the chancel in the *Beguines* church in *Antwerp*; with an inſcription on his tomb, taking notice of his extraordinary qualifications, both as to learning and piety. Some have not been well ſatisfied with his principles in regard of politicks. He was a great ſtickler for the league, and employed his pen in defence of it. But in this he was not alone. It was the humour of the time and place wherein he lived, upon a perſuaſion that a Proteſtant prince was inconſiſtent with the good of the Catholick religion: that proximity of blood was not to be regarded in ſuch a caſe: that the general peace and civil rights were in danger by admitting a king of a different perſuaſion: that it was contrary to the laws of the nation to allow of ſuch a claim; with ſeveral other arguments to the ſame purpoſe. But if Dr. *Reynolds* was on the wrong ſide of the queſtion in his politick notions, he has the ſatisfaction of being ſupported by Proteſtant writers; who are obliged to make an apology for him in caſes of the like nature. Dr. *Reynolds* had ſeveral brothers, who appear to have been perſons of ſingular merit, *viz. Jerome* the eldeſt, who took the degree of maſter of arts, *an.* 1557. fellow of *Corpus Chriſti* college in *Oxford*, a practitioner in phyſick, and always a zealous Catholick. *Edmund*, fellow of *Corpus Chriſti* college, who became a Catholick, was a noted tutor; and died very rich. *James*, maſter of arts, and fellow of *Exeter* college. *John*, a famous writer of the church of *England*. *Nicholas*, who lived at *Pinhoe*, the ſeat of his anceſtors, and father of *William Reynolds* of *Caſſington*, near *Woodſtock*, in *Oxfordſhire*. Dr. *Reynolds*'s works are,

I. A Refutation of *William Whitaker*'s Repreſentation of the *Rhemiſh* Teſtament, and of Mr. *Martin*'s Diſcovery of Heretical Corruptions, *&c. Paris*, 8*vo*, 1583.

II. *De Juſta Reipublicæ Chriſtianæ in Reges impios & Hæreticos Authoritate.* Sometimes publiſh'd under the name of *William Roſs*. Pariſ. 8*vo*, 1590. Antw. 1592.

III. A Treatiſe of the Bleſſed Sacrament of the laſt Supper, againſt the *Berengarian* Hereſy, renew'd in a Sermon of *Robert Bruce*, *Antw.* 8*vo*, 1593.

IV. *Calvino-Turciſmus, i.e. Calviniſticæ Perfidiæ cum Mahumetana Collatio, & dilucida utriuſque Sectæ Confutatio.* Finiſh'd by *William Giffard*, Antw. 8*vo*, 1597. Colon. 1603.

V. Paraphraſe on the New Teſtament, MS. in the *Benedictine* monks library at *Dieulwart* in *Lorain*.

VI. Dr. *Harding*'s Works. Tranſlated into *Latin*, MSS.

VII. Cardinal *Allen*'s Apology for the Seminaries. With ſome Additions. A Tranſlation into *Latin*.

VIII. A Challenge to Proteſtants.

Among ſeveral performances, that were publiſh'd againſt Dr. *Reynolds*, I meet with theſe two, *Epiſtolæ ad* Gulielmum Rainoldum *Fratrem ſuum*, &c. Printed with *John Reynold*'s Orations. *Oxon.* 4*to*, 1614, 1628, by *John Reynolds*. *De Turco-Papiſmo, ſeu de Turcarum & Papiſtarum contra Chriſti Eccleſiam Conjunctione.* Lond. 8*vo*, 1604, by *T. M. S.*

Edmund Reynolds (*a*), brother to *William*, and Dr. *John Reynolds*. He was fellow of *Corpus Chriſti* college in *Oxford*, where he took the degree of maſter of arts, *November* 20, 1564. He was an occaſionaliſt only; and therefore ejected, *an.* 1568, of whom Mr. *Wood* gives this account: '(*b*) *Ad Aulam verò Gloceſtrenſem* 'Pontificiorum ſub hæc perfugium ſe con-'tulit, ibique ad annum uſque ætatis 92 vi-'tam in otio & pace traduxit.' 'Tis probable the remarkable conference between the two brothers, is to be aſcribed to this

(*a*) *Anth. Wood*, Athen. Oxon. alſo Hiſt. & Antiq. Univ. Oxon. L. 2. 139.

(*b*) *Wood*, Hiſt. & Antiq. Univ. Oxon. L. 1. p. 290.

Edmund

Edmund and Dr. *John Reynolds*. He died *November* 21, 1630, and was buried at *Wolvercote* near *Oxford*: where he had purchaſed a fair eſtate, which he left to *Matthew Cherington*, Eſq; his ſiſter's ſon.

John Radford; a learned miſſioner, who made himſelf known to the world by a book of controverſy, entitled:

The Directory, 8vo, 1605, with a Dedication in *Latin* by way of Letter to *George Blackwell*, Archprieſt, dated *March* 27, 1599.

John Raycoſtan, (*c*) by birth a *Flemin*, who joining with *William Allen*, *an.* 1568, was one of the firſt profeſſors of philoſophy in the *Engliſh* college in *Doway*. He afterwards taught philoſophy in *Marchienne* college in the ſaid univerſity.

John Amy, (*d*) a prieſt of the *Roman* communion, and miſſioner in *England*; who, being condemn'd to die upon account of his function, ſuffered at *York*, *March* 16, 1589.

Chriſtopher Bagſhaw, (*e*) deſcended from a family at *Ridge*, or *Abney* in *Derbyſhire*. He was educated in *Oxford*; where, in the year 1572, he was admitted probationer fellow of *Baliol* college; and much taken notice of for his promiſing parts. About 1579, he was choſen principal, or vice principal of *Glouceſter-hall*. In 1582, he gave up all his preferments; and embracing the Catholick faith went abroad. After a ſhort ſtay in *France*, he travelled to *Rome*; and applied himſelf to the ſtudy of divinity in the *Engliſh* college, and became doctor in that faculty in ſome of the univerſities in *Italy*. Then, returning into *England*, he laboured upon the miſſion with great application, till being ſeized he was committed priſoner to *Wiſbich* caſtle; where I find him *an.* 1593, with ſeveral others of his character. Not long afterwards, having found means to be diſcharged from his confinement, he was employed by the clergy in ſome affairs abroad, eſpecially at *Rome*, concerning the Archprieſt. The remainder of his life was ſpent for the moſt part in *Paris*; where, tis ſuppoſed, he died ſoon after 1625, in a very advanced age. Dr. *Bagſhaw* was a good *Grecian*, and a skillful manager of controverſies in religion; which appeared in the conferences, he and his collegue Dr. *Stephens* had with Dr. *Featley*, (*f*) chaplain to the *Engliſh* ambaſſador in *Paris an.* 1612, in the preſence of ſeveral perſons of diſtinction, *viz.* Lord *Clifford*, Sir *Edward Somerſet*, *&c.* upon which occaſion Dr. *Featley* owns the ſufficiency of his adverſaries. 'I had not as then, ſays 'he, *ſpent ſo much time in the ſtudy of con-* 'troverſies, as I thought requiſite for one 'who was to encounter with veterani mi- 'lites.' I cannot omit an obſervation, ſome have been pleas'd to make, concerning Dr. *Bagſhaw* and father *Parſons*. They had been contemporaries and fellows of the ſame college; and, as they were both very warm in their tempers, had frequent conteſts in *Oxford*. Some diſputes ariſing among the miſſioners ſet them at variance, even after their converſion to the *Roman* communion. So hard a taſk it is to ſubdue all the frailties of nature, which the beſt of men are not exempted from. Dr. *Bagſhaw* was concerned in the following performances.

I. *Relatio compendioſa Turbarum, quas Jeſuitæ Angli, una cum D.* Georgio Blackwello, *Archipreſbytero, Sacerdotibus Seminariorum, Populoque Catholico concivêre, ob Schiſmatis & aliorum criminum invidiam illis injurioſe impactam, ſacroſanctæ Inquiſitioni exhibita; ut rerum veritate cognita, ab integerrimis ejuſdem Judicibus lites et cauſæ diſcutiantur, & terminenter. Rothomagi*, 4to, 1601, under the name of *John Muſh*.

II. A true Relation of the Faction, begun at *Wiſbich* by Father *Edmonds*, alias *Weſton* a *Jeſuit* 1595, and continued ſince by Father *Walley*, alias *Garnet*, the Provincial of the *Jeſuits* in *England*, and by Father *Parſons* in *Rome*, 1601.

III. An Anſwer to certain Points of a Libel, called an Apology of the

(*c*) Diary of *Doway* College.
(*d*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.
(*e*) *Anth Wood*, Athen. Oxon. Diary of *Doway* College, *&c.*
(*f*) Dr. *Featley*, in a Book entitled, Tranſubſtantiation exploded, p. 21, 1638.

Subordination in *England*. *Paris* 8vo, 1603.

Richard Barret, (*g*) born within the dioceſe of *Coventry* and *Litchfield*; was entered in the *Engliſh* college at *Doway*, *January* 28, 1576: from thence, being removed to the college at *Rome*, he became doctor of divinity, and had that honour conferr'd upon him in the *Italian* college, *September* 15, 1582. The ſame year, Dr. *Allen* having given him an invitation, he arrived at *Rheims November* 3, and was made profeſſor of divinity. Upon *Allen*'s promotion Dr. *Barret* ſucceeded him in the preſidentſhip of the college, and was inſtalled by the cardinal *October* 31, 1588, being about the ſame time made a canon of the cathedral church. While he was preſident of the college, he had frequent meſſages and invitations from the magiſtrates of *Doway*, that he would be pleaſed to return, with all the *Engliſh* maſters and ſtudents, to the place of their firſt eſtabliſhment. But the matter requiring time and conſideration, the invitation was not anſwered effectually, till ſome years after. The number of ſtudents encreaſing daily, and the revenues proving ſhort, he was obliged to diſpoſe of ſeveral ſupernumerary perſons. The college at *Rome* took off a great many. A ſmall community, eſtabliſhed by father *Parſons* in *Normandy*, entertain'd others. Not a few were ſent to ſupport the college erected at *Valladolid* in *Spain*; and ſome returned to *Doway*, upon a view of the whole college being removed thither, which was effected not long after. For *June* 23, 1593, Dr. *Barret*, with ſeveral of the maſters and ſcholars, ſet out for *Doway*; leaving behind them Mr. *Vavaſour* the vice-preſident, with ſome ſtudents and ſervants, to keep poſſeſſion, till they could fetch off their effects. This removal occaſioned a conſiderable alteration in their œconomy. Many of the ancient doctors and profeſſors entirely left the college, and look'd out for a ſubſiſtence elſewhere: ſo that the *Engliſh* ſtudents, at their return to *Doway*, were under a neceſſity of frequenting the *Jeſuits* ſchools; and an *Engliſh Jeſuit* was appointed to be the common confeſſor of the college. This cuſtom continued ſeveral years, till the clergy in a body repreſenting the inconveniences, Dr. *Kelliſon* brought things back again into their ancient channel. Dr. *Barret* governed the college, till *May* 20, 1599; when he died, and was ſucceeded by Dr. *Thomas Worthington*; who being a perſon entirely under the direction of father *Parſons*, the clergy were great ſufferers in their reputation by their management. Dr. *Barret*'s complaiſance to the *Jeſuits* prepared the way for theſe encroachments; and together with his natural temper, which was far from being obliging to thoſe, he govern'd; (for, as Mr. *Fitzherbert* obſerves, (*h*) *erat natura paulo ſeverior, & iracundior*) diſguſted ſeveral of the eminent clergy. But Dr. *Barret*'s greateſt misfortune was, to be ſucceſſor to a perſon of Dr. *Allen*'s exalted merit: which as he could not approach to, the defect was commonly taken notice of more to his diſadvantage, than juſtice might allow of.

Hugh Griffyth, (*i*) born at *Hylin* in the iſle of *Angleſey* in the pariſh of St. *Cadwallader*. He was educated from his youth abroad by the care of his uncle Dr. *Owen Lewis*, biſhop of *Caſſano* in *Italy*: upon whoſe deceaſe he was very much conſidered, as well for his own, as for his uncle's merits. He had laboured at the civil and canon law in ſeveral univerſities; was doctor in thoſe faculties, as alſo in divinity. At laſt he was made provoſt of the rich church of our Lady's of *Cambray*; whereby he obtain'd an honourable ſubſiſtence; and was enabled to aſſiſt ſeveral of his countrymen, who were but ſlenderly provided for. He was alive in 1600: but the year of his death is not found in my memoirs. The biſhop of *Caſſano* made him a preſent of St. *Charles Borromeus*'s cardinal's cap; which he, afterwards, beſtowed upon Mr. *Harley*, an *Engliſh* clergyman, provoſt of St. *Gery*'s in *Cambray*. Mr. *Harley* by an inſtrument dated *July* 22, 1616, gave it to the *Engliſh* college in *Doway*; where it was received with great ſolemnity, and is ſtill preſerved with due reſpect. Dr. *Griffyth*, at his death, ſettled a houſe and vineyard, near *Rome*, for the maintenance of a *Welſh* clergyman;

(*g*) *Nicholas Fitzherbert*, in vita Cardinalis Alani. Diary of *Doway* College, &c.

(*h*) *Nicholas Fitzherbert*, vita Alani.

(*i*) Diary of *Doway* College.

with

with an obligation of ſaying three maſſes a week, and making three ſolemn commemorations every year, for the ſouls of Dr. *Lewis*, biſhop of *Caſſano*, Dr. *Griffyth*, and all the family of the *Griffyths*: the nomination of the ſaid benefice to belong to the *Griffyths* of *Hylin*, and the chaplain always to be a *Welſhman*.

Vivian Haddock, (*k*) a gentleman of a conſiderable eſtate near *Preſton* in *Lancaſhire*. When he had been a widower near twenty years, he went over to the *Engliſh* college at *Doway an.* 1573; where, being inſtructed in the practical parts of divinity, he was ordain'd prieſt, and ſent back upon the miſſion *November*, 21, 1575. His wife having been a near relation to Dr. *Allen*, and his experience in affairs qualifying him for the place, he was made procurator for the college in *England*. He undertook the office in the year 1581, and managed it to the general ſatisfaction of all his brethren. He was father to *Richard* and *George Haddock*, both prieſts of the *Roman* communion.

Richard Haddock, (*l*) ſon of *Vivian Haddock*, abovementioned. He arrived at *Doway* with his father *an.* 1573, and was enter'd a ſtudent. He diſtinguiſhed himſelf in the ſchools by his quick apprehenſion, and ready utterance: and having made a ſufficient progreſs in theology was ordained prieſt *an.* 1577. The next year he removed to *Rheims*, with the reſt of the ſcholars and maſters: and, not long after, was ſent to *Rome*; being one of the firſt, that was choſen for planting the college lately erected there. As ſoon as he had compleated his ſtudies, he was ſent into *England* upon the miſſion *an.* 1580, and, having labour'd at his function near ten years, was invited to *Rome* by his kinſman cardinal *Allen*, who made him his domeſtick chaplain. He had now an opportunity of reſuming his ſtudies, which he followed with great application, and was created doctor of divinity. He appears to have kept this poſt, till the cardinal's death; and remain'd in *Italy* ſome years after. He arrived at *Doway October* 26, 1602, and ſo went on for *England*; but returned again to *Doway*, *June* 3, 1603, being deſirous to viſit *Rome* once more. He began his journey in company with Dr. *Harriſon* procurator of *Doway* college, who was commiſſioned to lay before his holineſs the poor circumſtances of the houſe at that time. Dr. *Haddock* ſpent the remainder of his days in *Rome*, where he died in the year 1605. He is taken notice of in the records, to have been a leading perſon in oppoſing Dr. *Clenock*, and giving up the *Roman* college to the *Jeſuits*. His works are,

I. *Bellarmin*'s large Catechiſm, *Doway* 8vo, 1604, a Tranſlation from the *Italian*.
II. An Account of the Diſturbances in the *Engliſh* College at *Rome*, in a long Letter to Dr. *Allen*: original Manuſcript in my hands.

George Haddock, (*m*) ſon of *Vivian*, and younger brother to Dr. *Richard Haddock*. He was firſt ſent to the *Engliſh* college at *Doway*; where, and at *Rheims*, he remain'd about four years: and then being ſent to *Rome* was made deacon; and after three years, returning to *Rheims*, was ordain'd prieſt, and came over into *England* upon the miſſion. The firſt viſit he made, after his arrival in *London*, was to one *Hodgkinſon*, a *Lancaſhireman*, living in St. *Paul*'s *Church-yard*, formerly his acquaintance; and, at the time Mr. *Haddock* left *England*, a Catholick; but now become a Proteſtant; and, as it appear'd, ſo zealous in that way, as to violate all the laws of friendſhip, and hoſpitality, to promote the cauſe. He decoy'd his viſitor into the company of *Norris* and *Slade*, two noted prieſt-catchers; who, prying into the circumſtances of his life, challenged him with being a Popiſh prieſt. Mr. *Haddock*, either through ſurpriſe, or zeal for religion, owned his character. *Norris* threatened to ſeize him: but, finding he had a conſiderable ſum of money about him, offer'd to let him make his eſcape, upon paying down part of it: which Mr. *Haddock* agreed to. But *Norris*, perceiving he was ſtill maſter of a great deal more, made a farther demand; which being refuſed, Mr. *Haddock* was ſtill kept in hold. This was a very indifferent welcome to Mr. *Haddock*, and an unkind return to the complement, he pay'd his ſuppoſed friend,

(*k*) Diary of *Doway* College.
(*l*) Ibid.
(*m*) *John Stow*, Chron. p. 698. Diary of *Doway* Col. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

having not yet been above three days in *London*. The prieſt-catchers, having him now in their power, carried him before ſecretary *Cecil*: who, obſerving him to be very young, of genteel behaviour, with a great deal of life, and fire in his countenance; *I proteſt*, ſays the ſecretary, *a very handſome young fellow, much fitter to lie in the embraces of a young virgin, than to be what he is. Such kind of ſpeeches*, replied Mr. *Haddock*, *ſuit better with* Martin Luther, *and other new-faſhioned goſpellers.* Having already own'd himſelf to be in orders, there were ſufficient grounds for his commitment; ſo he was hurried to the *Tower*, and eaſed of the remainder of his money at his entrance. He was kept a priſoner in the *Tower* about a year and a quarter: during which time, he ſuffered very much for want both of health, and of other conveniences. But his greateſt concern was the want of ſpiritual aſſiſtance; having but once had the opportunity of receiving the bleſſed ſacrament during his confinement. However, a little before he ſuffered, he had the comfort of converſing with a gentleman of his own character; to whom he ſignified the great deſire, he had, to lay down his life upon the preſent occaſion. But I am afraid, ſaid he, the queen will be inclined to mercy, and deprive both me, and ſome others of the happineſs, we have in view. His trial came on, *February* 7, 1584, at *Weſtminſter*; when he, and four others were condemn'd to die upon account of their function, *viz. John Fenn, John Munden, John Nutter*, and *Thomas Emerford.* They were all five executed at *Tyburn*, *February* 12, 1584. Mr. *Haddock* was cut down while he had the perfect uſe of his ſenſes, by Mr. *Spencer* the ſheriff's expreſs orders. This treatment was very common, when miſſioners were executed, and was attended with inhuman and barbarous circumſtances; which created a horror in the people. A great many expreſſed their compaſſion for Mr. *Haddock* upon account of his age, and engaging aſpect and behaviour. His modeſty, as well as chriſtian reſolution, appear'd at his ſeveral examinations. Being interrogated by the recorder of *London* concerning hereſy, ſchiſm, and ſuch like impertinent queſtions out of the caſe, and only deſigned to render him odious; and preſſed to declare his opinion of the queen in relation to thoſe articles; Mr. *Haddock* did not poſitively accuſe her of being a ſchiſmatick or heretick; but only conditionally, if ſhe receded from the doctrine and unity of the church. His worſhip was ſo provok'd at the anſwer (though no other could be given with conſiſtency of principles) that he replied with a ſevere blow on his face, which put Mr. *Haddock* into a great conſternation: all he ſaid was; 'I 'am ſorry I ſhould be the occaſion of ſuch 'a tranſport of paſſion.

John Arden, (*n*) prebendary of *York*, who oppoſing the reformation in 1559 was deprived.

Ambroſe Appleby, (*o*) fellow of *Merton* college in *Oxford*: ejected for non-conformity in the beginning of queen *Eliſabeth*'s reign.

Richard Hall, (*p*) of *Chriſt*'s college in *Cambridge*, where he was in good eſteem: but leaving the univerſity, and ſoon after *England*, he arrived at *Doway an.* 1572, and from thence proceeding forwards to *Italy*, he reſumed his ſtudies and became doctor of divinity; afterwards returning to the univerſity of *Doway*. He was for a ſhort time profeſſor and regent of *Marchienne* college, but left that place to read a leſſon of ſcripture in the *Engliſh* college, which he undertook in conjunction with Dr. *Richard Briſtow*, and was at the ſame time made a canon of St. *Gery*'s in *Cambray*. His character for learning and zeal being made known to the biſhop of St. *Omers*, he had an invitation from him, which he accepted of; was made a canon of his cathedral, and official of the dioceſe. Theſe preferments he enjoyed till his death, which happened in St. *Omers* 1604. Dr. *Hall* had all the qualifications belonging to his character. An excellent caſuiſt, a zealous promoter of church diſcipline; of a very retired life; and ſomewhat reſerved in converſation. He was a noted preacher and frequently performed that duty in *Latin*, *French*, and *Engliſh*. His writings and behaviour, were a continual curb to

(*n*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. p. 285.
(*o*) *Anth. Wood*, Hiſt. Antiq. Univerſ. Oxon. lib. 1.
(*p*) Diary of *Doway* College. Athen. Oxon.

vice,

vice, and the liberties of the age; and as he was an enemy to complaiſance upon thoſe occaſions, ſo the ſeverity of his morals met with ſome oppoſition, even among the learned. His works are,

I. The Life of Biſhop Fiſher, reviſed and publiſhed by Dr. *Baily*, 1655, 8vo.

II. *De Quinquepartita Conſcientia*, 1. *Recta.* 2. *Erronea.* 3. *Dubia.* 4. *Opinabili.* 5. *Scrupuloſa.* Duaci, 4to, 1598.

III. *De Caſtitate Monachorum*, a work ſuppreſſed and never publiſhed.

IV. *Defenſio Regiæ & Epiſcopalis Dignitatis.*

V. *De Proprietate & Veſtiario Monachorum.* Duaci 1585. This work gave offence to ſeveral perſons.

VI. *Orationes variæ.*

De Schiſmate. Written by Dr. *John Young*, publiſhed by *Richard Hall*, with a Preface, *Lovain* 8vo, 1573.

VIII. *De primariis cauſis Tumultuum Belgicorum*, Duaci, 8vo, 1581.

William Ely (*q*), born in *Herefordſhire*, educated in the univerſity of *Oxford*; where he took the degree of batchelor of divinity, *an.* 1557, and, about 1559, was appointed the ſecond preſident of St. *John*'s college by the founder, then in being. He was always privately a Catholick; yet conform'd for a while, in hopes that things would take another turn. But at laſt, refuſing to ſubſcribe to the queen's ſupremacy, he was deprived of his preſidentſhip about 1563. Then going abroad, he was ordained prieſt: and, returning into *England*, became a very laborious miſſioner, in his own country, *Herefordſhire:* where he was confined in the common jail for ſeveral years, and died a priſoner at a very great age, *an.* 1609. His years and ſtrictneſs of his morals made him both fear'd and reſpected, not only by thoſe of his own perſuaſion, but by moſt others: who never durſt utter any thing unbecoming a Chriſtian in his preſence. We have an inſtance of his primitive behaviour, in what happened at the death of archbiſhop *Cranmer*; who, a little before he ſuffered, taking leave of ſome of his acquaintance, that ſtood near him, offered his hand to Mr. *Ely*; who immediately drew back, adding that ſuch kind of ſalutations were not allowed to thoſe, that had relapſed into hereſy. This nicety has been repreſented by ſome as either humour, or a want of charity; but others have regarded it as an inſtance of his zeal, and very agreeable to the letter of the ſcriptures.

Humphfrey Ely, (*r*) brother to *William Ely* preſident of St. *John*'s college in *Oxford*. He was firſt admitted a ſtudent in *Brazennoſe* college: afterwards removed to St. *John*'s. Having declared himſelf a Catholick, he was obliged to leave the univerſity; and went over to *Doway an.* 1570, where he gave himſelf entirely to the ſtudy of the canon and civil law: in which faculties he took degrees, became an eminent profeſſor, and, hiring a convenient houſe for the purpoſe, ſeveral young gentlemen, eſpecially of the *Engliſh* nation, boarded with him. When the college was obliged to break up at *Doway*, and remove to *Rheims an.* 1578, Mr. *Ely* followed the fate of his countrymen; and, applying himſelf to the ſtudy of divinity at *Rheims* and *Rome*, took the degree of doctor. I find him in company of Dr. *Allen* in his journey from *Rome* to *Rheims an.* 1580, where they both arrived *April* 2. He made a conſiderable ſtay with Dr. *Allen*; who employed him in reviſing ſeveral controverſial books, which were preparing for the preſs. Mean time he received an invitation from the duke of *Lorain*; who, being informed of his abilities, offered him a profeſſorſhip of the canon and civil law at *Pont-à-mooſſon*; which being accepted of, he left *Rheims June* 22, 1586. He enjoyed that honourable and beneficial employment many years, and died on the ides of *March* 1604. Dr. *Ely* was a perſon of great candour, and remarkable hoſpitality; and as he had a ſubſtance, he parted with it chearfully; eſpecially to his countrymen; who never failed of a hearty welcome, as often, as their neceſſities obliged them to make uſe of his houſe. He was alſo of a charitable and reconciling temper; and took

(*q*) *Anth. Wood*, Athen. Oxon. *John Fox*, Acts and Monum.

(*r*) Diary of *Doway* College, Dr. *Pitts*, de Illuſtr. Angl. Script. *Wood*, Athen. Oxon.

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no ſmall pains to make up the differences, that happened among the miſſioners, upon account of the archprieſt's juriſdiction; and to this purpoſe publiſhed a work entituled,

Certain brief Notes upon a brief Apology; ſet out under the Name of the Prieſts united to the Archprieſt. *Paris* 8vo, 1602.

John Bennet (*s*): born at St. *Aſaph*'s in *North-Wales*, entered a ſtudent in the *Engliſh* college at *Doway*, *an.* 1576, where he was ordained prieſt in 1578, and ſent upon the miſſion in 1580. He exerciſed his function chiefly in *Flintſhire*; till being apprehended in 1582, he was carried before Dr. *Hughes*, biſhop of St. *Aſaph*'s, and Mr. *George Bromley*, juſtice of the peace. After his examination, they would force him to be preſent at the Proteſtant ſervice in *Hawarden* church. He made all the oppoſition he could; but in vain. Then being ſent to *Flint* caſtle he was treated with great inhumanity; put upon the rack, upon a pretence of extorting from him ſecrets and plots. The biſhop, and ſeveral of his clergy, would ſometimes viſit the priſon, and attack Mr. *Bennet* upon the articles of religion; but they found, he wanted neither parts, nor learning, to give them a handſome entertainment. One paſſage is very remarkable. A certain clergyman, that ſtood by him, when he was tortur'd upon the rack, unſeaſonably provoked him to diſpute. Mr. *Bennet*, with a great deal of calmneſs, requeſted the gentleman, either to defer the matter, till he was releaſed from his torture, or be content to undergo the ſame puniſhment. For it was a law in the ſchools, that diſputants ſhould engage upon equal terms. This propoſal put the gentleman out of a capacity of making a reply. Mr. *Bennet* was afterwards ordered up to *London*; and in the year 1585, baniſh'd, with about thirty more of the ſame character. We have a farther account that he became a Jeſuit: and return'd again upon the miſſion.

Robert Anderton (*t*); educated in the *Engliſh* college at *Doway*, where he was ordained prieſt, and ſent upon the miſſion. After ſome time ſpent in his function, he was condemn'd to die for being in orders; and ſuffered at *York* in *June* 1586.

John Askew (*u*); educated in the *Engliſh* college at *Rome*: and having received orders, was ſent upon the miſſion about the latter end of 1579, being the firſt miſſioner ſent into *England* from that houſe. The records obſerve, that fifty-two miſſioners had been ſent from *Doway*, before its removal to *Rheims*; and ten from *Rheims*, before the college was erected at *Rome*.

William Anlaby (*x*), born in *Yorkſhire*, and ſent to *Cambridge* for education: where his conſcience being under a reſtraint, upon account of religion, he left the univerſity; and going over to *Doway*, was enter'd a ſtudent there *an.* 1574. received orders in 1577, and was ſent upon the miſſion in 1579. He followed his function for ſeveral years in *Yorkſhire*. But at laſt, being condemn'd to die upon that account, he ſuffer'd at *York*, *July* 4, 1596.

Mark Backworth (*y*), a clergyman educated in the *Engliſh* college at *Valladolid* in *Spain*. Being a miſſioner in *England* he was condemn'd to die for receiving orders. He ſuffered at *London*, *February* 27, 1601.

Roger Bagſhaw, (*z*) an eminent clergyman, doctor of divinity. He oppoſed the reformation the beginning of queen *Eliſabeth*, and lived in private.

Richard Baines (*a*), a clergyman, ſometime reſiding in the *Engliſh* college at *Doway*. I mention this perſon, upon account of the following paſſage, which is recorded in the journal of the houſe. During his abode in the college, he was often taken notice of by the ſtudents to be very uneaſy, and to rail againſt his ſuperiors. One who was his confident, apprehending, that he meditated ſome miſchief, acquainted the preſident with his ſuſpicions: and Mr. *Baines* was called to examination. And being touched with remorſe he made

(*s*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

(*t*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

(*u*) Diary of *Doway* College.

(*x*) Diary of *Doway* College. Dr. *Worthington*. Catal. Martyr.

(*y*) *John Stow*, Chron. p. 794.

(*z*) Dr. *Worthington*, Catal. Martyr. Concert. Eccl. Cath. in Angl.

(*a*) Diary of *Doway* College.

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the following confeſſion, *May* 13, 1583. That he had, for a conſiderable time, conceiv'd a deſign againſt all the Catholicks in *England*; but eſpecially againſt the college and the preſident: That he had taken down in a pocket book all ſuch caſual ſpeeches, as he thought reflected upon the queen and government; with an intention to lay them before the counſel at his return into *England:* and that he had once ſome thoughts of taking off the preſident, Dr. *Allen*, and ſome of the ſeniors of the houſe by poiſon. All theſe matters he owned, with extraordinary tokens of ſorrow; and, by his after behaviour, left no ſuſpicions of his ſincerity; whereof there could not be a greater proof, than the particular reſpect, he always had afterwards for the perſon, that gave information againſt him.

Edward Brownburrough (b), an eminent clergyman doctor of divinity. He oppoſed the reformation the firſt of queen *Eliſabeth*; and was deprived of ſeveral ſpiritualities.

John Buſthard (c), fellow of *New-College* in *Oxford*, deprived for non-conformity the firſt of queen *Eliſabeth*. He went over to *Doway*; and, purſuing his ſtudies, was made batchelor of divinity. Afterwards, entering among the *Jeſuits*, he was profeſſor of philoſophy in the college of their order in *Doway*; where he died *June* 24, 1576, much lamented; being in the prime of his days, and of promiſing parts. The *Jeſuit* writers take no notice of him.

Henry Bovel (d), prebendary of *York*; deprived for non-conformity the firſt of queen *Eliſabeth*.

William Carter (e), born in *Durham*; was doctor of divinity and well beneficed in queen *Mary*'s days. But, refuſing to take the oath of ſupremacy, was deprived the firſt of queen *Eliſabeth*. He reſided in the *Engliſh* college at *Doway*, *an.* 1572; and died at *Mechlin* in *Brabant* in the year 1578.

Richard Bernard (f), an eminent doctor of divinity, who oppoſed the reformation; and was deprived of ſeveral ſpiritualities the firſt of queen *Eliſabeth*. Afterwards, retiring to *Doway* and *Rheims*, he was profeſſor of divinity *an.* 1579; and ſometimes, jointly with Dr. *Baily*, was regent of the college in Dr. *Allen*'s abſence. About 1580, he left the college, to take poſſeſſion of a benefice, beſtowed upon him in ſome part of *Flanders*.

Edward Campion (g), a clergyman, and miſſioner in *England*; who being arraign'd, and condemn'd upon account of his character, ſuffer'd at *Canterbury* in *September* 1587.

Giles Capel (h), prebendary of *Wells*; deprived for refuſing the oath of ſupremacy the firſt of queen *Eliſabeth*.

John Charnock (i), an eminent clergyman and miſſioner in *England*. In the latter end of queen *Eliſabeth*'s reign, he was joined in commiſſion with Dr. *Biſhop*, and ſent to *Rome* from the clergy, that appealed againſt the archprieſt's adminiſtration. They were both put under confinement by cardinal *Cajetan*, the protector's, orders.

William Collingwood (k), prebendary of *Cheſter*; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was deprived.

John Cornelius (l), ſometimes called *Mohun*, was born at *Bodmin* in *Cornwal*. The meaneſs of his birth was abundantly ſupplied by other more valuable qualifications of his mind; which being taken notice of by Sir *John Arundel*, he ſent him to *Oxford*; that ſo good a natural ſoil might not want cultivating. Sir *John* being an occaſional conformiſt, his converſation with Mr. *Cornelius* had given him early impreſſions in favour of the Catho-

(*b*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*c*) *Anth. Wood*, Hiſt. & Ant. Univerſ. Oxon. lib. 1. p. 283. Diary of *Doway* College.
(*d*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*e*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*f*) Diary of *Doway* College.
(*g*) Dr. *Worthington*, Catalog. Martyrum.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*i*) Declaratio Motuum, &c. *Rothomagi* 1601. Diary of *Doway* College.
(*k*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*l*) Manuſcript in my hands. Diary of *Doway* College. *Alegambe*, p. 564. *Yepes*, lib. v. cap. 4. &c.

lick religion, which ſtill grew ſtronger in the univerſity, where he met with many of the ſame diſpoſitions. At laſt, being weary of a conformity againſt his conſcience, he left *Oxford*; and, going abroad, was enter'd a ſtudent in the *Engliſh* college at *Rheims*, and from thence ſent to compleat his divinity at *Rome an.* 1580. Having received the order of prieſthood, he return'd into *England* upon the miſſion; and was entertained in Sir *John Arundel*'s family. After Sir *John*'s deceaſe, his lady, who had been widow of lord *Stourton*, having an entire affection for Mr. *Cornelius*, would not part with him, till ſhe was obliged by the iniquity of the times. He had created himſelf a great many enemies in the neighbourhood by the vaſt number of proſelytes, he had made among them: eſpecially one Mr. *Trenchard*, a gentleman of diſtinction in thoſe parts, was reſolved to have him ſeized; and effected it by ſome of his ſervants. They carried him up to *London*; where he was examin'd, and ſent down to *Dorcheſter* in order to take his trial, which came on *July* 2, 1594. Two others were arraigned at the ſame time; *viz. Patrick Salmon* his ſervant, and Mr. *Boſgrave* a gentleman, in whoſe family he ſometimes exerciſed his functions. While they ſtood at the bar, Mr. *Boſgrave*, in a tranſport of zeal, clapp'd his hat upon Mr. *Cornelius*'s head; ſaying, It was not becoming, that a perſon of his character ſhould ſtand bare-headed, while others remain'd covered. The witneſſes, that appeared againſt him, were very poſitive in their proofs, as to all the parts of the ſacerdotal function. So he was condemn'd to die, with the two others, for aiding and aſſiſting. They ſuffer'd at *Dorcheſter*, *July* 24, 1594. Mr. *Cornelius* was a perſon of uncommon qualifications; of a ſprightly genius; witty and engaging in converſation; and, at the ſame time, well guarded in his conduct; and ſo ſtrictly religious, that he conſtantly wore a hair-ſhirt, and uſually faſted four days every week. Judge *Walmeſley*, who ſat upon the bench, and pronounced he ſentence againſt him, was ſo moved at his modeſt and chriſtian behaviour, that it forced tears from his eyes all the while.

Edward Ruſhton (m), born in *Lancaſhire*, and deſcended from an ancient family near *Blackburn* in the ſaid county. Being inſtructed in the claſſicks, he was ſent to *Oxford*, and admitted ſtudent in *Brazen-noſe* college about the year 1568. In 1572, he was made batchelor of arts. Afterwards, *viz. an.* 1573, he left the univerſity; and, going abroad, joined with others of his countrymen at *Doway*. He purſued his academical ſtudies, and took ſome degrees in divinity. In the year 1577, he was ſent to *Rome*, where he was ordain'd prieſt, and ſent upon the miſſion *an.* 1580. Being ſoon after ſeized, and committed priſoner to the Tower, he was tried, and condemn'd to die at the ſame time with father *Campion*. After about four years impriſonment, he was, with ſeveral others of the ſame character, ſent into baniſhment, *an.* 1585. He made a ſhort ſtay at *Rheims*, and thence removing to *Pont-à-moſſon*, in *Lorain*, his deſign was to compleat his degrees in divinity in that univerſity. But that city being ſoon after infeſted with the plague, he was obliged to retire into the country, and was carried off by the diſtemper near St. *Manhow*'s, on St. *Peter* and *Paul*'s day, in the year 1586. Mr. *Ruſhton* was a maſter of ſtile in the *Latin* tongue, and well read in the eccleſiaſtical hiſtory. He is taken notice of in the world, for being the firſt publiſher of Dr. *Sanders*'s book *De Schiſmate Anglicano*, *an.* 1585. It was an unfiniſhed piece; corrected and enlarged by Mr. *Ruſhton*: who added a third book. And a fourth, by way of appendix, came forth *an.* 1628, containing an account of *Engliſh* martyrs. An anſwer to *Puckering*'s arguments againſt *Mary* queen of *Scots*. A relation of that unfortunate queen's death. Her defence by *Obert Barnſtable*, &c. His works are,

I. *Synopſis Rerum Eccleſiaſticarum ad ad Annum Chriſti* 1577, being a Chronological Table drawn up in twelve Columns for the uſe of the *Engliſh* Students in *Doway* College.
II. A Profeſſion of Faith, containing twenty-four Motives, or Reaſons.
III. A third Book added to Dr. *Sanders*'s Work *De Schiſmate Anglicano*. The whole firſt publiſhed by Mr. *Ruſhton*. *Colen*, 8vo, 1585.

(m) Diary of *Doway* College. Dr. *Pitts*, de Illuſt. Angl. Script. *Anth. Wood*, Athen. Oxon.

VI. *Rerum*

IV. *Rerum pro Religione Catholica in Turri Londinenſi geſtarum, ab an.* 1580. *ad* an. 1585, *Indiculus, ſeu Diarium.* Publiſhed with the Book *De Schiſmate Anglicano.*

V. *Religioſorum ac Sacerdotum Nomina; qui, pro Defenſione Primatûs Romanæ Eccleſiæ, per Martyrium conſummati ſunt ſub Henrico Octavo Angliæ Rege.* Added to the Edition of Dr. *Sanders*'s *De Schiſmate Anglicano*, Colon. 8vo, 1628.

John Atkins (*n*), formerly a miniſter of the church of *England*, a noted preacher, and chaplain to lord *Hereford*. He became a member of the Catholick church, and arrived at *Rheims*, *July* 22, 1583, in order to reſide in the *Engliſh* college.

Luke Atſlow (*o*), maſter of arts, and fellow of *New College* in *Oxford*; who, refuſing to conform the firſt of queen *Eliſabeth*, was ejected.

Chriſtopher Bales (*p*), a clergyman, and miſſioner in *England*; who being tried, and condemn'd to die upon account of his character, was executed at the end of *Fetter-lane*, in *Fleetſtreet*, *March* 4, 1590. Two laymen ſuffered the ſame day for relieving and entertaining him, *viz. Nicholas Horn* in *Smithfield*, and *Alexander Blage* in *Gray's-Inn-Lane.*

Thomas Clark (*q*), a prieſt of the *Roman* communion, but of what order, I do not find. He became a Proteſtant, and made his recantation ſermon at St. *Paul*'s *Croſs*, *July* 1, 1593.

Chriſtopher Buxtons (*r*), a clergyman, and miſſioner; educated in the *Engliſh* college at *Doway*. He ſuffered at *Canterbury* upon account of his character, *October* 1, 1588, a fatal year to the miſſioners.

Anthony Atkins (*s*), fellow of *Merton* college in *Oxford*; who, refuſing the oath of ſupremacy the firſt of queen *Eliſabeth*, was ejected.

Simon Collier (*t*), born in *Bruſſels*, but aſſociated himſelf with the *Engliſh*, *an.* 1568, at the firſt erection of the college in *Doway*. He was profeſſor of philoſophy jointly with *John Philip Raicoſtan*, one of the ſame country. They were ſucceeded by two *Engliſh* divines from *Lovain*, Mr. *John Wright*, and Mr. *Richard Story*. Mr. *Collier* afterwards taught philoſophy in *Marchienne* college.

Nicholas Sanders (*u*), born at *Charlewood* in *Surrey*, educated at *Wincheſter* ſchool; and afterwards placed in *New College* in *Oxford*; where he applied himſelf chiefly to the canon law, and proceeded batchelor about 1550, being then fellow of the college. When queen *Mary* aſcended the throne, he had an offer of being *Latin* ſecretary to her majeſty; which he declined for the ſake of an academical life, much more agreeable to his temper. He continued in *Oxford* all queen *Mary*'s reign; and was one of the profeſſors of the canon law, till the firſt of queen *Eliſabeth:* when, things taking another turn, he gave up his preferment, and all the expectations due to his great parts and learning. Afterwards leaving *England*, he arrived at *Rome* the latter end of 1560: and applying himſelf to divinity, became doctor in that faculty, and was ordained prieſt by Dr. *Thomas Godwell*, biſhop of St. *Aſaph*, at that time reſiding in the *Engliſh* hoſpital in *Rome*. In a little while, his abilities being made known to cardinal *Hoſius*, preſident of the council of *Trent*, his eminency took him into his family, and made uſe of him, as his theologal, in the council. After the council was broke up, he went along with his patron into *Poland*, *Pruſſia* and *Lithuania:* where he was very inſtrumental in ſettling the diſcipline of the church. Mean time his thoughts were continually upon his own country; nor could he be ſatisfied to live at ſo great a diſtance. Wherefore returning into *Flanders*, he was kindly entertained by Sir *Francis Engleſield*, formerly privy-counſellor to queen *Mary*, and then in great favour with the court of *Spain:* through whoſe hands a great part of thoſe collections paſſed, which his Catholick

(*n*) *Diary* of *Dorway* College.
(*o*) *Ant. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*p*) *John Stow*, Chron. p. 760.
(*q*) *Anth. Wood.* Athen. Oxon.
(*r*) Dr. *Worthing.* Catal. Martyr.
(*s*) *Anth. Wood*, Hiſt. & Ant. Univ. Oxon. lib. 1. p. 283.
(*t*) Diary of *Dorway* College.
(*u*) Dr. *Pitts*, de Illuſt. Angl. Script. *Cambd.* Ann. *Eliſ.* ad *an.* 1583. *Burnet*, Hiſt. Reform. *Ant. Le Grand*, Hiſt. du Divorce, &c.

majeſty

majeſty was pleas'd to order for the ſubſiſtence of *Engliſh* exiles. Dr. *Sanders* was made his aſſiſtant in that affair; and being ſettled in *Lovain*, together with his mother and ſiſter, he lived there twelve years, performing many charitable offices to his indigent countrymen. This did not hinder him from complying with other eſſential parts of his character. The greateſt part of his time was ſpent in writing books of controverſy againſt *Jewel*, *Nowel*, *&c.* in conjunction with *Harding*, *Marſhal*, *Heskin*, *Stapleton*, and others, who attack'd their adverſaries with ſingular applauſe. Some years after, upon an invitation from the pope, he took a journey to *Rome:* from whence he was ſent as nuncio, to the Catholick biſhops and clergy in *Ireland*; and landed at *Smernick* in *Kerry*, about the beginning of *July* 1579. *Gerard Fitzgerald*, earl of *Deſmond*, was at that time up in arms, in defence, as he alledged, of the liberties and religion of his country. But his party was routed, and the earl himſelf kill'd in battle, *an.* 1583. Mr. *Cambden*, in the account he gives of this inſurrection, tells his ſtory with very little advantage to Dr. *Sanders*'s character. He acquaints the reader, '*(x)* That the matter was concerted 'at the courts of *Rome* and *Spain*; that 'Dr. *Sanders* was ſent over purpoſely to 'encourage the earl of *Deſmond* in his 'rebellion: that ſeveral companies of *Spa-* 'niſh ſoldiers went over with him: that he 'almoſt conſtantly attended in the rebels 'camp: that, upon the routing and diſ- 'perſing of their army, he was obliged to 'hide himſelf in the woods; where he 'miſerably died of hunger, in puniſhment 'of his crime.' I ſhall not undertake to make any apology for Dr. *Sanders*, as to the ſubſtance of this charge; tho', perhaps, a more favourable conſtruction might be put upon his behaviour. 'Tis not unlikely, that both the pope, and king of *Spain*, might be willing to aſſiſt the earl of *Deſmond:* that Dr. *Sanders* might take the opportunity of paſſing over into *Ireland* with ſome of their forces, and often converſe with the rebels in their camp. The character of *Nuncio* obliged him to confer with them. But that he was ſent purpoſely to encourage them, is rather conjecture than plain fact. And if Mr. *Cambden* was not better inform'd concerning theſe particulars, than the remaining part of his account, relating to the manner of Dr. *Sanders*'s death; it will ſhake the whole fabrick of his ſtory. The *Oxford* hiſtorian has taken ſome pains, to ſet us right in that matter, in the following words: '*(y)* The 'reader muſt know, that whereas *Cambden* 'tells us, that our author, *Nicholas Sanders*, 'was miſerably famiſh'd to death, ſeems 'to be contrary to what a certain author, 'of *Cambden*'s time, reports. But he, being 'one of *Sanders*'s perſuaſion, may, per- 'haps, not be believed by many. He tells 'us, that before the end of the ſaid war, 'where *Deſmond* was killed, *Sanders* was 'overtaken with the flux (an uſual diſeaſe 'with ſtrangers in *Ireland)* and tho' he 'was ſtrong, and, in the judgment of all 'near to him, far from the approach of 'death, yet in the beginning of the night 'he deſired *Cornelius* the biſhop (titular) 'of *Killaloo*, to give him the extreme- 'unction. For, ſaith he, this night I ſhall 'die, having received a call from my 'Creator. Whereupon *Cornelius* made an- 'ſwer, that there was no need of it; ſee- 'ing, that his body was ſtrong, and no 'ſign of death near it. Notwithſtanding 'this, his diſeaſe preſſing forward, he was 'anointed in the middle of the night; and, 'about the time of cock-crowing, he ſur- 'render'd up his ſoul to God. In the 'night following he was carried to his 'grave by four *Iriſh* chevaliers; whereof '*Dermitius O-ſullevan* (father to *Philip*, 'the author, whom I here quote) was 'one; and was buried by certain prieſts 'according to their manner; his body 'having been expoſed to certain perſons 'both of *England* and *Ireland:* who, for 'privacy ſake, were prohibited their pre- 'ſence at his funeral. Afterwards *Cornelius* 'went into *Spain*, and died at *Lisboe* 1617.' An unprejudiced reader will be apt to give credit to this circumſtantial account, rather than to the flying report of Dr. *Sanders*'s enemies; who omit no opportunity of vilifying his memory, and are miſtaken in many occurrences of his life; eſpecially as to the time of his deceaſe, which Mr. *Cambden* places at the year 1583: but Mr. *Ruſhton* and Dr. *Pitts*, better inform'd, tell us, he died at the latter end of 1580,

(x) *Cambd* Ann. of Queen *Eliſ.* ad an. 1583.
(y) *Anth. Wood*, Athen. Oxon. vol. 1. p. 163. *Philip O-Sullevan*, Lib. Hiſt. Cathol. Iberniæ Comp. *Ulyſſip.* 1621. 8vo, tom. 2. lib. 4. cap. 16.

or

or beginning of 1581; which was long before the earl of *Desmond*'s army was routed. But his enemies judged it requisite, to make his death concur with the earl of *Desmond*'s; to insinuate, that they were engaged in the same cause. However I will not dissemble the opinion the world had of Dr. *Sanders*'s politicks. Protestant writers generally accuse him of being deeply engaged in the *Spanish* interest against queen *Elisabeth*; and several Catholicks, his contemporaries, thought he was not free from the charge. And, that he was one of those divines, that maintain'd a deposing power in both the church, and the people, where religion was in danger, his writings seem to declare. He look'd upon queen *Elisabeth*, as a person, that had made herself obnoxious in this case; being both baptized, and educated in the Catholick religion; having made a publick profession of it; and entered into engagements to maintain it: which were circumstances peculiar to queen *Elisabeth*; and did not warrant the same proceedings against a prince, who from the beginning had been a maintainer of the reform'd religion. But I leave Dr. *Sanders* and the reader to discuss this point; and will proceed to his personal qualifications, which were very eminent in him both as a Christian and a scholar. No man was more exact in the private duties of religion. He was a professed advocate of the poor, who were daily sharers of his small substance, and more plentifully supplied by his interest. His works are a sufficient proof of his abilities in point of learning, having upon several occasions distinguished himself both in the languages, divinity, canon law, and history. His style is massy; and, upon every subject, he shews himself to have been fully possessed of the matter, he undertook. His enemies, indeed, have called in question his veracity; especially concerning king *Henry* VIII, and *Anne Bullen*. The charge against him is thus drawn up by Mr. *Cambden*. '(z) He 'tells us, Dr. *Sanders* was the first man, 'that broached that abominable lye concerning the birth of queen *Elisabeth*'s 'mother; which no man in *those days* '(tho' the hatred and malice of the Papists 'was then fresh against her, and might 'remember it) ever knew; and which '*England* in forty *years after*, never heard 'of.' To set this matter in the best light, I can; I will give an account of it, as it is related by Dr. *Sanders* himself; with Dr. *Burnet*'s answer to every particular; and *Le Grand*'s reply to *Burnet*, in defence of *Sanders*. Dr. *Sanders*'s account is as follows:

'*Anne Bullen (a)*, was daughter of 'lady *Bullen*, tho' not by her husband Sir '*Thomas Bullen*; she being born during 'the two years, he was absent on an em'bassy in *France*. For king *Henry* VIII, 'that he might carry on the intrigue, he 'had with lady *Bullen*, sent her husband 'abroad into *France*, upon that honour'able employment; and in the mean time '*Anne* was born. After two years Sir *Tho'mas* returned out of *France*; and find'ing, that his wife had been brought to 'bed of a daughter, he threatened her, 'and seemed resolved to oblige her, to 'make her appearance before the judges 'of the court of *Canterbury*, in order to 'a divorce. Upon which lady *Bullen* ac'quaints the king with her husband's in'tentions: and his majesty immediately 'order'd the marquis of *Dorchester*, to let 'Sir *Thomas* know, that it was his royal 'pleasure and command, that he should 'drop the process; and not only pardon 'his wife, but receive her again into fa'vour. Now, though Sir *Thomas* was ap'prehensive of the king's anger, yet he 'submitted not to his pleasure, till his wife 'had acquainted him, how the matter 'was; that she had yielded to the king's 'sollicitations, and that the child was the 'king's own daughter; and, falling upon 'her knees, she humbly craved his par'don; promising to be faithful to his bed 'hereafter. The marquis of *Dorchester*, 'and several others of the nobility pressed 'Sir *Thomas* in the same manner, both in 'their own, and the king's name: so that 'at last he was reconciled to his wife, and '*Anne Bullen* was brought up, as if she 'had been their own daughter. Sir *Tho'mas* and his lady had another daughter, 'called *Mary*, lawfully begotten; whom 'king *Henry* VIII. took great notice of 'formerly, when he visited the mother; 'and afterwards she was brought to court

(z) *Cambd.* Ann. of Q. *Elis.* an. 1583.

(a) Dr. *Sanders* Hist. de Schism. Angl. *Colon. Agrip.* 8vo. 1628. p. 3——18.

'and became one of his miſtreſſes. King 'Henry's court at this time conſiſted of a 'ſet of very ſcandalous perſons, *viz.* 'gameſters, whoremaſters, ſwearers, blaſ-'phemers, procurers, robbers, and hereticks. 'Among whom there was one notorious 'rake Sir *Francis Bryan*, a relation to the '*Bullen* family: who being aſked on a 'certain day by the king, What kind 'of an offence it was, firſt to lie with 'the mother, and afterwards with the 'daughter? Much the ſame, replied Sir '*Francis*, as to eat the hen, and then 'the chicken. This anſwer gave the 'king a great deal of diverſion; and he 'is reported to have ſaid, *Indeed thou 'mayeſt truly be called the vicar of hell:* 'for that appellation Sir *Francis* had ob-'tain'd by his remarkable impiety. And 'ever after he was alſo diſtinguiſhed by the 'title of the king's *vicar of hell.* The king, 'having now enjoyed both the mother, and 'her daughter *Mary*, placed his affections 'afterwards upon the other daughter, '*Anne*. *Anne Bullen*, as to her perſon, 'was tall, with black hair, and a long 'face; of a ſallow complexion, as if ſhe 'were ſubject to the yellow jaundice: one 'of her teeth projected; and on her right 'hand a ſupernumerary finger. She had a 'ſwelling under her chin; to hide which 'deformity, her neck and breaſts were 'uſually cover'd, contrary to the general 'cuſtom; and ſhe introduced that faſhion 'among the other ladies at court. The 'reſt of her body was genteel, and well 'proportion'd. She was very facetious in 'converſation, and admired for her skill in 'muſick, and dancing. Her dreſs was 'exquiſite, being a miſtreſs of faſhions, 'and a model for the court in that re-'ſpect. Then as to the qualities of her 'mind, ſhe was proud, ambitious, envi-'ous, and luſtful. When ſhe was fifteen 'years of age, ſhe was debauch'd by Sir '*Thomas Bullen*'s butler and chaplain, and 'upon that account being ſent over into '*France*, ſhe was committed to the care of 'a nobleman near the county of *Brie:* 'where ſhe was educated at the king's ex-'pence *(Regio Sumptu)* and ſoon after ap-'pear'd at the *French* court; where ſhe 'became ſo ſcandalous by her looſe car-'riage, that ſhe was called the Hackney or 'the *Engliſh* Mare. Afterwards the king 'of *France* being familiar with her, ſhe 'was call'd the king's Mule. She was al-'ſo at this time infected with the *Lutheran* 'hereſy; ſo that her religion and manners 'were both of a piece. Yet ſhe conſtant-'ly frequented maſs, which both her own 'ambition prompted her to, and the king 'alſo expected, in compliance, from her. 'At her return into *England*, being ad-'mitted into the court, ſhe quickly un-'derſtood, that the king diſreliſhed his 'queen; that *Wolſey* had a certain project 'in his head; and though the king diſco-'vered an affection for her, yet he was in-'conſtant, and often changed his miſtreſſes. 'Beſides foreign examples, ſhe had ſeen 'both her mother, and ſiſter caſt off by 'the king; and that it would be her own 'caſe, unleſs ſhe managed with caution. 'Accordingly the more the king coveted 'her company, the more reſerv'd ſhe ap-'peared; and religiouſly inſiſted, that 'none, but a huſband, ſhould poſſeſs the 'treaſure of her virginity. However, her 'reſervedneſs did not debar her from con-'verſing, dancing, and other familiarities: 'but ſtill ſhe ſeemed reſolute in not grant-'ing the laſt favour. By this management 'ſhe ſo bewitched the king, that, the pro-'greſs in the divorce being every day more 'favourable, he reſolved to take this reli-'gious virgin into the place of the divorced 'queen. The rumour whereof being car-'ried over into *France*; it was in every 'body's mouth, that the king of *England* 'was about to marry the *French* king's 'mule. About this time Sir *Thomas Bullen*, 'the reputed father of *Anne*, was ambaſſa-'dor in *France:* whither he was ſent, to 'negotiate ſome affairs, in conjunction 'with Sir *Anthony Brown:* and being in-'form'd, that king *Henry* was ſo extremely 'in love with *Anne Bullen*, that he de-'ſigned to make her the conſort of his 'royal dignity; contrary to the cuſtom of 'ambaſſadors, and without preacquainting 'the king, he came over poſt into *England*, 'in order to put his majeſty in mind of a 'thing in due time, which might be more 'detrimental, if it came from another 'hand. At his arrival he met with *Henry* 'Norris, one of the king's bed-chamber; 'whom he deſired, to excuſe his unexpect-'ed coming over to his majeſty, and at the 'ſame time procure for him a private 'audience. Sir *Thomas Bullen*, being 'brought into the king's preſence, repeats 'the whole affair from the beginning. 'That, while he was ambaſſador in *France*, 'his wife brought forth *Anne Bullen*; and 'that he had a full intention to have ſued

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'out a divorce, had ſhe not own'd, that 'his majeſty was father of the child, and 'matters been made up between them. *Hold 'your tongue, you fool*, ſaid the king: a 'hundred others have enjoyed her, beſides 'myſelf. But let *Anne*'s father be who 'you will, ſhe ſhall be my wife. So re-'turn back to your ambaſſy, and ſay not a 'word more of the matter. The king 'went ſmiling away, and left Sir *Thomas* 'upon his knees. Now, that the world 'might not be ſurpriſed at Sir *Thomas*'s 'coming over, it was induſtriouſly ſpread 'abroad, that his buſineſs was to bring 'over the dutcheſs of *Allençon*'s picture to 'the king. At laſt, when Sir *Thomas* '*Bullen* was fully convinced, that the king 'was reſolved to make *Anne Bullen* his 'wife; both he and his lady employed 'all their thoughts and care, to bring it 'about. On the other hand, all thoſe, 'that had any ſenſe of honour or religion, 'endeavoured to divert the king both from 'the divorce with queen *Catharine*, and 'from the marriage with *Anne Bullen*; 'and eſpecially he was admoniſhed by 'ſeveral great men in parliament of ſo 'dangerous a proceeding. The laity, tho' 'they would not ſeem to meddle too much 'with the controverſy of the divorce, as 'it had a relation to the divine law; yet 'they thought it their duty to ſpeak as to '*Anne Bullen*'s ſcandalous life and conver-'ſation: and that they might not go upon 'common fame, they made a diligent en-'quiry into ſome matters of fact. There 'was among the courtiers one Sir *Thomas* '*Wyat*; who underſtanding, that the par-'liament began to take cognizance of the 'matter, and apprehending danger from 'his own guilt, went immediately to ſome 'of the parliament, and informed them; 'that he had himſelf held a criminal cor-'reſpondence with *Anne Bullen*; little ſuſ-'pecting that afterwards the king would 'entertain any thoughts of marrying her. 'The perſons, to whom *Wyat* communi-'cated this ſecret, firſt intimated to the 'king, that it was their duty both to take 'care of his life, and to conſult his honour; 'adding, that *Anne Bullen* had loſt her re-'putation by crimes now become publick: 'ſo it was convenient, that an end ſhould 'be put to the deſign, he had conceiv'd, 'of making her his wife. And they im-'mediately declared, what Sir *Thomas* '*Wyat* had own'd concerning his com-'merce with her. The king, having 'heard them for ſome time, at laſt replied: 'He did not in the leaſt queſtion, but it 'was out of the abundance of their love, 'and concern for him, that they gave him 'the aforeſaid information: but he was 'fully perſuaded, the whole was a fiction, 'and contrivance of ſome ill-minded per-'ſons; and that he durſt take his oath, 'that *Anne Bullen* was a pure virgin. Sir '*Thomas Wyat* finding, that no credit was 'given to his information, told ſeveral 'noblemen; that, if his majeſty pleaſed, 'he ſhould himſelf be an eye-witneſs to 'ſuch a behaviour between them, as 'would convince him, that ſhe was not 'the perſon, he took her to be. This 'being carried to the king by *Charles* '*Brandon*, duke of *Suffolk*, *Wyat*, ſaid the 'king, *is an audacious raſcal. I don't love 'ſuch ſpectacles.* In fine, the king ac-'quainting *Anne Bullen* with *Wyat*'s ſtory, 'tho' ſhe was paſſionately fond of him, 'ſhe would ſee him no more; which 'happened luckily for him: otherwiſe he 'might have loſt his life, as others did, 'when ſhe was afterwards detected in her 'adultery and inceſt.'

This is the account we have from Dr. *Sanders* concerning *Anne Bullen*; which Dr. *Burnet* undertakes to confute in his Hiſtory of the Reformation. His argu-ments, as I have tranſlated them from *Le Grand*, are as follows: '(*b*) Having elſe-'where confuted theſe calumnies in general, 'I will now make ſome reflexions to the 'ſame purpoſe. *Thomas Bullen* was ſent 'ambaſſador into *France* only in the year '1515; and if his daughter was born two 'years after, ſhe was ſcarce eleven years of 'age in the year 1526, when *Sanders* 'makes king *Henry* entering upon a re-'ſolution to marry her. Now ſuppoſing, 'that *Thomas Bullen* was ſent over into '*France* immediately upon king *Henry*'s 'acceſſion to the crown in the year 1509, 'and that his daughter was born two years 'after, *viz. an.* 1511, ſhe could not be 'above fifteen years of age in the year '1526. But, as *Sanders* reports, ſhe at

(*b*) Dr. *Burnet*, Hiſt. of the Reform. cited by *Le Grand*, Hiſt. du Divorce, tom. 2. Defence of *Sanders*, p. 43, 44, 45.

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'this age was debauched in her father's 'houſe; and was afterwards ſent over into 'France; where ſhe continued a conſi-'derable time. But there is no truth in 'any of theſe particulars. She was born 'two years before king *Henry* came to the 'crown, *viz. an.* 1507; and if *Thomas* 'Bullen was ſent into *France* two years 'before that, it muſt be in the year 1505. 'But *Henry* was then only prince of *Wales*, 'and not above fourteen years of age, being 'born *June* 28, 1491. Now 'tis very im-'probable, that he ſhould be able to de-'bauch another man's wife at that age, 'whereas his brother *Arthur*, older by al-'moſt two years, is repreſented as inca-'pable of conſummating his marriage. 'As to the other circumſtances of *Sanders*'s 'account, *viz.* That Sir *Thomas Bullen* 'ſummoned his wife into the eccleſiaſtical 'court; that he let the ſuit drop, when he 'underſtood, the king was the father of the 'child: that the king had alſo to do with '*Anne Bullen*'s ſiſter, as ſhe herſelf own'd 'to queen *Catharine*; that *Anne Bullen*, 'at fifteen years of age, was debauch'd by 'her father's butler and chaplain; that ſhe 'was afterwards ſent over into *France*, 'where ſhe was conceal'd for a time, and 'then appearing at the *French* court, was 'call'd the Hackney, upon account of her 'free and looſe carriage: that afterwards 'ſhe became miſtreſs to *Francis* I.; and 'after her return into *England*, to Sir *Tho-'mas Wyat*; who offered to make the 'king an eye-witneſs of the favours, ſhe 'granted him: and laſtly, that ſhe was 'ugly, deform'd, and a monſter; are a 'chain of lies, which no man of common 'honeſty, or even any one in his ſenſes, 'can have the aſſurance to advance. To 'ſupport this heap of calumnies, *Sanders* 'brings in no other authority, but the life 'of *Thomas More*, written by *Raſtal*; 'which no man ever ſaw beſides himſelf; 'and we have only *Sanders*'s word for it, 'that there was ever ſuch a book. We 'have no grounds to think, that *Raſtal* 'ever wrote the life of *More*; ſince he 'has not placed it among the works of that 'great man, which he publiſhed in one 'fol. *an.* 1556. Indeed his life was writ-'ten by one *Roper*, ſon-in-law to Sir 'Thomas, but it takes no notice of theſe 'ſcandalous ſtories mentioned by *Sanders*; 'who ſeems to have invented them purely, 'to outdo all the writers, that appeared 'before him. Who can imagine, that a 'king ſhould perſiſt ſeven years in a reſo-'lution to marry a defam'd, impudent 'ſtrumpet? Is it likely, that a prince, who 'was jealous even to exceſs, ſhould have 'neither the judgment to diſcover thoſe 'intrigues, nor the curioſity to try the iſſue 'of Sir *Thomas Wyat*'s propoſal? How 'comes it, that *Henry* VIII. was never re-'proach'd with theſe ſtories in the ſeveral 'libels, that were publiſhed againſt him 'both in the emperor's court, and in the 'court of *Rome*? They appear to be no 'other, than the contrivance of a club of 'deſperate traitors, purpoſely to tarniſh 'queen *Eliſabeth*'s character, and create 'her trouble. This, in my opinion, was 'the reaſon, why her friends very adviſedly 'declin'd anſwering ſuch calumnies, while 'ſhe was alive. It would have been a diſ-'honour to have thought, they ſtood in 'need of a reply.'

Joachim le Grand (*c*), librarian to the king of *France*, undertaking to examine that part of Dr. *Burnet*'s hiſtory, which relates to the divorce, tho' he pays a high complement to the author's abilities, yet he arraigns his veracity in many inſtances; and all along juſtifies and prefers Dr. *Sanders* in that reſpect. What he has to ſay concerning *Anne Bullen*, he delivers in the following words: 'As I do not pretend to 'diſguiſe his faults, ſo I frankly own, he 'is too much tranſported againſt *Anne* '*Bullen*; and that no author of my ac-'quaintance, beſides himſelf, ever affirm'd 'her to be king *Henry* VIII's daughter; or 'that her life was ſo ſcandalous, as he 'makes it. But Mr. *Burnet*, going into 'another extreme, muſt not be diſpleaſed, 'if I ſtop a while on this ſubject, and ex-'amine his arguments. Tho' *Sanders* lived 'near enough to the times, whoſe ſtory 'he relates, to inform the world of ſeveral 'paſſages, which others might be ignorant 'of; yet the preſent matter is of ſo great 'importance, that he would not have us 'rely ſolly upon his authority. He quotes 'the life of Sir *Thomas More*, written by '*Raſtall*, to ſupport his credit. *Burnet* 'excepts againſt this work: and, by a 'ſingular way of defence, pretends that

(*c*) *Joachim Le Grand*, Hiſtoire du Divorce. *Paris.* 8*vo*, 1688. vol. 2. p. 47, 48, &c.

Raſtall

'*Raſtall* never wrote Sir *Thomas More*'s Life. 'His preſumptions are; becauſe it was 'never quoted by any perſon either before, 'or after *Sanders*; and that *Raſtall* would 'not have omitted to mention it, when he 'publiſhed the *Engliſh* works of that great 'man. Mr. *Burnet* is not apprized, that 'theſe arguments may be retorted upon 'him in a like caſe; and that no credit is 'to be given to *John Fox*, becauſe he 'makes uſe of records, which were ſeen 'by no body, but himſelf; and which 'others have copied from him, without 'examining into the truth of them: that '*Fox*'s records appear not, at this day, to 'verify what he has publiſhed; and that 'tis an eaſier matter, to abuſe the world 'with looſe counterfeit pieces, than with 'a compleat work, like that of Sir *Thomas* '*More*'s Life. As for its not being publiſh'd 'among Sir *Thomas More*'s works, it might 'be too bulky, or perhaps undiſgeſted and 'and unfiniſhed; ſo that nothing can be 'concluded from this omiſſion. We have '*Cranmer*'s life written by *Harpsfield*; 'which, as yet, was never made publick: 'and, tho' the ſame author wrote an ec-'cleſiaſtical hiſtory of *England*, reaching 'down to *Cranmer*; yet he tacked it not 'to his hiſtory, which notwithſtanding 'was a proper place for it. This Life of '*Cranmer* never appear'd as yet, nor do I 'know any author that has ſo much, as 'quoted it. How ſeldom do we meet 'with cardinal *Pool*'s letters? They have 'neither been publiſhed with his works, 'nor with his Life. Yet I have met with 'a great number of them, and of ſome 'conſequence; which one day or other 'may appear in the world. This firſt 'argument of Mr. *Burnet* has ſo little force 'with it, that 'tis plain, he himſelf lays 'no great ſtreſs upon it. What he chiefly 'urgeth againſt *Sanders*, is a wrong com-'putation of years. For if *Anne Bullen* 'was born during her father's embaſſy in '*France*, whither he was ſent, *an.* 1514, 'or 1515, ſhe could not be above ten or 'eleven years of age, when ſhe returned 'from *France* into *England*. Nothing can 'be more material, than this conſideration, 'provided that *Sanders* allows, that *Anne* '*Bullen*'s father went over *only once* into '*France*. But as it would be an inconclu-'ſive argument to ſay; *Francis* I. and '*Henry* VIII. had an interview, *an.* 1532; 'therefore they had no interview before 'that: that cardinal *Compegio* was legate 'in *England*, *an.* 1529, therefore he was 'not in *England* in the ſame quality, *an.* '1518; or that the duke of *Norfolk* was 'over in *France*, *an.* 1540, therefore he 'was not in *France* at any other time: ſo 'it cannot be concluded, that Sir *Thomas* '*Bullen* was not in *France* in 1507, be-'cauſe he was there in 1515: much leſs 'can it be inferred, that *Sanders* makes '*Anne Bullen* guilty of the irregularities 'mentioned, when ſhe was only ten or 'eleven years of age; ſeeing there is no other 'rule of gueſſing at her age, than from her 'father's going over into *France*; the time 'whereof is not certainly known. Mr. '*Burnet* ſtill inſiſts, that if *Anne* was born 'in the year 1507. *Henry* at that time was 'only prince of *Wales*, and could not be 'ſuppoſed to ſend over an embaſſador; 'and was too young to be father of a child. '*Henry* was in the ſeventeenth year of his 'age, when *Anne* was born; and as he 'was of a ſtrong conſtitution, and much 'more capable, than his brother, no com-'pariſon can be made between them in 'that reſpect. 'Tis true, he was only 'prince of *Wales*; but then he was an only 'ſon, and of ſingular parts and capacity; 'and 'tis not impoſſible, but he might 'have intereſt to procure an embaſſy, or 'ſome honourable employment, to enjoy 'the advantage of Sir *Thomas Bullen*'s ab-'ſence. Laſtly, Mr. *Burnet*, to convince 'the world, that all the circumſtances, 'alledged by *Sanders*, are fiction and ca-'lumny, boldly affirms for a truth, that 'queen *Eliſabeth* never would permit any 'one directly to reply to ſuch kind of 'ſtories, during her life time. And yet 'he himſelf quotes a book, intituled: '*Fidelis Servi Infideli ſubdito Reſponſio*, 'publiſhed at *London*, and printed by *John* '*Day*, *an.* 1573, in anſwer to the ſeventh 'book of *Sanders*'s *Viſible Monarchy of the* '*Church*; in which that princeſs is very 'ill treated by *Sanders*. *Anti-Sanderus* is 'a book in every body's hands: it was 'printed at *Cambridge* with publick li-'cence, *an.* 1593: the title whereof is a 'ſufficient indication of the matter it treats 'of. Above twenty pages of this book are 'employed in debating the very point, we 'now ſpeak of: and Mr. *Burnet* borrows 'all his arguments from that author; un-'leſs it be, his denying, that Sir *Thomas* '*More*'s Life was ever written by *Raſtall*; 'which *Anti-Sanderus* does not attempt: 'as we may reaſonably ſuppoſe, becauſe 'it

'it was a fact, he could not call into 'queſtion.'

Tho' I might diſmiſs this ſubject, without adding any thing more to the reflexions of theſe great hiſtorians, who ſeem to have made as ſtrict an enquiry into the matter as it would bear; yet I cannot keep my thoughts to myſelf, which have frequently occurred upon peruſing this part of our *Engliſh* ſtory. I own, 'tis very ſurpriſing, that ſo diſcerning and ambitious a prince, as king *Henry* VIII. was, ſhould ſuffer himſelf to be deluded; and ſacrifice both his honour, and ſo many eminent qualifications, to a notorious proſtitute. 'Tis no leſs inconceivable, that Sir *Thomas Bullen*, and his whole family, ſhould become a party, and give into ſo wicked a contrivance. Nor can it be well reconciled to common underſtanding, why this affair ſhould be kept ſo long a ſecret. But then, on the other hand, we are to take in all circumſtances: we are to conſider the nature of the fact, and the character of the perſons; and to examine the ſprings, whereby they moved in all their proceedings. *Solomon* was a wiſe man; but the errors of his life were numberleſs and unaccountable. No prince of his time could rival king *Henry*, as to his royal qualifications; eſpecially in the beginning of his reign. But his character afterwards was ſcandalous and full of blots. Proteſtant hiſtorians, as well as Catholicks, repreſent him as ungovernable, cruel, bruiſh, and ready to ſacrifice both honour and conſcience, to accompliſh his deſire. They tell us, that his will was his law: that he never ſpared man in his fury, nor woman in his luſt: that his reign revived the memory of the greateſt tyrants, that ever govern'd a kingdom: that, in fine, for ſeveral years, his life was a continued ſeries of revenge, murder, and ſacrilege. 'Tis true, theſe crimes do not amount to a proof, that he married his own daughter, *Anne Bullen*. But yet they prove him capable of ſuch a fact; eſpecially when ſome circumſtances are conſider'd, which might puſh him upon ſuch a fatality. Her mother's lewdneſs might make it uncertain, whoſe daughter ſhe really was. The king's paſſion for her might be ſo violent, as not to permit him to make a nice enquiry into the matter. He was always impatient of advice, when it was offered him, againſt the match. Then as to the family of the *Bullen*'s concurring with him; their reputation was not ſo extraordinary, but that they might be thought fit inſtruments, to carry on ſuch a project. How often do ambitious and profligate men ſacrifice their wives, daughters, and ſiſters, to raiſe their fortune in the world? Every age ſhews ſuch examples, where they either wink at ſuch contrivances, or act a part in the wickedneſs. The ſcandalous death of *Anne Bullen*, with the publick conviction of her brother for inceſt and adultery, are a comment upon the merits of the family. Again, there are ſeveral conjectures, how theſe abominable doings were ſo long kept a ſecret, and at laſt came to be divulged. Intrigues of this nature are commonly very dark and intricate: 'tis a difficult matter to bring ſufficient proofs: 'tis dangerous to diſcourſe of them, and much more to publiſh them in writing. Upon theſe conſiderations things might be ſmothered and concealed for a-while, both at home and abroad; till ſome bold, or, if you pleaſe, exaſperated writer, meeting with memoirs, and placed out of danger, undertook to divulge them to the world. And this might be Dr. *Sanders*'s caſe in his ſtory of *Henry* VIII. and *Anne Bullen*. 'Tis own'd, this author appears to be very much prejudiced againſt queen *Eliſabeth*; but then he was a Chriſtian, and, by the account we have of his private life, ſtrictly religious: ſo that 'tis inconceivable, that he ſhould become a devil by inventing ſo circumſtantial and malicious a ſtory. I will only add one other reflexion; and leave the reader to judge, how far it may affect the ſubject, we are upon. An act of parliament paſſed, the twenty-eighth of *Henry* VIII, declaring the king's marriage with *Anne Bullen* void from the beginning, and their daughter, princeſs *Eliſabeth*, illegitimate. Dr. *Burnet* pretends, the marriage was null upon account of a pre-contract between *Anne Bullen* and the lord *Piercy*, afterwards earl of *Northumberland*. But the earl, to clear this matter, wrote a letter to *Cromwell*. He acquaints that miniſter, '*(d)* That he had formerly been 'examined upon this ſubject before the 'archbiſhops of *Canterbury* and *York*; 'that he took his oath before theſe two

(d) Collier, Eccl. Hiſt. vol. 2. B. 2. p. 117.

'prelates,

'prelates, there had never been any con-
'tract, or promiſe of marriage between
'the lady and himſelf.' This account is given by Mr. *Collier* and others. '*(e)* Then, 'ſays Mr. *Fuller*, proceeded the archbiſhop 'to diſcuſs the validity of their marriage; 'and at laſt, by his definitive ſentence, 'pronounced the ſame invalid, fruſtrate, 'and of no effect. No particular cauſe 'is ſpecified in the ſentence, ſtill extant in 'the record. —— Whatever his aims were, 'he got her divorce confirm'd both by 'convocation and parliament.' 'Tis a myſtery, what induced the court to conceal the reaſons of this divorce. But it was a prudent part in king *Henry*'s friends, rather to give no reaſon, than to mention one that was diſhonourable; and highly diſhonourable it muſt have been, if the nullity of the marriage was grounded upon too near an alliance between the parties. Some will be apt to think this circumſtance of moment towards corroborating Dr. *Sanders*'s account of *Anne Bullen.* But I proceed to his works.

I. The Supper of our Lord ſet forth according to the Truth of the Goſpel, and Catholick Faith, concerning the Real Preſence in the Bleſſed Sacrament. Being a Confutation of *Jewel*'s Apology and Reply, in relation to that Subject; as alſo of *Alexander Nowel*'s Challenge. *Lovain 4to, lib. 7.* 1566, 1567.

II. A Treatiſe of the Images of Chriſt and his Saints: being a Confutation of Mr. *Jewel*'s Reply upon that Subject. *Lovain 8vo,* 1567.

III. Brief Declaration, which is the true Church of Chriſt, in a large Preface to the Treatiſe of Images.

IV. The Rock of the Church, wherein the Primacy of St. *Peter*, and his Succeſſors, the Biſhops of *Rome*, is proved out of God's Word. *Lovain 8vo,* 1566, 1567. *St. Omers* 1624.

V. Brief Treatiſe of Uſury. *Lovain, 8vo,* 1568.

VI. *De Typica & Honoraria Imaginum Adoratione*, lib. 2. Lovan. 8vo, 1569.

VII. *Sacrificij Miſſæ ac ejus Partium Explicatio.* Lovanij 8vo, 1569. Antw. 12mo, 1573.

VIII. *Tractatus utilis; quòd Dominus in Sexto Capite Johannis de Sacramento Euchariſtiæ propriè ſit locutus.* Antw. 12mo, 1570.

IX. *De Viſibili Monarchia Eccleſiæ*, lib. 8. fol. Lovanij 1571. Antw. 1581. Wiceburg. 1592.

X. *Clavis David, ſeu de Regno Chriſti, contra Calumnias Acleri pro Viſibili Eccleſiæ Monarchia.* Romæ 4to, 1588. lib. 6. Wiceburg. fol. 1592.

XI. *De Origine & Progreſſu Schiſmatis Anglicani*, lib. 3. 8vo. Coloniæ, 1585. Romæ 1586. Ingolſtad. 1588, Colon. 1590. Tranſlated into *French an.* 1673. I have not ſeen any Tranſlation in *Engliſh.*

XII. *De Juſtificatione, contra Colloquium Altenburgenſe*, lib. 6. 8vo. Auguſt. Trevir. 1585. Coloniæ 8vo, 1594. intituled, *De Lutheranorum Diſſidiis circa Juſtificationem.*

XIII. *De Militantis Eccleſiæ Rom. Poteſtate*, Romæ 4to, 1603.

XIV. *De Martyrio quorundam Tempore* Hen. VIII. & Eliſab. 8vo, 1610.

XV. *Orationes tres, De Tranſubſtantiatione. De Linguis Officiorum Eccleſiaſticorum. De pluribus Miſſis in eodem Templo.* Antw. 8vo, 1566.

Dr. *Sanders* was attack'd by ſeveral eminent writers of his time. I will mention ſome of their works. *Anti-Sanderus*; 2. *Dialogis Venetiis habitis (per Anonymum) in quibus Sanderi & Aliorum Calumniæ in Eliſabetham Reginam refelluntur*, Cantabrig. 4to, 1593. alſo Dr. *John Reynolds* is ſaid to have publiſhed a book againſt his hiſtory *De Schiſmate Anglicano.* Confutation of *Nicholas Sanders* concerning the Supper of our Lord, and the Apology of the Church of *England, London* 1581. *William Fulk.* Confutation of *Sanders*'s Treatiſe of Worſhipping Images, *London*, 1579, by *William Fulk. Prologomenon*, lib. 2. *De Viſibili Rom. Eccleſiæ Anarchia; contra* Nich. Sanderi *Monarchiam*, Lond. 4to, 1573. George Acworth. *Fidelis Servi Subdito Infideli Reſponſio, cum Examine Errorum* N. Sanderi *in Libro de Viſibili Eccleſiæ Monarchia*, Lond. 1573. Bartholomew Clerk.

(*e*) *Fuller*'s Church Hiſt. B. 5. p. 207.

John

John Sanderſon (*f*), born in *Lancaſhire*; and going abroad, was enter'd a ſtudent in the *Engliſh* college at *Doway an.* 1570. He became a celebrated profeſſor of philoſophy, and proceeding in divinity took degrees in that faculty at *Doway*, which he compleated at *Rome*; being created doctor of divinity. He arrived at *Rheims*, *April* 2, 1580, in company of Dr. *Allen*, and was profeſſor of divinity in the *Engliſh* college: as alſo a canon of our *Lady*'s church of *Cambray*. He kept this dignity till his death, which happened in the year 1602. His works are,

I. *Schema Catechiſt. de tota Theologia Morali.*
II. *De Locis Scripturæ*, relating to Controverſy. *Opus Imperfectum.*
III. *Inſtitutionum Dialecticarum*, lib. iv. 8vo, 1589, a Work much eſteemed, and approved of by Dr. *Allen*, Dr. *Cope*, Dr. *Farnham*, Dr. *Briſtow*, Mr. *Campion*, &c.

John Rutland an *Engliſh* clergyman, who, refuſing to conform the firſt of queen *Eliſabeth*, went into voluntary baniſhment; and became chaplain to the emperor *Ferdinand*, and paſtor of St. *Johns* in *Worms*. He was a man of great parts, and learning. His works are,

I. *Loci communes Theologici*, relating to controverſies of Religion, *Antw.* 8vo, 1560.
II. *Tractatus de Septem Sacramentis.*

John Robinſon (*g*), having laboured ſome years upon the miſſion, he was at laſt apprehended, and condemn'd to die upon account of his character. He lay a long time afterwards in the *Clink* priſon in *Southwark*; where his age and grave behaviour purchaſed him the name of *Father*. When orders came for his execution, he was ſo pleaſed with them, that he beſtowed his purſe, with all the money in it, upon the officer that brought him the news. *Ipſwich* in *Eſſex* being the place appointed for his execution, a horſe was provided for him; and the roads being very dirty, he was adviſed to put on a pair of boots: which he pleaſantly refuſed, ſaying; Hitherto he had never worn any boots; and, that his legs having done him many years ſervice without them, were now in a fair way of being rewarded for the pains they had taken. He ſuffered at *Ipſwich October* 1, 1588.

Chriſtopher Robinſon (*h*), a miſſioner, who, being ſeized on account of his character, was condemn'd to die. He ſuffer'd at *York*, *an.* 1598.

Thomas Stapleton (*i*), born at *Henfield* in *Suſſex*. His father, *William Stapleton*, was a gentleman of good account, deſcended from an ancient family in *Yorkſhire*. He learned his rudiments in the city of *Canterbury*, and from thence was removed to *Wincheſter* ſchool: and after ſome time to *New-College* in *Oxford*, where he took degrees in arts *December* 2, 1556, was choſen fellow of the college, and, a little before the deceaſe of queen *Mary*, a canon of *Chicheſter*. Upon queen *Eliſabeth*'s acceſſion to the crown, his father and mother leaving *England* ſettled at *Lovain* in *Brabant*: where their ſon *Thomas* had an opportunity of improving himſelf in divinity, and other ſtudies, proper for an eccleſiaſtical ſtate, which he had now embraced. After ſome time ſpent in *Lovain*, he viſited the univerſity of *Paris*, upon account of ſome eminent profeſſors of the languages, whoſe hearer he was till he had made himſelf entirely maſter of them. Then taking a turn through *France* and *Italy*, he viſited *Rome*; and ſo returned again to *Lovain*, in order to reſume the ſtudy of divinity; wherein he made a ſurprizing progreſs, and acquired a great name by the works he publiſhed againſt *Jewel*, *Horn*, *Whitaker*, and other learned Proteſtants. In 1569, *William Allen* invited him to *Doway*, deſiring his aſſiſtance in the founding of the *Engliſh* college in that univerſity. He complied with his requeſt, and was very ſerviceable both by his purſe, and labours. Mean time he employed himſelf in reading a leſſon of divinity in ſome of the neighbouring monaſteries, viz. *Anchienne*, *Marchienne*, &c. which brought him in a handſome ſala-

(*f*) Diary of *Doway* College.
(*f*) Catalog. Martyr. alſo a Manuſcript in my hands.
(*h*) Catalog. Martyr.
(*i*) Diary of *Dowey* Coll. *Anth. Wood*, Athen. Oxon. Dr. *Pitts*, De Illuſtr. Angl. Script. Manuſcript in my hands, &c.

ry, and enabled him to be more uſeful to his friend Mr. *Allen.* The univerſity of *Doway* being now acquainted with his extraordinary qualifications, he was unanimouſly choſen publick profeſſor of divinity; and, that he might appear with reputation in the chair, he compleated the degree of doctor of divinity, *July* 16, 1571, at the ſame time with Mr. *Allen*, under that celebrated divine Dr. *Matthew Galen*, rector of the univerſity. He was alſo made a canon of the collegiate church of St. *Amatus*. The leſſons, he read, while he was profeſſor in *Doway*, being commonly made publick to the world in print, were made uſe of by the learned of other univerſities: which raiſed his reputation ſo high, that he was regarded as the common maſter of his time. The fatigue of ſtudy and writing having weakened his conſtitution, which, at the beſt, was not well fitted for labour; he was deſirous to forſake the world, and retire in ſome religious order; and he ſeem'd to have the greateſt affection for that of the *Jeſuits*. Accordingly he laid down all his preferments, and enter'd into the noviceſhip. But before the time was expired, he quitted that deſign; and was replaced in his profeſſorſhip. This ſtep was a great ſurpriſe to all his friends, and acquaintance. He was ſo uſeful a man to the publick, that ſome could not refrain from cenſuring his conduct, and arraigning his prudence. And even cardinal *Allen* was very free with him upon this occaſion; and it was by his perſuaſion, that he forſook the noviceſhip. However the want of health is the reaſon alledged in the Diary of *Doway* college. *Dum aliud vitæ Studium meditaretur, quod non eſt proſecutus ob virium defectum.* The univerſity of *Lovain* had for a long time been deſirous of Dr. *Stapleton*'s company: and now they thought, there was a fit occaſion offered, to give him an invitation; imagining, that he might perhaps, not be at as good terms with the univerſity of *Doway* as formerly. Wherefore at the king af *Spain*'s requeſt, he is deſired to accept of a profeſſor's place in the univerſity of *Lovain*: which he accepted of; and was about the ſame time made dean of *Hilverbeck* in *Brabant*, which preferment brought him near a thouſand florins yearly. Being ſettled in *Lovain*, he engaged in a learned controverſy with Dr. *Whitaker*, a *Cambridge* divine, who had vigorouſly attacked his controverſial lectures concerning the authority of the church and ſcriptures. After ſome time *Clement* VIII, biſhop of *Rome*, looking upon it, as a piece of common juſtice, to conſider a perſon of his extraordinary merit, ſent for him; as it was generally believed, to honour him with a cardinal's hat. But an ill ſtate of health preventing the journey, he received not the reward of his labours till after his death; which happened at *Lovain*, *October* 12, 1598, in the ſixty third year of his age. He left all his books and manuſcripts to the *Engliſh* college at *Doway*. But his manuſcripts, in caſe *England* was reclaimed to the faith of their anceſtors, were to be depoſited with the *Walloon Jeſuits*. Mrs. *Jane Bampford*, niece to Dr. *Stapleton*, appears either to have been his executrix, or to have adminiſtered his laſt will and teſtament. For, ſoon after his deceaſe, ſhe ſent a letter of attorney to *Brian Stapleton*, a clergyman reſiding in *Doway* college, to fetch away her uncle's library and manuſcripts, to which purpoſe he ſet out from *Doway*, *February* 16, 1599. Though the manuſcripts were certainly numerous, and valuable; yet, in all my ſearch, I have not been able to meet with any of them. 'Tis to be fear'd, that part of his will was not fulfill'd to the letter. Dr. *Stapleton* was allowed to be one of the ableſt writers of his time, eſpecially in controverſies of religion. His works were a common ſtore-houſe. Cardinal *Perron* gives them the preference without any exception. His moral treatiſes were equally eſteemed. Pope *Clement* VIII. had ſuch an opinion of his writings, that he order'd them to be read publickly at his table, even during the author's life. *Bellarmin* is indebted to him for what he has publiſhed concerning the church, tradition, and ſcripture. Theſe ſubjects, as Dr. *Whitaker* his great adverſary owns, are handled by *Stapleton* in a maſter-like manner. (*k*) Stapletonus *hanc cauſam omnium acutiſſime, & acuratiſſime tractavit.* This learned man's works, being often reprinted in different forms, in ſeveral parts of the world, were at laſt publiſhed all together in four large folios, at the expence of the

(*k*) Dr. *Whitaker*, Controv. qu. 3. cap. 3.

booksellors of *Paris*, *an.* 1620, and ſtand in this order.

Works in the Firſt Volume.

I. *De Principiis Fidei Doctrinalibus*, lib. 12. Paris, 1578, 1579, 1582, with a Thirteenth Book.
II. *Defenſio Succeſſionis Eccleſiaſticæ*, lib. 1.
III. *Relectio Scholaſtica, & Compendiaria Principiorum Fidei Doctrinalium*, Antw. 1592. *Lovan.* 1596.
IV. *Defenſio Authoritatis Eccleſiaſticæ contra* Gulielmum Whitakerum, *Anglo-Calviniſtam.*
V. *Triplicatio pro Eccleſiæ Authoritate, adverſus eundem* Whitakerum.

Works in the Second Volume.

I. *De Univerſa Juſtificationis Doctrina, hodie controverſa*, lib. 12, Paris 1581.
II. *Speculum Pravitatis Hereticæ per Orationes, quaſi ad oculum, demonſtratæ*, Duaci 1580.
III. *Orationes Funebres*, Antw. 1577.
IV. *Orationes Academicæ Miſcellaneæ.* 1602.
V. *Orationes Catecheticæ ſive Manuale Peccatorum, de Septem Peccatis Capitalibus.* Antw. 1598. Lugd. 1599.
VI. *De Magnitudine Romanæ Eccleſiæ*, lib. 2. Antw. 1599, written a little before his Death.
VII. *Fortilitium Fidei. Anglicé*, Fortreſs of Faith. Firſt publiſhed in *Engliſh*, *Antw.* 1565, then in *Latin*, by Dr. *William Reyner*, 1619.
VIII. *Adverſus Cornu-flatum*, firſt publiſhed in *Engliſh*, and intituled, *The Counter-blaſt*, lib. 4. *Lovanii* 1567, againſt Dr. *Horn*, Biſhop of *Wincheſter.*
IX. A Diſcourſe of Proteſtancy and the firſt Authors of it, *Antw.* 1565, Tranſlated into *Latin* by Dr. *William Reyner.*

Works in the Third Volume.

I. *Antidota Evangelica in Quatuor Evangelia*, Antw. 1595.
II. *Antidota Apoſtolica in Acta Apoſtolorum*, Antw. 1595.
III. *Antidota Apoſtolica in Epiſt.* Pauli *ad* Romanos, Antw. 1595.
IV. *Antidota Apoſtolica in duas Epiſtolas ad Corinthios*, Antw. 1598, 1600.

Works in the Fourth Volume.

I. *Promptuarium Morale ſuper Evangelia Dominicalia totius Anni. Pars Hiemalis*, Coloniæ 1615, *&c.*
II. *Promptuarium Morale ſuper Evangelia Dominicalia totius Anni. Pars Æſtivalis*, Antw. 1593, Moguntiæ 1610, Coloniæ 1620.
III. *Promptuarium Catholicum in Evangelia Dominicalia totius Anni*, Coloniæ 1592, *&c.* 1602.
IV. *Promptuarium Catholicum in Evangelia Ferialia totius Quadrageſimæ.*
V. *Promptuarium Catholicum in Evangelia Feſtorum totius Anni*, Colon. 1592, Antw. 1608, *&c.*
VI. *Tres* Thomæ; *ſive Res geſtæ S.* Thomæ *Apoſtoli, S.* Thomæ *Archiep.* Cantuar. & Thomæ *Mori Angliæ Cancellarii*, 1588, Duaci.

Other Works of the ſame Author.

I. A Return of Untruths againſt Biſhop *Jewel*, Antw. 1566, 4to.
II. Venerable *Bede*'s Hiſtory of *England.* A Tranſlation, *4to. Antw.* 1565.
III. Fredericus Staphylus *de Diſſidiis Hæreticorum*, a Tranſlation, *Antw.* 1565.
IV. Cardinal *Hoſius* of the expreſs Word of God, a Tranſlation, *Lovain* 1567.
V. A Defence of *Spain*'s Rights under the Name of *Didacus Veridicus.* Commonly attributed to Dr. *Stapleton.*

The chief Performances that appeared againſt Dr. *Stapleton* were: *Reſponſio ad Stapletoni Cavillationes*, 8vo, 1579. William Fulk. *Reſponſio ad Staniſl. Hoſii Epiſt. de expreſſo Verbo Dei*, London 8vo, 1578. William Fulk. *Pro Authoritate*, &c. *Sacræ Scripturæ Duplicatio contra Stapletonum*, Cantabrig. 1594. William Whitaker. *Prælectiones in Controverſia de Conciliis*, &c. Cantabrig. 1600. William Whitaker. *De Eccleſiæ Romanæ Idololatria, in Cultu Sanctorum*, &c. lib. 2. 4to. Oxon. 1596. John Rainolds. *Sex Theſes de Sacra Scriptura & Eccleſia*, againſt Dr. *Stapleton* and

and *Gregory Martin.* Rupellæ 8vo, 1586. London 1602. *John Rainolds. Apologia Theſium de Sacra Scriptura & Eccleſia.* London. 8vo, 1602. *John Rainolds.*

Thomas Stillington (*l*), educated in the *Engliſh* colleges at *Rheims* and *Rome.* He was doctor of divinity, and an eminent profeſſor. He was invited to read a leſſon of moral divinity at *Rheims:* where he arrived from *Rome*, *October* 22, 1584. Upon the founding of a college for the *Engliſh* at *Valladolid*, Dr. *Stillington* conducted a number of ſtudents thither from *Rheims*, beginning his journey *May* 15, 1589. He was afterwards made reſidentiary chaplain to the factory at St. *Lucar*'s in *Spain*, and was ſucceeded in that place by Dr. *Martin Airy.*

Leonard Stopes (*m*), of St. *John*'s college in *Oxford*; where he was fellow, and took the degree of maſter of arts, *December* 5, 1558; but refuſing to conform the firſt of queen *Eliſabeth*, he was depriv'd. Afterwards going over to the *Engliſh* college at *Doway*, he was ordain'd prieſt; and returned upon the miſſion. He was kept ſeveral years a priſoner in *Wisbich* caſtle, among others of the ſame character.

William Stock (n), born in *Herefordſhire*, educated for ſome time in *Brazen-noſe* college in *Oxford*; but afterwards choſen one of the firſt fellows of St. *John*'s college, by the founder, Sir *Thomas White.* On the twenty ſeventh of *March* 1560, he was admitted batchelor of divinity, and ſoon after principal of *Glouceſter* hall. In 1563, he was made preſident of St. *John*'s college, being the third ſince the foundation. But ſurrendering it the year following, he retired to *Glouceſter* hall, and continued principal about ten years; when he ſpontaneouſly gave it up. Mr. *Stock* was taken all along to have been an occaſional conformiſt, as moſt of them, belonging to *Glouceſter* hall, were ſuppoſed to be: and upon this account patronized by Sir *Thomas White*, who was a Catholick. Mr. *Stock* was a man of learning, and at different times poſſeſſor of ſeveral benefices: which 'tis imagined, he at laſt gave up for conſcience ſake. He died very poor, and was an old man and alive *an.* 1607.

John Ballard (o), a prieſt of the *Roman* communion: who, being privy to *Babington*'s conſpiracy, was condemn'd to die for miſpriſion of treaſon. He ſuffer'd at *London*, *September* 20, 1586.

Lewis Barlow (*p*), born in *Glouceſterſhire*, was entered a ſtudent in *Doway* college, *an.* 1570, where he was ordain'd prieſt in 1574, and the ſame year ſent upon the miſſion. Having ſpent ſeveral years in the exerciſe of his function, he was at laſt apprehended; but releaſed ſoon after. He was ſeized a ſecond time, and, after a long and tedious impriſonment, ſent into baniſhment in *April* 1603, and arrived at *Doway April* 24. where he repoſed himſelf, till *December* 3; and, returning into *England*, died a very old man in 1610. He is taken notice of in the records, for being the firſt miſſioner ſent from *Doway* college, as Dr. *Briſtow* was the firſt *Alumnus*; and *Cuthbert Mayne* the firſt that ſuffered by the ſanguinary laws of queen *Eliſabeth.*

Edmund Barber (q), a prieſt of the *Roman* communion, and miſſioner. He was condemned to die upon account of his character, and ſuffered at *Tyburn*, *January* 21, 1588. Mr. *Nicholas Devreux*, a miſſioner alſo, was executed at the ſame time.

William Cheſter (r), educated in the *Engliſh* college at *Rheims*, where he was ordained prieſt, and ſent upon the miſſion. Afterwards being ſeized, upon account of his function, he was condemn'd to die, and ſuffered at *York*, *September* 24, 1589.

James Clarkſon (s), a prieſt and miſſioner, condemn'd at the *Old Baily*, upon account of his function, *Auguſt* 26, 1588. and executed *Auguſt* 28, between *Brentford* and *Hounſlow*, together with *Thomas Felton*, who died for the ſame cauſe. The ſame month thirteen others ſuffered in or near *London*, *viz.* five prieſts, and four layperſons, for aſſiſting and entertaining miſſioners; and four for being reconciled to the Catholick church.

(*l*) Diary of *Doway* College.
(*m*) Diary of *Doway* College. Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*n*) *Anth. Wood*, Athen. Oxon.
(*o*) *John Stow*, Chron. p. 729.
(*p*) *Diary* of *Doway* College.
(*q*) *John Stow*, Chron. p. 718.
(*r*) Dr. *Worthington*, Catal. Martyr. Diary of *Doway* College.
(*s*) *John Stow*, Chron. p. 749. Dr. *Worthington*, Catalog. Martyr. Diary of *Doway* College.

John

John Boaſt (*t*), a gentleman of a good family, born in *Cumberland*, was firſt educated at *Cambridge*. And from thence going over to the *Engliſh* college at *Rheims*, he was ordain'd prieſt, and ſent upon the miſſion. He exerciſed his miniſterial functions in the North of *England*, and was the oracle of his brethren in thoſe parts. A certain time, being at the houſe of Mr. *William Glaxton*, upon the duties of his character, he was ſeized by one *Francis Eccleſfield*, who had acceſs to him upon the pretence of going to confeſſion, and had concerted matters, before, with Sir *William Bowes*. He was firſt committed priſoner to *Durham* jail; where Dr. *Toby Matthews*, biſhop of the dioceſe, appear'd very much concerned at his hard fate, having formerly been acquainted with him, and a great admirer of his parts and learning. From *Durham* he was removed to *London*, in order to be examin'd by the privy-counſel. For he as was a man of conſequence with his party, it was imagin'd, ſome extraordinary matters might be extorted from him. To this purpoſe he was put to the rack: which trial he underwent with remarkable courage and reſignation; tho' he loſt the uſe of his limbs for a conſiderable time after. Being recovered ſo far, as to be fit to travel, he was ordered down again to *Durham*; and his trial coming on not long after, he was condemned to die for exerciſing the function of a miſſionary prieſt. He ſuffered at *Durham*, *July* 24, 1594. Being cut down, while he was yet alive, he fell upon his feet; and ſtood directly up, while the executioner ripp'd open his belly, and was heard to pronounce ſeveral pious ſentences very diſtinctly, during that barbarous operation, as I find it recorded by Mr. *Forcer*, a gentleman of the neighbourhood, who was preſent. Beſides the guilt, Mr. *Boaſt* had incurr'd, upon account of his ſacerdotal character; he had, one way or other, exaſperated the earl of *Huntingdon:* who ſeemed well pleaſed, to meet with an opportunity of making him feel the weight of his reſentment: and 'tis thought, the inhumanity ſhew'd him, both at his examination and execution, was the effect of that nobleman's revengeful temper. Mr. *Boaſt* was a perſon of undaunted courage and reſolution: whereof there cannot be a greater inſtance, than his behaviour at his trial, in regard of Mr. *George Swallowell*, one that was arraigned, and tried at the ſame time. Mr. *Swallowell* had formerly been a miniſter of the church of *England*; but was now reconciled to the Catholick church, and arraign'd upon that account. At his firſt appearance at the bar, he was under a great conſternation; and dropp'd ſome ſuſpicious words, as if he were inclined to return to the church of *England:* which being obſerv'd by Mr. *Boaſt*, he vehemently exhorted him, in the hearing of the court, to ſtick firm to his purpoſe: and I, ſaid he, will anſwer for all the conſequences both in this world, and the next. This ſo animated Mr. *Swallowell*, that he quickly recovered himſelf from his timorous diſpoſition; and Mr. *Boaſt* publickly gave him abſolution before the face of the judge. They were both hurried away from the bar with a great deal of noiſe and clamour; and Mr. *Boaſt*, by an alluſion to his name, was call'd the *Boaſter*. Mr. *Swallowell* was alſo condemn'd to die, and ſuffered accordingly, as I ſhall take notice in its proper place.

Thomas Dorman (*u*), born at *Berchamſted* in *Hertfordſhire*, and educated by the care of his uncle, *Thomas Dorman* of *Agmondeſham.* or *Amerſham*, in the county of *Bucks*. He learnt his rudiments at *Berchamſted*, under the celebrated ſchoolmaſter *Richard Reve*; and was removed to *Wincheſter* ſchool, at the requeſt of *Thomas Harding*, who had a great regard for him. Having fitted himſelf for the univerſity, he he was ſent to *New-college* in *Oxford*; where, after ſome time, he was admitted probationer fellow. And from thence removing to *All-ſouls* college, he was made fellow of that houſe in the year 1554. He concealed himſelf a year, or two, in the beginning of queen *Eliſabeth*'s reign, under occaſional conformity. But unwilling to injure his conſcience any longer, he quitted his fellowſhip, and the intereſt he had in a very plentiful patrimony; and retiring to *Antwerp*, met with his old friend *Thomas Harding*; and, by his perſuaſion, he ſettled in *Lovain*, and reſum'd his ſtudies. He had already taken degrees in the civil and canon law in *Oxford*; but was now reſolved

(*t*) Original Manuſcript by Mr. *Forcer*, an Eye-witneſs. Diary of *Doway* College.

(*u*) Dr. *Pitts*, de Illuſtr. Angl. Script. Diary of *Doway* College. Athen. Oxon. Hiſt. & Ant. Univ. Oxon. lib. 1. p. 284.

to

to proceed in divinity: which he did with great applauſe, and became doctor in that faculty. During his abode in *Lovain*, he attacked Mr *Jewel*, and Mr. *Nowel*, two learned writers of the church of *England*. In the year 1569, *William Allen*, founder of the *Engliſh* college in *Doway*, gave him an invitation thither; which he accepted of, and for a while aſſiſted, both with his purſe and learning, towards that eſtabliſhment. Afterwards, he had a conſiderable benefice, with a paſtoral charge, beſtowed upon him in the city of *Tournay:* where he died *an.* 1572, or ſome ſay 1577. His works are,

I. A Proof of certain Articles in Religion denied by Mr. *Jewel*. *Antw.* 4*to*, 1564.
II. A Requeſt to Mr. *Jewel*, that he keep his Promiſe, made by ſolemn Proteſtation in his late Sermon had at *Paul's Croſs*. *London*, 8*vo*, 1567.
III. A Diſproof of Mr. *Alexander Nowel's* Reproof. *Antw.* 4*to*, 1565. Mr. *Nowel* undertook to maintain Mr. *Jewel's* Challenge.

In oppoſition to Dr. *Dorman* I meet with the books following. A Reproof of a Book, entituled, A Proof of certain Articles in Religion, denied by Mr. *Jewel:* ſet forth by *Thomas Dorman*, Batchelor of Divinity, 4*to*. *London* 1565. *Alexander Nowell.* Reproof of Mr. *Dorman's* Proof, *&c.* concerning Princes Eccleſiaſtical Power. *London.* 4*to*, 1566. Confutation as well of Mr. *Dorman's* laſt book, entituled, A Defence, *&c.* as alſo of Dr. *Sanders's* Cauſes of Tranſubſtantiation. *London* 4*to*. 1567. *Alexander Nowel.*

Edmund Gennings (*x*), born in *Staffordſhire.* His parents were Proteſtants, and he alſo educated in the ſame errors, till he was about ſixteen years of age; when he was brought over to the Catholick church by means of his maſter, Mr. *Richard Sherwood*, whom he waited upon as a ſervant; but was treated by him like a brother. Mr. *Sherwood*, ſoon after, leaving a plentiful ſubſtance, went abroad; and embraced an eccleſiaſtical ſtate. He order'd matters ſo, that Mr. *Gennings* ſhould follow him; and by his intereſt he was placed in the *Engliſh* college at *Rheims*, when he was ſomewhat above ſeventeen years of age. He made ſo good a uſe of his time, as to obtain an extraordinary character of the ſuperiors of the houſe, both for piety and learning. But too eager an application to his duty having impaired his health; 'twas believed, he was far gone in a conſumption. The preſident of the college was adviſed to ſend him over into *England*, in hopes that his native air would contribute towards his recovery. Mr. *Gennings* was unwilling to undertake the journey; but at laſt comply'd out of obedience; and arriv'd at *New-haven* in *Normandy*, where he deſign'd to take ſhipping. He had not been there many days, but he found himſelf entirely recovered of his indiſpoſition; which was very ſurpriſing to all, that were witneſſes to the low ſtate of health, to which he was reduced. Upon this he changes his reſolution, and returns to *Rheims*; and applies himſelf to his ſtudies, as uſual. However, for fear of a relapſe, he was ordain'd prieſt by a particular diſpenſation, being only twenty-three years of age; and, upon the firſt opportunity, was ſent upon the miſſion. He had not been many months in *England*, before he was ſeized at the altar in the houſe of Mr. *Swithin Wells*, near *Gray's-Inn.* Several others were apprehended at the ſame time: *viz. Oliver Plaſden* (whom *Stow* calls *Blaſton*, others *Blaxton*) and *Euſtacius White*, both ſeminary prieſts; Mrs. *Wells*, and three laymen, *viz. Brian Lacy*, *John Maſon*, and *Sydney Hodgſon*. Theſe were all condemn'd to die: the three prieſts upon account of their character, the others for entertaining and relieving them. Mrs. *Wells*, indeed, was pardoned; but Mr. *Wells*, her huſband, tho' abſent, when the reſt were apprehended, was ſeized afterwards: and, being condemn'd, ſuffered near his own houſe at the ſame time with Mr. *Gennings*, *December* 10, 1591. The two other, that were prieſts, and the three laymen, were executed the ſame day at *Tyburn*. Mr. *Edmund Gennings* had a brother *John*, who was a Proteſtant; and ſo far from being concern'd upon this occaſion, that he look'd upon his brother's death to be a juſt judgment of Heaven upon him, for deſerting his reli-

(*x*) Life of *Edmund Gennings*, by *G. J.* 4*to*, 1617. *John Stow*, Chron. p. 764. Diary of *Doway* College. Mr. *Stow* calls him *Ironmonger.*

gion, and taking orders abroad, contrary to the laws of the nation. However, having afterwards laid aſide the prejudice of education, *John* himſelf became not only a Catholick, but a *Franciſcan* frier, and an eminent man of that order; being the firſt that reſtored the *Engliſh* province, after the reformation.

George Beeſley (*y*), educated in the *Engliſh* college at *Rheims*; where he was ordained prieſt, and ſent upon the miſſion. Being tried, and condemn'd to die upon account of his functions, he ſuffered at *London*, *July* 2, 1591. I meet with one *George Beeſley*, born in *Lancaſhire*, alſo a miſſionary prieſt, and of great account among his brethren in the North of *England*. He was entered a ſtudent in *Doway* college, *January* 12, 1628. and died in *Lancaſhire* in king *Charles* II's reign in a very advanced age.

Gregory Bell (*z*), a clergyman of ſingular zeal and learning, licentiate of divinity. He refuſed to conform the firſt of queen *Eliſabeth*: and, going into voluntary baniſhment, died abroad.

Hugh Hall (*a*), a clergyman of the *Roman* communion; who being apprehended and tried at *Guildhall*, *December* 16, 1583. on account of conſpiring the death of queen *Eliſabeth* (together with Mr. *Edward Arden*, Mrs. *Mary Arden*, his wife, and Mr. *John Somerville*) was condemned to die; but afterwards reprieved and pardoned. He was ſuſpected to be an inſtrument, employed by the earl of *Leiceſter*, to ruin Mr. *Arden* and his family; who were open enemies to that cruel and ambitious miniſter.

Daniel Holeſworth (*b*), had his education in the *Engliſh* college at *Rome*. He was well ſkill'd in the claſſicks; and, proceeding in the canon law and divinity, became doctor in both theſe faculties. His parts and learning firſt recommended him to the duke of *Savoy*'s court. He was, afterwards, entertain'd as theologal by St. *Charles Borromeus*, archbiſhop of *Milan*. He wrote ſeveral pieces both in proſe and verſe, which never appear'd in publick. The only work ſaid to be extant is,

Bucolica Virgiliana. Græcè.

Robert Parkinſon (*c*), by ſome ſaid to be born in *Lincolnſhire*; but more probably in *Lancaſhire*. He went early over to *Doway*, ſoon after the foundation of the *Engliſh* college; and, being ordained prieſt, was ſent upon the miſſion in 1575. He labour'd at his function till 1580. Then going over to *Rheims* he reſumed his ſtudies, and was created doctor of divinity *an.* 1586. He undertook a leſſon of divinity in the college, and continued in that employment, till *October* 2, 1589: when he was invited to a monaſtery at St. *Giſlin*'s in *Hainault*, and entertained as profeſſor of the holy ſcriptures, till 1607: being at the ſame time canon of a collegiate church in *Mons*.

Thomas Palmer (*d*), educated in the univerſity of *Oxford*, being one of the firſt ſtudents of St. *John*'s college, and ſometime reſiding in *Brazen-noſe*. Afterwards, he was made principal of *Glouceſter-hall*, and compleated the degree of maſter of arts, *December* 17, 1556. He was a celebrated orator, and great maſter of the *Ciceronian* ſtile: on which account he is mentioned with honour by Mr. *Cambden*, who put a great value upon his collections. Mr. *Palmer*, refuſing to comply the firſt of queen *Eliſabeth*, and being deprived of his preferments, retired to a plentiful fortune, he enjoyed in *Eſſex*; where he was a great ſufferer for his religion, and an example to others by his conſtancy and reſignation.

John Young (*e*), in *Latin* ſtiled *Giovanus*; born in *Yorkſhire*. He was educated in *Trinity* college in *Cambridge*; was doctor of divinity, maſter of *Pembroke* hall, and vice-chancellor of the univerſity; a zealous maintainer of the Catholick faith. On which account, being confined the firſt of queen *Eliſabeth*, he ended his days in priſon about 1579. He was author of a book, entituled,

Liber de Schiſmate. Lovanii 8vo, 1573.
Publiſh'd by Dr. *Rich. Hall*, who prefix'd a Dedication.

(*y*) Diary of *Dow.* Coll. Dr. *Worthington*, Catal. Martyr.
(*z*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*a*) *John Stow*, Chron. p. 697.
(*b*) Dr. *Pitts*, de Illuſt. Angl. Script.
(*c*) Diary of *Doway* College.
(*d*) *Anth. Wood*, Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Mr. *Cambden*, &c.
(*e*) Dr. *Pitts*, de Illuſt. Angl. Script. Athen. Oxon.

Thomas

Thomas Wright (*f*) born in the city of *York*, was a learned clergyman, and laborious miſſioner. By ſome accounts, he was ordain'd prieſt in queen *Mary*'s days: others ſay, he left *England*, when he was about ſixteen years of age: that he heard philoſophy at *Rome*, and divinity at *Milan*; where he afterwards taught the *Hebrew* language: that he was profeſſor of divinity both in *Spain* and at *Lovain* in *Brabant*. Theſe circumſtances may be reconciled with the account, we have of him in the Diary of *Doway* College, where he is mentioned as one of the readers of divinity immediately upon the foundation, *an.* 1569. He was always regarded, as one of the ableſt divines and controvertiſts of his time; by ſome called *Licentiate Wright*, by others *Doctor*. I find him upon the miſſion in *Yorkſhire* in the year 1577: where being committed priſoner to *York* caſtle, he engaged in a conference with *Dean Hutton*, and ſome other divines of the church of *England*. He was toſſed about, from priſon to priſon, till 1585: when he was ſhipped off at *Hull*, and ſent into baniſhment. The *Engliſh* college at *Rheims* received him according to his merits. He executed the office of *Vice Preſident* for a while; and was afterwards made *Dean of Courtray* in *Flanders*. In the year 1600, he was appointed to be one of the viſitors of *Doway* college, in order to redreſs ſome grievances. In 1622 (which was not long before he died) he happened to be at *Antwerp*; where *June* 13, the archbiſhop of *Spalato* (at that time in danger of death) repeated his recantation before him, which he had formerly made to the pope's nuncio in *Bruſſels*. Dr. *Wright* is ſuppoſed to be the author of ſeveral anonymous books, that were publiſhed. Theſe following are commonly aſcribed to him.

I. *De Poſſibilitate Præſentiæ Realis.*
II. *De Diſpoſitione ad Euchariſtiam recipiendam.*
III. *De Paſſionibus Animæ.*
IV. *De Articulis Religionis Proteſtantium.*
V. *Academia Proteſtantium: ſeu Anatomia Cœnæ* Joh. Calvini.
VI. Davidis Threni: *ſeu De damnis Peccati.*
VII. *De Beatitudine.*

Philip Woodward (*g*), a learned clergyman, educated in the *Engliſh* colleges at *Rheims* and *Rome*: in the latter of which, he ſtudied five years. He became an eminent profeſſor of divinity, and of the languages; and afterwards exerciſed the functions of a miſſioner in *England*. From whence, being ſent into baniſhment, he retired to *Doway*: he was prevailed with, to undertake the *Hebrew* leſſon, *July* 24, 1606; and *October* 15, 1607, he began to teach controverſy. He died at *Lions* in *France an.* 1610, and was author of ſeveral anonymous pieces of controverſy.

Richard Yaxley (*h*), a prieſt, educated in the *Engliſh* college at *Doway*; and miſſioner in *England*. He was tried and condemned to die upon account of his character, and ſuffered at *Oxford July* 5, 1589.

Cuthbert Mayne (*i*), born near *Barnſtaple* in *Devonſhire*. He was taught his rudiments by his uncle a clergyman, who, finding his inclination to letters, ſent him to St. *John*'s college in *Oxford*: where he took the degree of maſter of arts *April* 8, 1570. As Mr. *Mayne* had never any great averſion to the Catholick faith, ſo he met with ſeveral in the univerſity of the ſame diſpoſition, who remain'd there merely for the convenience of ſtudy. He alſo held a correſpondence, by letters, with ſome learned men of his acquaintance at *Doway*, who formerly had been *Oxfordians*. They frequently invited him to come over, that he might enjoy the freedom of his religion; obſerving by his letters, that his conſcience was under a reſtraint. Some of theſe letters being intercepted, and falling into the biſhop of *London*'s hands, he procured an order to fetch up Mr. *Mayne*, and ſeveral others, who lay under a ſuſpicion of not being well affected towards the eſtabliſhed church. Mr. *Mayne* was at that time abſent from the univerſity; and having notice of the order, he abſconded, till he found an opportunity of tranſporting himſelf to *Doway*, being then in prieſts or-

(*f*) Diary of *Doway* Coll. Original Letters in my hands.
(*g*) Diary of *Doway* College.
(*h*) Diary of *Doway* College. Catal. Martyr. by Dr. *Worthington*.
(*i*) Life of ——*Tregian*, Eſq; written by his Son. Manuſcript in my hands. Diary of *Doway* College. *John Stow*, Chron. p. 681. *Cambd.* Ann. Eliſ p. 224.

ders

ders according to the diſcipline of the church of *England*. He arrived at *Doway* in the year 1572, and reſuming his ſtudies was re-ordain'd *an.* 1575. He proceeded batchelor of divinity *March* 7, 1576; and the latter end of the ſame year was ſent upon the miſſion. At his arrival he made a ſhort viſit to his own country *Devonſhire*; and afterwards took up his reſidence with Mr. *Tregian* of *Volvedon*, commonly call'd *Golden*, in *Cornwall*, a gentleman of a conſiderable eſtate, and remarkably zealous for the old religion. He apply'd himſelf to the duties of his character without any interruption, till about the middle of the year 1577, that a ſtorm threaten'd the Catholicks upon account of recuſancy; the weight whereof fell upon Mr. *Tregian*, and all thoſe, that were under his protection. Upon the eighth of *June* 1577, Mr. *Greenfield*, high ſheriff of *Cornwal*, accompanied by ſeveral juſtices of the peace, and near a hundred followers, coming to Mr. *Tregian*'s houſe, ſeized both him and Mr. *Mayne* with ſeveral ſervants, and neighbours ſuſpected of recuſancy, carrying off, at the ſame time, a great many writings, and papers, belonging to the family. They hurried the priſoners away to *Truro*, a market town at about five miles diſtance, where the biſhop of *Exeter* then reſided. Mr. *Tregian* was diſmiſſed at that time, upon giving 2000 *l.* bail for his appearance the next aſſizes; but Mr. *Mayne*, with eleven or twelve others, were ſent priſoners to *Lanceſton* caſtle. As ſoon as he enter'd the jail, he was hand-cuffed, and his legs loaded with irons; and immediately thrown into a dungeon, where there was not light ſufficient to read by, had a book been allowed him. He remain'd in this condition, till the next aſſizes at *Lanceſton*; which were held *September* 16, 1577. Mr. *Mayne* being brought to the bar, there appear'd at the ſame time *Richard Tremayne*, gent. *John Kemp*, gent. *Richard Hoar*, gent. *Thomas Harris*, gent. *John Williams*, maſter of arts; *John Philips*, yeoman; *John Hodges*, yeoman; *James Humphfreys*, yeoman; all either ſervants, or neighbours to Mr. *Tregian*. No leſs than ſix indictments were drawn up and read againſt Mr. *Mayne*, grounded on the ſtatutes of the firſt and thirteenth of queen *Eliſabeth*. The firſt indictment was for obtaining, and bringing over a bull, or jubilee from the biſhop of *Rome*. The ſecond, for publiſhing the ſame at *Golden* the houſe of Mr. *Tregian*. The third for maintaining the pope's juriſdiction in *England*. The fourth for bringing over *Agnus Dei*'s. The fifth for diſperſing them, and beſtowing them upon Mr. *Tregian*. The ſixth, for ſaying maſs contrary to the ſtatute. Theſe particulars Mr. *Mayne* was poſitively charged with; the other priſoners were indirectly accuſed, as being abettors, and concurring with ſuch illegal practices. Mr. *Mayne*, in his defence, ſaid: 'twas true, that ſuch a bull, as alſo certain *Agnus Dei*'s, were found in his chamber; but it was the printed copy of an old obſolete bull, which had no relation to the queen or government; but only regarded the jubilee, that was granted in the year 1575: that he neither had it from *Rome*, nor ever was at *Rome*. As for the *Agnus Dei*'s: it could not be made appear, that he either had them from *Rome*, brought them over, or offer'd them to Mr. *Tregian*. Then he replied to what the high ſheriff, *Greenfield*, teſtified againſt him, *viz.* That he found all things in his chamber requiſite for ſaying maſs: this Mr. *Mayne* ſaid, was far from being a proof, that he had actually ſaid maſs. Laſtly concerning what was produced againſt him, in relation to her majeſty's juriſdiction; this was only atteſted by one or two obſcure fellows, who had heard him diſcourſe upon that ſubject, ſince he was a priſoner; which he does not remember, he did with any reflexion upon the power claim'd by the queen: adding, that tho' he might, perhaps, have expreſſed himſelf in terms favouring the pope's ſpiritual ſupremacy, his words could not come within the reach of the ſtatute, which only affected thoſe that diſtinctly and dogmatically, either by writing, or poſitive aſſertion, maintain'd a foreign ſpiritual juriſdiction. But to be plain with you, continues Mr. *Mayne*, 'tis my opinion, the queen never was, nor is, nor can be head of the church. Afterwards one of the judges made a long harangue, wherein he dwelt very much upon general topicks, capable of influencing the people againſt the Catholick religion, and cloſed it with inſtructions to the jury. He acquaints them, that though the proofs againſt the priſoner were not ſo direct, as the law ſeemed literally to require, yet the preſumptions were ſo ſtrong from the number of indictments, and other circumſtances, that they amounted to proofs. Upon this the jury began their inqueſt, though ſtill within

within ſight of the court, and being obſerv'd by the *high ſheriff*, not to be unanimous in their opinion, he privately ſtole from his ſeat, as if upon ſome other occaſion; and, ſliding in among them, is ſuppoſed to have removed their ſcruples. For, immediately after, they brought in Mr. *Mayne* guilty of high treaſon, and the reſt of the priſoners guilty of a *premunire*. The next day, the priſoners being called to receive their ſentence, Mr. *Mayne* led the way, with his hands and legs loaded with irons; the reſt, who were alſo chained, walk'd behind him two by two. One of the judges, whoſe name was *Manwood*, being about to pronounce ſentence upon Mr. *Mayne*, Mr. *Jeffreys* the other judge, ſtanding up, offer'd ſome reaſons, for a reſpite, till the queen and counſel's pleaſure were farther known. He alledged that the ſtatute being new, and ſeeming to ſtand in need of ſome explication upon the preſent occaſion, it might be proper, to have the opinion of ſome others; and wait, till her majeſty's inclinations were known, as to the execution of ſuch laws. However judge *Manwood* proceeded to ſentence, which Mr. *Mayne* received with that modeſty, and ſubmiſſion, which became his cauſe and character. The reſt, being convicted of a *premunire*, were ſentenced to loſe all their goods, chattels, *&c.* and remain priſoners for life, or during the queen's pleaſure. Yet they all publickly proteſted, that they had never ſeen either the bull or *Agnus Dei*'s; or were directly affected with any other part of the indictment. But judge *Manwood* ſtill inſiſted, that the preſumptions againſt them were equivalent to proofs. And indeed, it was an eaſy matter, to bring them in as aiding and aſſiſting to Mr. *Mayne*, being for the moſt part ſervants daily converſing with him, and adminiſtring to him every one in his way, and office. Mean time, judge *Jefferys* took care to repreſent the caſe above, and raiſed ſuch difficulties among the learned in the law, that Mr. *Mayne* was favour'd with a reprieve. Several meetings were had upon the matter; but the court was not inclined to mercy. Mr. *Mayne* was to be ſacrificed in *Terrorem*, and make the recuſants underſtand, what they were to expect, when reaſons of ſtate induced the miniſtry to uſe ſeverity. In the concluſion, after about twelve weeks, the dead warrant was ſent down for his execution. The day before he ſuffer'd, he was viſited by ſeveral of the neighbouring clergy; who, either out of curioſity, or in hopes of bringing him over to their church, gave themſelves that trouble. They attacked him upon ſeveral points of religion; and though the engagement was not upon equal terms (Mr. *Mayne*, being weak in body, and diſpirited by the hardſhips of his confinement) yet he diſcovered both a great deal of learning, and reſolution upon the occaſion; neither the promiſes of life, nor good preferments could work upon him. The next day, his laſt hour approaching, he was put upon a ſledge, and drawn through the ſtreets of *Lanceſton* to the market-place: where a high gibbet was erected, and beneath it a ſcaffold, on which his body was to be quartered. Being raiſed from the ſledge, he was put in mind to be as expeditious, as he could in his devotions; and not to addreſs himſelf to the people. Then mounting the ladder backward, as he was ordered, he only ſignified to the multitude the occaſion of his ſuffering, with a word or two in order to clear Mr. *Tregian*, who, he was apprehenſive, would fall under a ſevere perſecution chiefly on his account. Mr. *Treby* and Mr. *Mohun*, two juſtices of the peace, admoniſhed the executioner to ſilence him, by putting the rope about his neck, and turning him off immediately: *Then*, ſaid they, *let him preach, as long as he pleaſes.* Accordingly he was turned off, and cut down in about half a minute. By the ſwing of his body, in the fall, his head pitched upon a corner of the ſcaffold; which, knocking out one of his eyes, made him leſs ſenſible of the butcherly work, afterwards, when his heart and bowels were torn out of his body. His quarters were order'd to ſeveral places. One of them was placed upon *Lanceſton* caſtle: another was ſent to *Bodman* a populous town in *Cornwall*: a third to *Barnſtable* in *Devonſhire*, near the place where he was born: the fourth to *Tregny* within a mile of Mr. *Tregian*'s houſe. His head was expoſed upon a pole at *Woodbridge* in a remarkable highway in that country. He ſuffer'd *November* 30, 1577, and is recorded, as the proto-martyr of *Doway* college. Mr. *Cambden*, ſpeaking of him, ſays: '(k) The firſt,

(x) *Cimbd.* Ann. of Q. *Eliſ.* p. 224.

'who was convicted by this law [againſt 'Agnus Dei's, &c.] was one *Cuthbert Maine*, 'who, being an obſtinate maintainer of the 'pope's power againſt his prince, was put 'to death at St. *Stephen*'s *Fane*, commonly 'called *Lanceſton* in *Cornwal*, and *Tregian*, 'a gentleman that had harbour'd him, 'turn'd out of his eſtate, and condemn'd 'to perpetual impriſonment.

Robert Turner (*l*), born at *Barnſtaple* in *Devonſhire*; but originally of St. *Andrew*'s in *Scotland*. After ſome time ſpent in *Exeter* college in *Oxford*, he retired to his countrymen at *Doway*; where he was admitted, *an.* 1572; and was ordained prieſt in 1574. He was much eſteemed on account of his eloquence: and had Mr. *Campion* for his maſter, either in *Oxford*, or at *Doway*, where he was profeſſor of Rhetotick. In 1576, he went to *Rome*, and taught the claſſicks ſeveral years in the *German* college. In the year 1586, being invited to *Ingolſtad* in *Bavaria*, he employed his time wholly in the ſtudy of divinity; and compleated the degree of doctor in that faculty; and was afterwards choſen rector of the univerſity. *William* duke of *Bavaria*, having admitted him into his privy counſel, this dignity created him ſeveral enemies; and, to avoid the conſequences, he retired for a while to *Paris*. But returning again into *Germany*, he was made a canon of *Breſlaw* in *Sileſia*; as alſo ſecretary in the *Latin* tongue to *Ferdinand* of *Gratz*, who had a great opinion of his qualifications. He died at *Gratz*, *November* 24, 1599. leaving behind him the character of a great orator, and *Latiniſt*. His works are:

I. *Commentaria in quædam Sacræ Scripturæ Loca.*
II. *Vita* Edmundi Campiani.
III. *Vita & Martyrium* Mariæ *Reginæ Scotiæ.*
IV. *Orationes* 17. Ingolſtad. 8vo, 1602.
V. *Tractatus* 7. Ibid. 8vo, 1602.
VI. *Epiſtolarum Centuriæ duæ.* Ibid. 8vo, 1602.
VII. *Oratio & Epiſtola de Vita & Morte D. Martini à Schomberg Epiſcopi Euſtad.* Ingolſtad. 1590.
VIII. *Oratio Funebris in Principem Eſtenſem.* Antw. 1598.

Thomas Shawſham (*m*), born in *Oxfordſhire*; educated in the *Engliſh* college at *Doway*; where he was admitted *an.* 1576, and, being ordained prieſt, either at *Rheims* or at *Rome*, *an.* 1578, he was ſent upon the miſſion. He became a Proteſtant, and took a wife.

N. Stuart (*n*), doctor of divinity and dean of *Wincheſter*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

Robert Sutton (*o*), born in *Staffordſhire*, educated in the *Engliſh* college at *Doway*; where he was admitted, *an.* 1577. He was ordained prieſt in 1578, and the ſame year ſent upon the miſſion. His reſidence was for the moſt part in his own country: where, after ſome years, he was apprehended, and condemned to die, upon account of his character. He ſuffered at *Stafford* in *March* 1587.

Edmund Sykes (*p*), a clergyman and miſſioner in *England*; who, being tried and condemned for receiving orders abroad, ſuffered at *York*, *March* 23, 1587.

Richard Sympſon (*q*), born in *Lancaſhire*, was for ſome time a miniſter of the church of *England*. But afterwards, being reconciled to the Catholick church, he went over to the *Engliſh* college at *Doway*; and, being ordained prieſt, *an.* 1577, was the ſame year ſent upon the miſſion. He followed his functions in *Derbyſhire*; where, being apprehended, he was tried, and condemn'd to die upon the ſtatute of receiving and exercifing holy orders. He ſuffered at *Derby* in the year 1588.

Robert Dalby (*r*), a member of the *Engliſh* college at *Doway*; where he was ordained prieſt, and ſent upon the miſſion. He exerciſed his functions chiefly in the North of *England*; where he was apprehended, and committed priſoner to *York* caſtle: and being tried, and condemn'd to die upon

(*l*) Dr. *Pitts*, de Illuſt. Angl. Script. Diarium Coll. *Duaci*. Athen. Oxon. Dr. *Turner* in Epiſt. 78. 480.
(*m*) Diary of *Doway* College.
(*n*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*o*) Diary of *Doway* College.
(*p*) Dr. *Worthington*, Catalog. Martyrum.
(*q*) Diary of *Doway* College.
(*r*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.

account

account of his character, ſuffered at *York*, *March* 19, 1589.

William Dalby (*s*), of *All-ſouls* college in *Oxford*, was admitted batchelor of the civil law, *February* 17, 1537. In queen *Mary*'s reign he was made chancellor of *Briſtol*; but deprived the firſt of queen *Eliſabeth*, for refuſing to comply with the court in matters of religion.

Edmund Daniel (*t*), by Dr. *Bridgwater* called *Richard*, was of *Merton* college in *Oxford*, and doctor of divinity. He was much eſteemed for his parts and learning, while he remain'd in the univerſity. Afterwards, being prebendary of *Worceſter*, and dean of *Hereford*, he was deprived for refuſing to conform the firſt of queen *Eliſabeth*.

Thomas Harding (*u*), born at *Beconton* in *Devonſhire*, learnt his rudiments at *Wincheſter* ſchool; and from thence was removed to *New-college* in *Oxford*; where he was admitted fellow, *an.* 1536. He was reckoned the beſt *Hebrician* of the univerſity; and appointed publick profeſſor by king *Henry* VIII. Afterwards he became chaplain to *Henry Gray*, marquis of *Dorcheſter*, and duke of *Suffolk*. When Dr. *Cox*, dean of *Chriſt-church*, was made chancellor of the univerſity, he was ſtill *Hebrew* profeſſor, and nominated to make a congratulatory oration upon that gentleman's promotion. He appears to have been carried away with the ſtream in *Henry* VIII's reign; and to have been an occaſional conformiſt, at leaſt under *Edward* VI, when he was admitted batchelor of divinity, *an.* 1552. But he recovered himſelf immediately upon queen *Mary*'s acceſſion to the crown, and compleated the degree of doctor of divinity, the ſecond year of her reign, *an.* 1554. *July* 17, 1555, he was made prebendary of *Wincheſter*, as alſo prebendary of *Salisbury*; and treaſurer of the ſaid church. The firſt of queen *Eliſabeth* he was deprived of all his preferments; and, retiring to *Lovain*, gave himſelf up entirely to publiſhing books of controverſy againſt *Jewel*, biſhop of *Saliſbury*, the champion of the cauſe. He was a great aſſiſtant to Dr. *Allen* in founding the *Engliſh* college at *Doway*, and very liberal to all the poor exiles, who left *England* on account of religion. He died at *Lovain*, *September* 16, 1572, in the ſixtieth year of his age. There is no occaſion to dwell long upon this gentleman's character, which is well known among the learned. The engagement, he had with biſhop *Jewel*, has diſcovered both their abilities: and certainly they were both eminent in their way, and not unlike in their temper and behaviour. '(*x*) The character of a learned 'perſon cannot be denied him [Dr. *Hard-*'*ing*] yet it muſt be ſaid, his zeal was re-'markably imbittered.' Biſhop *Jewel* was not free from the ſame tranſports. *Harding* was an excellent linguiſt, a ſolid divine, and well read in antiquity. *Jewel* was maſter of the claſſicks, and a good orator. But then, as his adverſary reproaches him, very meanly qualified as to the languages; and entirely a ſtranger to the writings of the fathers, till his bold challenge, and appeal to the ſix firſt ages made him more inquiſitive. '(*y*) For he put the cauſe 'upon a bold iſſue, ſays Mr. *Collier*.' He was ſo unfair, not to ſay unjuſt, in his quotations, that not only *Harding* had the advantage of expoſing him to the world on that account, but ſome learned men of his own party became proſelytes to the Catholick church, when they compared his writings with thoſe of the fathers. *Harding* is reproach'd by his adverſary with being a conformiſt in *Edward* VI's reign. '(*z*) 'The reflexion is return'd upon *Jewel*, 'who, in queen *Mary*'s days, was likewiſe 'overborn with fear, and ſubſcribed to a 'recantation.' '(*a*) To conceal this his 'fault, ſays Mr. *Fuller*, had been partiality; 'to excuſe it, flattery; to defend it, im-'piety.' Among other things Dr. *Harding* charges biſhop *Jewel* with being an intruder; with the want of a lawful ſucceſſion, vocation, ordination, *&c.* The particulars of which debate ſhall be taken notice of hereafter. Mean time I ſhall only obſerve, that Dr. *Harding* was not ſingular in this charge. It was the general opinion of all the Catholicks in queen *Mary*'s days, both

(*s*) *Anth. Wood*, Athen. Oxon.
(*t*) Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*u*) Diary of *Doway* Coll. Athen. Oxon. *Collier*, Eccl. Hiſt. &c.

(*x*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 479.
(*y*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 461.
(*z*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 462.
(*a*) *Fuller*, Church Hiſt. B. 8. p. 9.

in

in parliament, in convocation, and among learned divines, that the conſecrations of the reformed clergy, ſince the new ordinal was eſtabliſhed, were both illegal and invalid. This appears from ſeveral teſtimonies, and records of thoſe times. I will trouble the reader with a few of them. One of the inſtructions, given by queen *Mary* and her counſel, runs thus: (*b*) ‘*Touching ſuch perſons, as were heretofore promoted to any orders, after the new ſort or faſhion of orders, conſidering, they were not ordered in very deed, the biſhop of the dioceſe, finding otherwiſe ſufficiency and ability in thoſe men, may ſupply that thing, which wanted in them before:* and then, according to diſcretion, admit them to miniſter.’ The ſame invalidity of their orders is ſignified, and expreſſed in the regiſter of *Canterbury:* which informs us, ‘(*c*) That the biſhops of *Wincheſter*, *London*, *Chicheſter*, and *Durham*, by the vertue of the queen’s commiſſion, pronounced the ſentence of deprivation upon *John Taylor*, biſhop of *Lincoln*, *ob nullitatem conſecrationis ejus, & defectum tituli ſui, quem habuit a rege* Edwardo VI, *per litteras patentes, cum hac clauſula, dum bene ſe geſſerit.*’ This opinion of the nullity of their orders was taken up by all the learned divines of thoſe days, and followed in practice, *viz.* Dr. *Watſon*, biſhop of *Lincoln*, Dr. *Godwell*, biſhop of St. *Aſaph*, Dr. *Harding*, Dr. *Sanders*, Dr. *Stapleton*, Dr. *Briſtow*, Cardinal *Allen*, Dr. *Reynolds*, Father *Parſons*, Dr. *Kelliſon*, Dr. *Champney*, *&c.* who tranſmitted it down to poſterity. It will not be unſeaſonable to inſert ſome of their expreſſions. Dr. *Harding*. ‘(*d*) *You bear yourſelf* (Mr. Jewel) *as if you were biſhop of* Saliſbury: *but how can you prove your vocation? By what authority uſurp you the adminiſtration of doctrine and ſacraments? What can you alledge for the right and proof of your miniſtry? Who hath laid hands on you? By what example hath he done it? How, and by whom are you conſecrated? Who hath ſent you? Who hath committed the office to you, you take upon you? Be you a prieſt, or be you not? If you be not, how dare you uſurp the name and office of a biſhop? If you be, tell us who gave you orders?*’ Again, the ſame Dr. *Harding*, in another of his works againſt biſhop *Jewel*. ‘(*e*) *You were made,* you ſay, *by the conſecration of the archbiſhop, and other three biſhops. And how, I pray, was your archbiſhop himſelf conſecrated? What three biſhops in the realm were there to lay hands upon him? You have now alter’d a worſe caſe yourſelves, than was by me before named. For your metropolitan, who ſhould give authority to all your conſecrations, himſelf had no lawful conſecration. If you had been conſecrated after the ſame form and order, which hath ever been uſed, ye might have had biſhops out of* France *to have conſecrated you, in caſe there had lack’d in* England. *But now there were ancient biſhops enough in* England, *who either were not required, or refuſed to conſecrate you: which is an evident ſign, that you ſought not ſuch a conſecration as had been ever uſed, but ſuch a one, whereof all the former biſhops were aſham’d.*’ Of the ſame opinion, as to the nullity of Proteſtant orders, were Dr. *Briſtow*. ‘(*f*) *Whoſe miniſters are but very laymen, unſent, uncalled, unconſecrated.*’ Dr. *Sanders*. ‘(*g*) *And were glad to ſeek their confirmation from the prince and parliament, after they had enjoyed the epiſcopal office certain years, without any epiſcopal conſecration.*’ Dr. *Stapleton*. ‘(*h*) *You are without any conſecration at all; your metropolitan himſelf, poor man, being no biſhop neither.*’ The Catholick clergy in their ſupplication to king *James* I. *an.* 1604. ‘(*i*) *Neither is any of your Proteſtant miniſters, coming to our Catholick fraternity, reputed other, than mere laymen, without orders.*’ Dr. *Kelliſon:* ‘(*k*) For as much as the inferior miniſters are made by theſe biſhops, and are children of theſe fathers; they alſo are not true prieſts, having neither order nor juriſdiction.

Theſe allegations leave no room to doubt of the opinion, Catholick divines had of Proteſtant ordinations, in the reigns of queen

(*b*) Order of Queen *Mary* and Counſel. *March* 3. 1554.
(*c*) Regiſter of *Canterbury* in *Collier*, Eccl. Hiſt. vol. 2. B. 5. p. 365.
(*d*) Dr. *Harding*, Confutation of *Jewel*’s Apology, fol. 57, 58.
(*e*) Dr. *Harding*, Detection, *&c.* fol. 234.
(*f*) Dr. *Briſtow*, Motive 1. quoted by *Maſon*, *lib.* 2. *cap.* 2. *p.* 8.
(*g*) Dr. *Sanders*, de Schiſ. Angl. l. 3. p. 297. quoted by *Maſon*, l. 1. cap. 3. p. 20.
(*h*) Dr. *Stapleton*, Counterblaſt. f. 301.
(*i*) Supplication of Cath. Clergy. quoted by *Maſon*, *l.* 1. *cap.* 2. *p.* 8.
(*k*) Dr. *Kelliſon*, Reply to *Sutcliff*. p. 31. quoted by *Maſon*, *l.* 1. *cap.* 2. *p.* 8.

Mary,

Mary, and queen *Eliſabeth*; eſpecially, when they are attended with the practice of re-ordaining their clergy, that came over to the Catholick church. Thoſe inquiſitive and learned perſons could neither be ſtrangers to the publick facts of thoſe days, nor to the doctrine of their own church concerning *Re-ordination*; much leſs can we imagine, that they were ſo regardleſs of church-diſcipline, as to commit ſo notorious a ſacrilege. I own they have not been ſo explicit in the reaſons of their opinion and practice, as might be wiſh'd. But there was not then ſo much occaſion to inquire into particulars, as there was afterwards in king *James* the I's reign; when the Proteſtant biſhops were preſſed by the *Puritans*, to ſhew their ſucceſſion, and divine right of epiſcopacy: which they attempted, by having recourſe to a ſucceſſion and ordination from the Catholick church. Mean time Catholick divines, looking upon themſelves to be intereſted in the controverſy, endeavoured to defeat the project; and offered ſuch arguments, as, they imagined, might induce their predeceſſors to reject the firſt reformers ordination. And whereas Proteſtant writers chiefly rely upon *Parker*'s regiſter, which gave an account of his receiving the epiſcopal conſecration from thoſe that were allowed to be true biſhops, before the new ordinal was eſtabliſhed, Catholick writers endeavour to ſhew, that *Parker*'s regiſter was a forged piece; and that the pretended conſecrators, therein mentioned, were not true biſhops. Other methods were made uſe of by the ſame party, to invalidate Proteſtant ordinations, *viz.* That *Parker*, and others, in the beginning, were qualified for their office only by royal deputation, letters patent, election, and parliamentary confirmation, without any conſecration: that a kind of ordination was perform'd at the *Nagg's-head* tavern in *Cheapſide*; where they ordain'd one another, without any regard to the divine inſtitution, or the ancient canons of the church. That the new ordinal of *Edward* VI. was deficient in eſſentials; neither expreſſing the matter, nor the form of the epiſcopal order; and omitting and deſtroying the prieſtly ſacrifice, and ſacerdotal character. Theſe facts have ever ſince been handled with great induſtry and learning by both parties; and tho', perhaps, every particular point has not been made good by Catholick writers; yet they have produced, what is ſufficient to juſtify their practice in re-ordaining the Proteſtant clergy. Dr. *Harding*'s works are:

I. An Anſwer to Mr. *Jewel*'s Challenge. *Lovain* 4*to*, 1564. *Antw.* 1565.
II. Rejoinder to Mr. *Jewel*'s Reply concerning private Maſs. *Antw.* 4*to*, 1566.
III. A Second Rejoinder to Mr. *Jewel*'s Reply concerning the Sacrifice of the Maſs. *Lovain* 4*to*, 1567.
IV. Confutation of a Book call'd, An Apology of the Church of *England*. *Antw.* 4*to*, 1563, 1565.
V. A Detection of ſundry foul Errors, Lyes, Slanders, Corruptions, *&c.* practiſed by Mr. *Jewel*, in his Defence of the Apology. *Lovain* 4*to*, 1568.
VI. Anſwer, touching certain Untruths, which Mr. *John Jewel* charged him with, in his late Sermon at *Paul's Croſs*, *July* 8, 1565. *Antw.* 8*vo*, and 4*to*, 1565.
VII. Hiſtory of the Divorce, Manuſcript; aſcribed to him by *Le Grand*, in his Anſwer to Dr. *Burnet*.

Biſhop *Jewel*'s chief performances againſt Dr. *Harding*, were: *Apologia Eccleſiæ Anglicanæ*. London 8vo, 1562, 1591. Sermon at *Paul's Croſs*, the *Sunday* before *Eaſter*, 1560. A Defence of the Apology of the Church of *England*, in Anſwer to Dr. *Harding*'s Confutation, *&c.* *London* fol. 1564. Anſwer to Mr. *Harding*'s Book, intituled, A Detection, *&c.* *London* 4*to*, 1565. A Reply to Mr. *Harding*'s Anſwer, *&c.* fol. *London* 1566.

John Hardy (*l*), a learned civilian, fellow of *New-college* in *Oxford*. He was ejected the firſt of queen *Eliſabeth*, for refuſing the oath of ſupremacy.

William Harrington (*m*), a clergyman, and miſſioner in *England*: who being tried, and condemned to die upon account of his character, ſuffered at *Tyburn*, *February* 18, 1593. He was cut down, before he had loſt the uſe of his ſenſes; ſo far, as to be

(*l*) Hiſt. & Ant. Univ. Oxon. lib. 1. p. 283. (*m*) *John Stow*, Chron, p. 766.

able to ſtruggle with the executioner, that quartered him. Nature ſtriving to preſerve itſelf.

William Hartley (*n*), a clergyman, educated and ordained in *Paris*. He was tried and condemn'd on account of his functions, and executed at *Mile-end*, near *London*, *October* 5, 1588. The ſame day ſuffered Mr. *Weldon*, a miſſioner, near the *Theatre*: and *Robert Sutton* at *Clerkenwell*, for being reconciled to the Catholick church.

William Davies (*o*), a miſſionary prieſt; who exerciſed his function in *North Wales*, where being apprehended and tried, he was condemn'd to die on that account, and ſuffered at *Beaumaris* in the Iſle of *Angleſey*, *July* 27, 1593.

Robert Dawkes (*p*), fellow of *Merton* college in *Oxford*; deprived the firſt of queen *Eliſabeth* for refuſing the oath of ſupremacy.

William Dean (*q*), a clergyman, and miſſioner in *England*; who, being condemn'd to die upon account of his function, ſuffered at *Mile-end*, near *London*, *Auguſt* 28, 1588; together with *Henry Webley*, a gentleman of the ſame character. Several others were executed the ſame month in or near *London*, *viz.* ſix miſſionary prieſts, and eight lay perſons. Four of the latter ſuffered, for being reconciled to the Catholick church. The other four for relieving and aſſiſting miſſioners.

Thomas Emerford (*r*), educated in the univerſity of *Oxford*; where he took the degree of batchelor of law; *June* 30, 1575. But being unſatisfied with the religion of his country, he forſook that communion; and travelling to *Rome*, was ordain'd prieſt in the *Engliſh* college, and afterwards ſent upon the miſſion. Having laboured ſome years at his function, he was ſeized, and condemn'd to die on that account. He was arraign'd at *Weſtminſter*, *February* 7, 1584, together with four others of the ſame character, *viz.* *James Fenn*, *George Haddock*, *John Munden*, and *John Nutter*. They all ſuffered at *Tyburn*, *February* 12, 1584.

James Fenn (*s*), whom *Stow* by miſtake calls *John*, the name of his brother. He was ſome time choriſter in *New-college* in *Oxford*; but afterwards, *an.* 1554, was admitted a ſcholar in *Corpus Chriſti* college. In the beginning of queen *Eliſabeth*'s reign, being upon the point of taking the degree of maſter of arts, he was oppoſed, and diſappointed of his fellowſhip, for refuſing the oath of ſupremacy. Afterwards, he removed to *Glouceſter-hall*; where the principal, and many of the members being privately friends to the old religion, the ceremony of oaths was often neglected. Here he became a noted tutor for ſome time; till a ſtricter enquiry being made into his behaviour, he was obliged to leave the univerſity. He retired into his own country, *Somerſetſhire*, where he taught ſchool, and married. After the deceaſe of his wife, he went over to the *Engliſh* college at *Rheims*, was ordained prieſt, and return'd upon the miſſion. His chief reſidence was in *Somerſetſhire*; where, having made himſelf publick by the exerciſe of his function, he was apprehended, and ſent up priſoner to *London*; and ſoon after being tried at *Weſtminſter*, *February* 7, 1584, he was condemn'd to die, and ſuffered at *Tyburn*, *February* 12, with ſome others of the ſame character.

Richard Hatton (*t*), a prieſt of the *Roman* communion, ordained in queen *Mary*'s days; he was tried and condemn'd at *Lancaſter*, *an.* 1584, for denying the ſupremacy; but being repriev'd, died in priſon.

N. Harcote (*u*), prebendary of *Norwich*. He oppoſed the reformation the firſt of queen *Eliſabeth*; and was deprived.

John Henning or *Hemminge* (*x*), prebendary of *Wells*; ſuffer'd himſelf to be deprived for non-conformity the firſt of queen *Eliſabeth*.

(*n*) *John Stow*, Chron. p. 750.
(*o*) Dr. *Worthington*, Catal. Martyr.
(*p*) Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*q*) *John Stow*, Chron. p. 749. Dr. *Worthington*, Catalog. Martyr.
(*r*) *John Stow*, Chron. p. 698. *Anth. Wood.* Athen. Oxon.
(*s*) *John Stow*, Chron. p. 698. Diary of *Dowway* College. Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. &c.
(*t*) Manuſcript in my hands.
(*u*) Athen. Oxon.
(*x*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

Henry

Henry Henſhaw (*y*), doctor of divinity, and rector of *Lincoln* college in *Oxford*; who oppoſed the reformed doctrine in the beginning of queen *Eliſabeth*; and, ſubmitting to deprivation, retired into *Flanders*.

Thomas Hyde (*z*), born at *Newbery* in *Berks*, and deſcended from an ancient family in that county. He had his education firſt at *Wincheſter* ſchool; and from thence being removed to *New-college* in *Oxford*, he became fellow; and was admitted maſter of arts *an.* 1549. The year following, he parted with his fellowſhip, and was made prebendary of *Wincheſter*. His laſt preferment was that of chief maſter of *Wincheſter* ſchool *an.* 1552, in which he ſucceeded *William Everard*. He continued in this preferment till the firſt of queen *Eliſabeth*: when, for conſcience ſake, he forſook that and ſeveral other advantages. Afterwards, going abroad, he ſpent the remainder of his life at *Lovain*, and *Doway*. He died in *Doway*, in the houſe of *Alice Fowler*, widow of the noted printer *John Fowler May* 9, 1597. His body was interr'd in our bleſſed *Lady*'s chappel in St. *James*'s church. Mr. *Hyde* was a perſon of ſtrict morals, grave in converſation, and edifying in his behaviour and writings. His only performance is intituled,

A Conſolatary Epiſtle to the afflicted Catholicks, being a Diſſwaſive againſt frequenting Proteſtant Churches, and Exhortation to ſuffer with Patience. *Lovain* 8*vo*, 1579, 1580.

Richard Debdale (*a*), by ſome call'd *Robert Debdale*; a prieſt of the *Roman* communion, and miſſioner in *England*. Being condemn'd to die, for exerciſing his function, he ſuffer'd at *Tyburn October* 8, 1586. *John Low* and *John Adam*, both of the ſame character, ſuffered at the ſame time.

Nicholas Devereux (*b*), a prieſt and miſſioner, educated in the *Engliſh* college at *Rheims*. Being condemn'd to die, upon account of his function, at the *Old Baily January* 19, 1588, he was executed at *Tyburn January* 21, together with *Edward Barber*, a gentleman of the ſame character.

Francis Dickinſon (*c*), a miſſionary prieſt; who, exerciſing his function in *Kent*, was ſeized: and, being tried, was condemned to die, on that account. He ſuffered at *Rocheſter*, *April* 13, 1590.

George Dickinſon (*d*), a prieſt of the *Roman* communion, and miſſioner. Being condemn'd, for exerciſing his function, he was executed at *Wincheſter July* 2, 1591.

Richard Dominick (*e*), a worthy clergyman, prebendary of *Saliſbury*: who oppoſed biſhop *Jewel*'s election the firſt of queen *Eliſabeth*, and immediately ſurrendered his dignity.

Thomas Portmore (*f*), a miſſionary prieſt in *England*: who, being ſeized, was tried and condemn'd upon two indictments *February* 18, 1592. The one was for exerciſing his function; the other for reconciling *John Barwys*, haberdaſher, to the Catholick church. He ſuffer'd in St. *Paul*'s *church-yard*, *February* 20. Mr. *Barwys* was alſo condemn'd of high treaſon, for being reconcil'd; and of felony, for relieving Mr. *Portmore*.

Daniel Powel (*g*), who being prebendary of *Saliſbury*, and oppoſing the reformation the firſt of queen *Eliſabeth*, was deprived.

(*y*) Diary of *Doway* College. Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 282. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

(*z*) Dr. *Pitts* de Illuſtr. Angl. Script. Diary of *Doway* College. Athen. Oxon.

(*a*) *John Stow*, Chron. p. 740. Diary of *Doway* College.

(*b*) *John Stow*, Chron. p. 718. Diary of *Doway* College.

(*c*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.

(*d*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.

(*e*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Dr. *Harding*, Detection. fol. 232.

(*f*) *John Stow*, Chron. p. 764.

(*g*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

John

John Potts (h), fellow of *Merton* college in *Oxford*, and a noted tutor. He refuſed the oath of ſupremacy, and was deprived the firſt of queen *Eliſabeth*.

Morgan Philips (i), ſometimes called *Philip Morgan*, born in *Monmouthſhire*: enter'd a ſtudent in *Oxford* about 1533. Being admitted to the degree of batchelor of arts *an.* 1537, he became the top diſputant of the univerſity; and was commonly diſtinguiſhed by the name of *Morgan* the *Sophiſter*. Afterwards proceeding maſter of arts he was made fellow of *Oriel* college, and entered into holy orders. In 1546 he was choſen principal of St. *Mary*'s hall; and ſo eſteemed in the univerſity, that when *Peter Martyr* came over to plant the reform'd doctrine in *Oxford*, he was one of the *Triumviri*, who undertook to engage with him in a publick diſputation. In 1550 he was obliged to reſign his preferments, being then in great credit both for ſacred and profane learning. He lay by, the remainder of *Edward* VI's reign: but was again conſider'd upon queen *Mary*'s acceſſion to the crown; when he was made chaunter of St. *David*'s cathedral. Being afterwards deprived of his dignity in the beginning of queen *Eliſabeth*, he went abroad, and ſettled in *Lovain*. Soon after, he took a journey to *Rome* in company of *William Allen*, and Dr. *Vendeville*. At his return he joined with Mr. *Allen an.* 1568, in order to eſtabliſh an *Engliſh* college in *Doway*, advancing the firſt ſum of money for that purpoſe. *Anthony Wood* places his death at the year 1577: but the records of *Doway* college inform us, that he died in *Doway an.* 1570: and left his whole ſubſtance to be laid out in purchaſing a houſe and garden for the *Engliſh* miſſioners. Mr. *Cambden* reports, that the book, which appear'd with his name in defence of *Mary* queen of *Scots*, was the performance of *John Leſley* biſhop of *Roſs*; and that all the law arguments were borrowed from the manuſcripts of Sir *Anthony Brown*, lord chief juſtice of the common pleas, and *John Caryll*, ſerjeant at w of the *Inner-Temple*. But the book of ſucceſſion, under the name of *Dolman*, informs us, that *Morgan Philips* was author of a treatiſe upon that ſubject; tho' much ſhorter, than that publiſhed by biſhop *Leſley*. Yet both their arguments for the *Scottiſh* ſucceſſion were taken from Sir *Anthony Brown*'s collections. *Morgan Philip*'s works are,

I. Defence of the Honour of Queen *Mary* of *Scotland*, with a Declaration of her Right, Title, and Intereſt in the Crown of *England*. *London* 1569. *Liege* 8*vo*, 1571.
II. A Treatiſe ſhewing, the Regiment of Women is conformable to the Law of God, and Nature, *Liege* 8*vo*, 1571.
III. *Diſputatio de Sacramento Euchariſtiæ in Univ. Oxon. habita, contra D.* Pet. Martyr. 31 *Maij* 1549. *Lond.* 1549.

What induced our author to write concerning the government of women, were the following books. I. Firſt Blaſt of the Trumpet againſt the monſtrous Regiment of degenerate Women, 8*vo*, 1558, by *Chriſtopher Goodman*: ſome aſcribe it to *John Knox*. II. How ſuperior Powers ought to be obeyed, &c. *Genevæ* 1558. *Chriſtopher Goodman*.

Richard Smith (k) born in *Worceſterſhire*; educated in the univerſity of *Oxford*, where he became fellow of *Merton* college, and maſter of arts, *an.* 1530. The following year he was appointed regiſtrary of the univerſity, and gradually moved to ſeveral preferments, *viz.* He was principal of St. *Alban*'s hall, rector of *Cuxham* in *Oxfordſhire*, reader of divinity in *Magdalen* college, and having compleated the degree of doctor of divinity, he was made king's profeſſor, and was the oracle of the univerſity for ſolid learning. In king *Edward* VI's reign, being obliged to give up his profeſſorſhip, to make way for *Peter Martyr*, he retir'd to *Lovain* in *Brabant*: where he was complemented with a leſſon of divinity. Queen *Mary*'s reign

(*h*) Hiſt. & Antiq. Univerſ. Oxon. lib. 1. p. 285.
(*i*) Diary of *Doway* College. *Cambd.* Ann. Eliſ. ſub *an.* 1569. *Dolman* Conference on Succeſſion, Part 2. Ch. 1. *Udal*, Life of *Mary* Queen of *Scots*, p. 145. *Wood*, Athen. Oxon.

(*k*) Valerius Andreas in Feſtis Academ. *Lovan.* p. 85. Hiſt & Antiq. Univ. Oxon. lib. 1. p. 267. Laurent. Humphr. in Vita Juelli. p. 42. Dr. *Pitts*, de Illuſt. Angl. Script. *Burnet*, Hiſt. of the Reform. Part 2 p. 208. N°. 54.

brought

brought him back again to *Oxford*. He was made one of her chaplains, had his profeſſor's place reſtored; and being alſo a canon of *Chriſt* church, and vice-chancellor of the univerſity, he was in the road to the higheſt preferments: to all which a ſtop was put by the enſuing reign of queen *Eliſabeth*; who not only deprived him of all his dignities, but ordered him to cuſtody in *Lambeth* houſe, under the inſpection of archbiſhop *Parker*. But eſcaping from thence, he fled over to *Doway*; where he was well received, and by the king of *Spain*'s appointment made royal profeſſor, and dean of St. *Peter*'s. He died the third of the ides of *July*, *an.* 1563, aged ſixty three years, and lies buried in our *Lady*'s chappel within the ſaid church. Dr. *Smith* was reckon'd among the beſt ſcholars of his time: a good ſchool divine, and well acquainted with the writings of the ancient fathers; which, with the advantage of a quick apprehenſion, and ready utterance, made him a formidable diſputant, and a fit match in all reſpects for *Peter Martyr*; who, as 'tis reported, was fearful of engaging with him, till he had made a party, and was powerfully ſupported by the court. Several Proteſtant writers repreſent Dr. *Smith*, as wavering in his principles; and tell us, that he recanted, what he had advanced concerning the celibacy of the clergy, upon the remonſtrance of archbiſhop *Parker*. But this recantation affects not the ſubſtance, but only the manner of defending the doctrine of the church. For whereas he had formerly ſaid, that the clergy made an expreſs vow of chaſtity; he afterwards ſoftened the expreſſion, and explained it to be only an implicit vow: which amounted to the ſame thing. The particulars of this affair may be ſeen in the firſt impreſſion of *Antiq. Britan. Eccleſiæ. an.* 1572-3: as alſo in *Burnet*'s Hiſtory of the Reformation; who notwithſtanding is guilty of notorious miſrepreſentation. Dr. *Smith*'s works are,

I. Aſſertion and Defence of the Sacrament of the Altar, *Lond*, 8*vo*. 1546.

II. Defence of the Sacrifice of the Maſs, *Lond.* 8*vo*, 1546.

III. An Anſwer to all *Martin Luther*'s, and his Scholars Reaſons made againſt the Sacrifice of the Maſs. Publiſhed with the Defence, *&c.*

IV. Brief Treatiſe, ſetting forth divers Truths, neceſſary to be held by Chriſtian People, and kept alſo; which are not expreſs'd in the Scripture; but left to the Church by the Apoſtles Tradition, *Lond.* 8*vo*, 1547.

V. *Liber Retractationum:* wherein he explains ſome obſcure Expreſſions, capable of being miſunderſtood in his Books concerning Maſs, and Tradition, *Lond.* 8*vo*, 1547.

VI. *Diatriba de Hominis Juſtificatione.* Oxon. *edita contra* Petrum Martyrem, *Lovanij* 8*vo*, 1550.

VII. *Confutatio Quorundam Articulorum de Votis Monaſticis, contra* Petrum Martyr. *Italum.* Publiſhed with the former Book.

VIII. Declaration of his Retractation made at *Paul*'s *Croſs May* 15, 1547. *Lond.* 8*vo*, 1547.

IX. Diſputation with Biſhop *Ridley* in the Divines School at *Oxford*; with Speeches, *&c.* In *Fox*'s Acts, *&c.*

X. A Buckler of the Catholick Faith of Chriſt's Church, containing divers Matters now of late call'd into controverſy by the new Goſpellers, *Lond.* 8*vo*, 1552.

XI. *Refutatio luculenta craſſæ, & exitioſæ Hæreſis* Johannis Calvini, & Chriſtophori Carlili Angli; *quâ aſtruunt, Chriſtum non deſcendiſſe ad inferos alios quàm ad infernum infimum*, 1562.

XII. *De Miſſæ Sacrificio contra* Melanchthonem, Calvinum, *& alios*, Lovan. 8vo, 1562.

XIII. *De Infantium Baptiſmo contra* Calvinum, Lovanij 8vo, 1562.

XIV. *Refutatio Locorum Communium Theologicorum* Philippi Melanchonis, *Duaci*, 1563.

XV. *Defenſio Compendiaria, & Orthodoxa externi & viſibilis Sacerdotij; & Propugnatio Altarium, cum Confutatione Communionis Calvinianæ*, Lovan. 1562.

XVI. *De Libero Hominis Arbitrio contra Calvinum*, Lovanij 8vo, 1563.

XVII. *De Merito Mortis Chriſti.*

XVIII. *De Eccleſia.*

XIX. *De Primatu Romani Pontificis.*

XX. *Confutatio eorum, quæ* Philippus Melanchthon *objecit contra propitiatorium Miſſæ Sacrificium.* Lovan. 1562.

Dr. *Smith* was particularly attack'd in the following books. *An Miſſa ſit Sacrificium.* Tigur. fol. 1587. Peter Martyr. *Defenſio ſui contra* Richardi Smithæi *duos Libellos de Cælibatu Sacerdotum, & Votis Monaſticis.* Baſil. 8vo, 1559. *Peter Martyr.* Treatiſe concerning the immediate going to Heaven of the Souls of the faithful Fathers before Chriſt, and concerning his Deſcent into Hell, &c. *London* 8vo. 1582. *Chriſtopher Carlile.*

Thomas Dolman (*l*), fellow of *All-ſouls* college in *Oxford*; ejected the firſt of queen *Eliſabeth*, for refuſing to take the oath of allegiance.

Edmund Duke (*m*), a miſſionary prieſt, educated at *Doway* and *Rheims*: having laboured ſeveral years at his function, he was at laſt ſeized, and condemn'd to die on account of his orders. He ſuffered at *Tyburn* in 1590.

Edward Durdem (*n*), was fellow of *Corpus Chriſti* college in *Oxford*. Afterwards, going over to *Rheims*, he purſued his ſtudies; and, being ordain'd prieſt, was ſent upon the miſſion. Being apprehended, and not able to give any ſatisfactory account of himſelf, he was committed priſoner to *York* caſtle; where his trial coming on, he was condemn'd to die for exerciſing his function. He ſuffered at *York*, *October* 31, 1588.

James Dugdale (*o*), was maſter of *Univerſity* college in queen *Mary*'s reign; but was obliged to reſign the ſecond of queen *Eliſabeth*, on account of his religion.

Miles Gerard (*p*), educated in the *Engliſh* college at *Doway*; where he was ordained prieſt, and ſent upon the miſſion. Being afterwards apprehended, and condemn'd to die upon account of his function, he ſuffered at *Rocheſter*, *April* 13, 1590.

James Gervaſe (*q*), doctor of divinity, and principal of *Merton* college in *Oxford*, was obliged to ſurrender in the beginning of queen *Eliſabeth*'s reign, for refuſing to comply with the injunctions of the court in matters of religion.

Richard Hill (*r*), a prieſt of the *Roman* communion, and miſſioner in *England*. He was tried upon account of his function; and being condemn'd to die, ſuffered at *Durham*, *May* 6, 1590.

N. Hill (*s*), prebendary of *Canterbury*; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was obliged to ſurrender his dignity.

N. Hodgſon (*t*), doctor of divinity, and maſter of *Queen's* college in *Oxford*; and, according to *Bridgwater*, alſo archdeacon of *Lincoln*. He kept his maſterſhip a year or two in the beginning of queen *Eliſabeth*'s reign; and then, as Mr. *Wood* gives an account, *vel ſponte ceſſit, vel etiam ſubmotus eſt.*

Hieremy Hogg (*u*), a prieſt and miſſioner in *England*; who, being convicted of exerciſing his ſacerdotal function, was condemned to die; and ſuffered on that account at *London*, *an.* 1590.

James Bell (*x*), born in *Lancaſhire*, educated in *Oxford*; where he was ordained prieſt in queen *Mary*'s reign, and for ſome time refuſed to conform to the alterations in religion made by queen *Eliſabeth*. But afterwards, embracing the reformation, he exerciſed the functions of a miniſter of the church of *England* for twenty years; and was beneficed in ſeveral parts of the kingdom. When he was near ſixty years of age, he return'd into his native country, *Lancaſhire*; where he had a *fine cure* beſtowed upon him. Here he was often attacked by a Catholick gentlewoman; who, being acquainted with his character and education, by degrees made him ſenſible of his condition; and brought him back to the church, in which he had formerly been a teacher. After ſome months recollection and retirement, he reſumed his ancient

(*l*) Hiſt. & Antiq. Univ. Oxon. L. 1. p. 284.
(*m*) Diary of *Dow.* Coll. Dr. *Worthington*, Catal. Martyr.
(*n*) Diary of *Doway* College.
(*o*) Hiſt. & Antiq. Univ. Oxon. L. 1. 283.
(*p*) Diary of *Doway* College.
(*q*) Hiſt. & Ant. Univ. Oxon. lib. 1. p. 284.
(*r*) Dr. *Worthington*, Catalog. Martyrum.
(*s*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*t*) Hiſt. Antiq. Univerſ. Oxon. lib. 1. p. 282. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*u*) Dr. *Worthington*, Catal. Martyr.
(*x*) Manuſcript in my hands. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. *Anth. Wood*, Athen. Oxon. vol. 1. p. 704.

character,

character, and ſpent two years with great edification among the poorer ſort of Catholicks. Being ſoon after apprehended, and queſtioned concerning his behaviour, and method of life, he courageouſly laid open all the circumſtances: that he had been educated in the Catholick faith, and ordained prieſt in that communion: that for twenty years he had, contrary to his conſcience, conform'd to the church of *England*; that it was two years, ſince he was reclaimed; and now was ready to have his hands and lips cut off, for being inſtrumental in the propagation of falſe doctrine; and hoped, his death would atone for the ſcandal he had given. Being brought to his trial, he was condemn'd to die; and ſuffered at *Lancaſter*, *April* 20, 1584, at the ſame time with Mr. *Finch*, a lay perſon; who was indicted for being reconciled to the Catholick church, and denying the queen's ſpiritual ſupremacy.

John Bickerdyke (*y*), prebendary of *Wells*, who oppoſing the reformation, the firſt of queen *Eliſabeth*, was deprived.

Richard Bilſon (*z*), prebendary of *Wells*. He refuſed to ſubſcribe to queen *Eliſabeth*'s injunctions, and was deprived.

Edmund Coſens (*a*), maſter of St. *Catharine*'s hall in *Oxford*; who, rather than injure his conſcience, by conforming, the firſt of queen *Eliſabeth*, gave up his preferment.

John Griffith (*b*), educated in *Oxford*; where he was created batchelor of law, in *July* 1518. Afterwards he obtained ſome dignity in the church of *Salisbury*, was made treaſurer of *Landaff*; and at laſt dean of St. *Aſaphs*. He lived to a very great age, and died in the year 1559; a little before which time, the death of many eminent Catholicks made way for the reformation.

John Blaxton or *Blaſton* (*c*), a miſſioner and prieſt of the *Roman* communion; who ſuffered at *Tyburn*, on account of his function, *December* 10, 1591. At the ſame time died Mr. *White*, alſo a miſſioner; and three laymen for relieving them.

John Blaxton (*d*), a canon of *Chriſt-church* in *Oxford*. He refuſed to comply with the injunctions, the firſt of queen *Eliſabeth*, and was deprived.

William Filby (*e*), born in *Oxfordſhire*: educated at *Lincoln* college in *Oxford*; where, having been too open in diſcovering his inclinations to the Catholick religion, he was obliged to leave the univerſity. Afterwards, going over to *Rheims*, he was ordain'd prieſt, and ſent back on the miſſion. When one *Eliot* gave in his narrative of a plot, which he pretended was laid at *Rheims* and *Rome* againſt the queen and government, and had brought in Mr. *Campion*, and about thirteen other miſſioners, as concerned in it; Mr. *Filby*, being one of the number, was ſeized, and condemned to die on that account. He ſuffered at *Tyburn*, *May* 30, 1582, together with *Thomas Cottam*, and *Lawrence Richardſon*. Mr. *Filby* was a perſon of ſingular piety and mildneſs of temper. The account of his behaviour at his execution remarks, that having form'd a little croſs of wood (which he deſigned to carry in his hand, to put him in mind of what his Redeemer had ſuffered; and to encourage him to an imitation of that divine original, by patience and reſignation) one of the halberdeers ſnatch'd it out of his handkerchief, where he had concealed it; and expoſing it to the mob, cried out a Traitor, a Traitor; which gave the people an opportunity of inſulting the poor gentleman, and him a happy occaſion of patience; which he ſhew'd by hanging down his head, and making no reply. It is farther taken notice, that while he ſtood under the gallows, the ſheriff told him, he had orders to reprieve him, in caſe he would own the crime he was charged with, and conform to the church by law eſtabliſh'd. Mr. *Filby* replied, he could make no ſuch diſcovery without manifeſt injury to himſelf and truth. And as to the conditions offered, tho' they were very tempting, yet he had taken a contrary reſolution; and, as he hoped, upon a more valuable conſideration. Afterwards he was attacked by Mr. *Chark*, a Proteſtant clergyman, who taxed him with diſobedience to his natural ſoverain,

(*y*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*z*) *Ibid.*
(*a*) *Ibid.*
(*b*) *Anth. Wood*, Athen. Oxon.
(*c*) *John Stow*, Chron. p. 764.
(*d*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*e*) *John Stow*, Chron. p. 694. Diary of *Douay* College.

by

by receiving orders from the ſee of *Rome:* to which he only anſwered in ſhort, that the ſacraments and articles of religion were out of the caſe of civil allegiance; and that obedience to the church could not be eſteemed diſobedience to the prince.

Roger Giffard (*f*), fellow of *Merton* college in *Oxford*; who voluntarily ſurrendered in the beginning of queen *Eliſabeth*'s reign.

William Gunter (*g*), a miſſionary prieſt. He was tried and condemn'd upon account of his function, at the *Old Baily*, *Auguſt* 26, 1588, and ſuffered at the *Theatre*, *Auguſt* 28.

Robert Gwin (*h*), born in *Wales*, educated in *Oxford:* where he was admitted batchelor of arts, *an.* 1571. Then, leaving *England*, he was entered in the *Engliſh* college at *Doway* in the year 1573; ordain'd prieſt in 1575: and ſent back upon the miſſion in 1576. He lived chiefly in *Wales*, was a perſon of conſequence among his brethren, and much eſteemed for his talent in preaching. I meet with an inſtrument bearing date *May* 24, 1578, whereby pope *Gregory* XIII. grants him a licence to bleſs portable altars, *&c.* ſpecifying the occaſion of the *grant*, *viz.* becauſe at that time there were only two biſhops in *England* of the Catholick communion, and both in priſon: that is, an *Iriſh* archbiſhop, and Dr. *Watſon*, biſhop of *Lincoln*. Mr. *Gwin* is ſaid to have publiſhed ſeveral treatiſes in *Welſh*; and particularly, the Chriſtian Directory of F. *Parſons* tranſlated into that language.

William Hambleton (*i*), a prieſt of the *Roman* communion; ordained in queen *Mary*'s reign. Beſides the pretended crime of his character, he denied the queen's ſupremacy; and, being tried and condemned, ſuffered at *York* 1585.

Edward Hanſe or *Haunce* (*k*), had formerly been a miniſter and noted preacher of the church of *England*, whoſe communion he forſook, and went over to the *Engliſh* college at *Rheims*. He applied himſelf two years to moral divinity, and having fitted himſelf in all other reſpects for the miſſion, he was ſent into *England*. No one appear'd more ſerious and conſtant in the buſineſs of his function. He was always obſerved to put himſelf forward, where either danger or charity call'd him to aſſiſt. A certain time, being employ'd in the city priſons in helping ſome Catholicks confined on account of *Recuſancy*, he was ſuſpected to be the man he really was, and was ſeized upon the place. His trial came on at the *Old Bailey*, *July* 18, 1581, before the recorder *Fleetwood*, and ſeveral of the judges. Two queſtions were propoſed to him, tho' foreign to the matter he was charged with. One was, Whether the Pope was infallible? The other, Whether the pope had err'd in his bull of excommunication and deprivation againſt queen *Eliſabeth*? In anſwer to the firſt; he made a diſtinction between the pope's perſonal actions and opinions, and the decrees he impoſed upon the whole church. As to the ſecond, he ſaid; it did not belong to him, to make himſelf a judge of other perſons proceedings, eſpecially of ſuperiors; but he hoped, his holineſs had done nothing to injure his conſcience. There was no occaſion for any long trial, or many witneſſes, to bring Mr. *Hanſe* in guilty. He very candidly own'd, he had receiv'd orders abroad, and poſitively denied the queen's ſpiritual ſupremacy; ſo he was condemn'd and executed at *Tyburn*, the laſt of *July* 1581. 'Tis recorded in the journal of *Doway* college, that he was heard to pronounce theſe words, *O Diem felicem*, while the executioner had hold of his heart. A little before he ſuffered, he wrote a very pathetick letter to his brother; wherein he ſignified not only an entire ſubmiſſion to the Divine Providence, but an unexpreſſible joy, that he was thought worthy to lay down his life upon ſuch an occaſion; ſtiling the day deſign'd for his execution, his Birth-day.

John Hanſon (*l*), archdeacon of *Richmond*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was depriv'd.

(*f*) Hiſt. & Antiq. Univ. Oxon. L. 1. p. 285.
(*g*) *John Stow*, Chron. p. 749.
(*h*) Diary of *Doway* College. Athen. Oxon. p. 255. *Anton Poſſev.* App. Sacr. *Col.* 1608. tom. 2. p. 342.
(*i*) Dr. *Worthington*, Catalog. Martyr.
(*k*) *John Stow*, Chron. p. 694. Diary of *Doway* Coll. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*l*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

William

William Harris (m), educated in *Oxford*, where he took ſome degrees; and is recorded as fellow of *Lincoln* college, *an.* 1569. Afterwards, forſaking the communion of the church of *England*, he went over to *Lovain*, where he purſued his ſtudies; took orders; and, returning into *England*, exerciſed the function of a miſſioner. He died a very old man, *an.* 1602. He compoſed a work of ten books, in folio, intituled, The Theater, or the Mirror of the moſt true and ancient Church of *Great-Britain*; founded by Apoſtolick Men, and propagated from Generation to Generation, even to our Time, by moſt holy Doctors and Catholicks. I ſuſpect this work was never publiſhed; at leaſt, it was never my fortune to meet with it.

James Harriſon (n), a prieſt of the *Roman* communion, and miſſioner in *England*. He was tried, and condemn'd to die upon account of his character; and ſuffered at *York*, *March* 22, 1602, perhaps the ſame with *Matthias Harriſon*, who, by miſnomer, and wrong date of time, is ſaid to have ſuffered at *York*, *an.* 1599.

William Hart (o), born in *Somerſetſhire*, educated in *Lincoln* college in *Oxford*: where he was admitted a ſtudent, *an.* 1572. *Lincoln* college being noted, at that time, for giving young men a favourable bent towards the Catholick religion, Mr. *Hart*, among ſeveral others, received a ſtrong impreſſion that way: and at laſt forſook the communion of the church of *England*. Being deſirous to purſue his ſtudies, he went over to the *Engliſh* college at *Doway*; and removed, with the reſt of the ſcholars, to *Rheims*, *an.* 1578: where he made no long ſtay, but proceeded to *Rome*, and there finiſhed his theological ſtudies; and was ordain'd prieſt, and returned into *England* upon the miſſion, before he had compleated the twenty-fourth year of his age; the want of health, and his extraordinary abilities, being the occaſion of his quick promotion to orders. He followed his function chiefly in *Yorkſhire*; and frequently viſited the priſoners confined in *York*-caſtle on account of recuſancy. This kind of converſation, at laſt, made him ſo publick, that he was detected: and his lodgings being found out, he was ſeiz'd in his bed on *Chriſtmas* Eve in the morning. The officers preſſing forwards towards him, he boldly charged them to ſtand off, till he had put on his cloaths. *I am*, ſaid he, *an anointed prieſt of God; and no violence is to be offered to me.* Being dreſſed, he delivered himſelf up to them, with a great ſhew of pleaſure; and was immediately hurried to the caſtle. During his confinement, he was viſited by ſeveral neighbouring clergymen of the church of *England*; who, upon the report of his being a perſon of very bright parts, and a great orator, were willing to ſatisfy their curioſity, by entering into ſome diſcourſe with him. Accordingly, Mr. *Hutton*, dean of *York*, Mr. *Bunny*, Mr. *Pace*, and Mr. *Palmer* were entertained by him upon ſeveral ſubjects of controverſy: and they did him the juſtice, to acknowledge, that his parts, learning, and zeal, were far above the common; and, conſidering his age, ſomewhat ſurpriſing. When he came to be tried at the aſſizes, and the jury went out, to conſult upon their verdict; the foreman humbly petition'd the court to be diſcharg'd of his office; for he was not willing to have a hand in a perſon's blood, whoſe life, by all the accounts he could meet with, was rather angelical, than human. The foreman was diſcharged, but not without ſevere threats, to anſwer the penalty, he had incurred by ſuch a notorious miſbehaviour, which ſeem'd to reflect upon the honour of the court, and the juſtice of the whole nation. The jury having brought him in guilty of exerciſing the ſacerdotal function contrary to law, he received his ſentence with great calmneſs and reſignation to Divine Providence. And now he had nothing to do, but to finiſh that piece with ſome maſter-ſtrokes, which he had begun, when he firſt entered upon the miſſion. Every thing he ſaid or did, after his condemnation, was attended with flame, and unction. The laſt ſix days he lived only upon bread and water, with now and then an apple. He allowed himſelf no more ſleep, than what was neceſſary to ſupport his ſpirits, that he might not appear dejected, when he was to make his exit. The reſt of his time was ſpent in continual prayer. Being brought to the place of

(m) Dr. *Pitts*, de Illuſt. Angl. Script. Diary of *Doway* College. Athen. Oxon.
(n) Dr. *Worthington*, Catalog. Martyr.
(o) Diary of *Doway* College. Athen. Oxon. p. 214. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

execution, Mr. *Bunny* and Mr. *Pace* were preſent there by order, to confront him, in caſe he ſhould utter any thing, that was improper, or tending to influence the people againſt the queen and government. While he ſtood under the gallows, Mr. *Bunny* read aloud pope *Pius* V's bull againſt queen *Eliſabeth*; whereby the mob were prepared to draw the inference againſt Mr. *Hart*, as if he allowed of, and was conſenting to all the particulars contained in that writing. This was look'd upon, by unprejudiced perſons, to be very unfair dealing; and the more, becauſe Mr. *Hart* was not in a capacity, nor permitted to diſabuſe the multitude, and wipe off the aſperſion. Mr. *Pace* was ſtill more unreaſonable, by uttering a great deal of vulgar and opprobrious language, which he took very little notice of; only ſaid, *Good Mr.* Pace, *be ſo kind, as to let me enjoy myſelf, theſe few moments, I have to live.* When he had finiſhed his devotions, he aſcended the ladder, and, being turned off, was quickly cut down. He ſuffered at *York*, *March* 15, 1583-4. '(*p*) This *William Hart*, ſays Mr. *Wood*, 'the *Oxford* hiſtorian, was hanged, drawn, 'and quartered for being a *Roman* prieſt.' A great many Catholicks were preſent at his execution; who, having an extraordinary opinion of his ſanctity as well as of his cauſe, endeavour'd to carry off ſomething, that belonged to him, to preſerve his memory; whereof two were ſeized, and committed to priſon. Mr. *Hart* was generally allowed to be a perſon of ſingular parts and piety; and not inferior to *Campion*, either as to his pen, or fluency of diſcourſe. His patience and reſignation was taken notice of, while he liv'd in the college at *Rheims*, where he underwent a painful operation in being cut for the ſtone. He was alſo very deſireable and diverting in converſation. An inſtance whereof we meet with in one of his letters, a little before he ſuffered. He writes to his friend, that he was in hopes of laying out his ſubſtance on a very valuable purchaſe; and that the day was appointed, when the bargain was to be ſealed. And if, ſays he, neither the gallows, nor rope fails me, nor, what I moſtly ſuſpect, my own unworthineſs deprives me of it, I am in a fair way of being maſter of it. There are ſeveral of his letters exant in print; which diſcover his extraordinary zeal and reſolution. In one, he laments his misfortune, of not having the opportunity of receiving the bleſſed ſacrament, before he ſuffered. In another, he adviſeth all Catholicks either not to appear at his execution, or to behave themſelves with chriſtian courage on that occaſion. In the third, he preſcribes a form of prayer to his little flock, which he deſires, they will make uſe of to obtain for him the grace of perſeverance; and that he may be able to carry off the prize, he is running for. He wrote about ten letters to different perſons, which are all made publick, *viz.*

1*ſt*, Letters to certain Catholicks.
2*ly*, Letters to his ſpiritual Sons.
3*ly*, Letters to the afflicted Catholicks in Priſon.
4*ly*, Letters to a noble Matron.

Roger Filcock (*q*), by Mr. *Stow* called *Thomas*; was educated in the *Engliſh* college at *Sevil* in *Spain*; where being ordained prieſt, he was ſent back upon the miſſion; and being condemn'd to die, upon account of his function, ſuffered at *Tyburn*, *February* 27, 1601, together with *Mark Backworth*, a gentleman of the ſame character; and Mrs. *Anne Line*, who died for entertaining and aſſiſting miſſioners.

John Fingley (*r*), a miſſionary prieſt; who, labouring at his function in the North of *England*, was ſeized, and condemn'd to die, on that account. He ſuffered at *York* *Auguſt* 8, 1587.

James Fitzjames (*s*), archdeacon of *Bath*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived of his dignity.

N. Hart (*t*), doctor of law, a learned clergyman, who, rather than have any hand in the alterations made in religion the firſt of queen *Eliſabeth*, went into voluntary baniſhment, and died abroad.

William Hartley (*u*), born in *Nottinghamſhire*; had his education in St. *John's* college in *Oxford*, whereof he was fellow,

(*p*) Athen. Oxon. p. 214.
(*q*) *John Stow*, Chron. p. 794.
(*r*) Diary of *Douay* College.
(*s*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*t*) *Ibid.*
(*u*) Athen. Oxon. p. 207.

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at the ſame time with *Edmund Campion*; and both became afterwards prieſts, and miſſioners. When *Campion*'s *Decem Rationes* were brought over into *England*, Mr. *Hartley* found means to have them diſperſed, during the publick act in St. *Mary*'s church in *Oxford an.* 1581. He was ſome time after ſeized; and kept priſoner, till the year 1584, when he was baniſhed with others of the ſame character.

Leonard Fitzſimons (*x*) fellow of *Trinity* college in *Oxford*; depriv'd for non-conformity the beginning of queen *Eliſabeth*'s reign.

Richard Fleming (*y*), doctor of divinity, and in poſſeſſion of good preferments, which he was obliged to part with the firſt of queen *Eliſabeth*, for refuſing the oath of ſupremacy.

N. Flower (*z*), a prieſt and miſſioner in *England:* who, being condemn'd to die on account of his character, ſuffer'd at *Kingſton September* 23, 1588.

William Anderſon (*a*), a miſſioner and prieſt of the *Roman* communion: who, being condemn'd to die for his function, was executed at *Tyburn February* 17, 1603.

Edmund Arrowſmith (*b*), educated in the *Engliſh* college at *Rheims:* where he was ordain'd prieſt *June* 14, 1587. He afterwards took degrees in divinity, and became doctor of that faculty, and profeſſor for ſeveral years. Then going over into *Ireland*, 'tis ſuppoſed, he died there.

Thomas Ford (*c*), born in *Devonſhire*; being arrived at a ſufficient age for academical learning, he was ſent to *Oxford*, and took the degree of maſter of arts in *Trinity* college *April* 21, 1567, at the ſame time with Mr. *George Blackwell:* and ſoon after became fellow of the ſaid college. The reformation not ſitting very eaſy upon his conſcience, he quits his preſent preferments; and all thoſe expectations, which uſually attend perſons of extraordinary abilities: and, arriving at *Doway an.* 1571, applied himſelf wholly to divinity. He was ordain'd prieſt at the ſame time with *Richard Briſtow*, and *Gregory Martin*; and in all reſpects was eſteemed very little inferior to thoſe two great men. He was made batchelor of divinity in 1576; and ſoon after return'd into *England* upon the miſſion: where, having laboured for ſome time, he was ſeiz'd and charged with plotting the queen's death, *&c.* at *Rheims* and *Rome*. He was condemn'd to die upon the evidence of *Elliot*, *Mundy*, and others, the hackney ſwearers againſt miſſioners. He made it appear at his trial, that he had never been either at *Rheims*, or at *Rome*; and *Mundy* own'd, he had never ſeen him abroad. However the blunders of time and place were not attended to by the court. He was condemn'd in 1581, but did not ſuffer till *May* 28, 1582, at the ſame time with *John Shert*, and *Robert Johnſon*. At his trial, he was queſtion'd about the pope's depoſing power: he waved anſwering directly; and only obſerv'd, that a depoſing power in the people was much more pernicious; and believed, moſt of the bench were not averſe to that opinion.

Walter Stokes (*d*), born in *London*, admitted a ſtudent in *Doway* college, *an.* 1576; and, the year following, being ordain'd prieſt, was ſent upon the miſſion: and, having laboured at his function for ſome years, was ſent into baniſhment *an.* 1585, with ſeveral others of the ſame character.

Thomas Stamp (*e*), born in *Lincolnſhire*; and having continued his theological ſtudies for ſome time in the univerſity of *Lovain*, he afterwards joined with his countrymen at *Doway an.* 1575, and was ſent upon the miſſion.

Chriſtopher Stephenſon (*f*), born in *Yorkſhire*; was enter'd in the *Engliſh* college at *Doway an.* 1573: and, being ordain'd prieſt *an.* 1575, was ſent upon the miſſion in 1576. He was a zealous paſtor; and died about 1587.

(*x*) Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 284.
(*y*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*z*) *John Stow*, Chron. p. 750.
(*a*) *John Stow*, Chron. p. 812.
(*b*) Diary of *Doway* College.
(*c*) *John Stow*, Chron. p. 694. Diary of *Doway* Col. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*d*) Diary of *Doway* College.
(*e*) Ibid.
(*f*) Ibid.

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N. Salvin (*g*), prebendary of *Durham*. He oppoſed the reformation the firſt of queen *Eliſabeth:* and was deprived.

John Sands (*h*), a prieſt educated in the *Engliſh* college at *Doway*, and miſſioner in *England*. Being condemn'd to die upon account of his function, he ſuffered at *Glouceſter Auguſt* 11, 1586.

Richard Smith (*i*), born in *Worceſterſhire*, educated in the *Engliſh* college at *Doway*; where he was ordain'd prieſt 1576, and the ſame year ſent upon the miſſion. He labour'd at his function with great ſucceſs, and edification, till 1587: when, returning to *Rheims*, he was much conſulted, and attended to in all things regarding the miſſion; being a perſon of remarkable virtue, learning, and experience. He reſided at *Rheims*, when the college removed back to *Doway:* and jointly with Dr. *Kelliſon* took care of the clergy's affairs at *Rheims*, till the removal was compleated.

Hugh Taylor (*k*), a prieſt, and miſſioner in *England*. He was condemn'd to die on account of his character, and ſuffer'd at *York* in *Auguſt* 1585.

Peter Vannez (*l*), ſon of *Stephen de Vannez* of the city of *Lucca* in *Italy*. He was brought over into *England* by his uncle *Andrew Ammonius*. In 1527, he was made a prebendary of *Saliſbury*; and, through his uncle's intereſt, became *Latin* ſecretary to king *Henry* VIII, and being alſo much in favour with cardinal *Wolſey*, was ſent by him into *Italy*, to tranſact ſome affairs concerning the divorce. In 1534, *February* 25, he was made prebendary of *York*, and the ſame year archdeacon of *Worceſter*; but appears to have been deprived in *Edward* VI's reign: but was again replaced under queen *Mary*, and kept that dignity till his death: which happened in *May* 1563. From the whole of his behaviour, he ſeems to have been, at leaſt, an occaſional conformiſt. He left all his ſubſtance to *Benedict Hadſon*, alias *Vannez*. Mr. *Leland* gives him a place among the famous men in his time.

John Vavaſor (*m*), an eminent divine, doctor of divinity and profeſſor in the *Engliſh* college at *Rheims*, where he died *July* 6, 1591.

Roger Wakeman (*n*), educated in the *Engliſh* college at *Doway*; where he was ordain'd prieſt in 1576: and afterwards ſent upon the miſſion. He labour'd at his function ſeveral years; and, being apprehended, was kept a long time priſoner in the *Tower:* and from thence removed to *Newgate*, where he died under great hardſhip in *November* 1587.

Richard Wood (*o*), a clergyman of queen *Mary*'s reign and doctor of divinity. I find him a priſoner in *Wiſbich* caſtle in *Cambridgeſhire an.* 1580.

Thomas Wood (*p*), an eminent clergyman, and biſhop elect; committed priſoner to the *Marſhalſea an.* 1559, for refuſing to comply with the queen's injunctions concerning religion.

Richard Leigh (*q*), educated in the *Engliſh* college at *Rome*; where he was ordain'd prieſt, and ſent into *England* upon the miſſion. Being afterwards apprehended upon account of his character, he was brought to his trial at the *Old Bailey Auguſt* 26, 1588, and, being condemn'd to die, ſuffer'd at *Tyburn Auguſt* 30, together with five other perſons, one whereof was alſo a miſſioner. The reſt died for relieving miſſioners. On the ſaid day *Auguſt* 26, fourteen perſons receiv'd ſentence of death, *viz.* ſix prieſts; four laymen, for being reconciled to the Catholick church; and four laymen, for relieving and aſſiſting miſſioners in their functions. They were all executed on the 28th and 30th of *Auguſt* at different places.

Richard Litchfield (*r*), a prieſt educated in the *Engliſh* college at *Doway*, was

(*g*) Dr. *Bridgwater*, Concert. Eccl. Cath in Angl.
(*h*) Dr. *Worthington*, Catal. Martyr.
(*i*) Diary of *Doway* College.
(*k*) Dr. *Worthington*, Catal. Martyr.
(*l*) *Leland*, in Enc. p. 95. *Anth. Wood*, Athen. Oxon.
(*m*) Diary of *Doway* College.
(*n*) Ibid.
(*o*) Manuſcript in my hands.
(*p*) *John Fox*, Acts p. 2102.
(*q*) *John Stow*, Chron. p. 749. Dr. *Worthington*, Catal. Martyr.
(*r*) Diary of *Doway* College:

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ſent upon the miſſion *an.* 1581, and baniſhed in the year 1585.

Jonas Meredith (*s*), in the Diary of *Doway* college, call'd *John*; was born in *Briſtol*, educated in the univerſity of *Oxford*, and, being maſter of arts and fellow of St. *John*'s college, was deprived towards the beginning of queen *Eliſabeth*'s reign. He arrived at the *Engliſh* college at *Doway an.* 1574: and being ordain'd prieſt was ſent into *England* upon the miſſion in 1576. Having laboured at his function for ſeveral years, he was at laſt apprehended, and impriſon'd; and was a long time confin'd in *Wisbich* caſtle. And, being now a very old man, baniſh'd in the year 1603. Mr. *Meredith* was a man of parts, and publiſhed ſeveral pieces without a name.

Thomas Metham (*t*), of a conſiderable family in *Yorkſhire*, educated at *Doway*, and *Lovain*: in one of which univerſities he took degrees in divinity, and became *licentiate* in that faculty. He was an excellent ſcholar, and in great repute with Dr. *Allen*, who ſent him upon the miſſion from *Doway* in the year 1574. He labour'd at his function with great ſucceſs, and was a kind of oracle among his brethren in *Wisbich* caſtle: where he was kept priſoner ſeventeen years, and died under that confinement *an.* 1594. Some accounts, I have met with, tell us, he was admitted among the *Jeſuits* before he died. That he had a great deſire to be inroll'd in that order, I find by his letters.

Thomas Neal (*u*) born at *Yeate* in *Glouceſterſhire*. His uncle *Alexander Belſire* took care of his education, firſt at *Wincheſter* ſchool; afterwards at *New-college* in *Oxford*; where he was admitted fellow *an.* 1540, and enter'd into holy orders in the year 1546. He made a good progreſs in divinity; but was chiefly taken notice of for his ſkill in the *Greek* and *Hebrew* languages: whereof he was afterwards made profeſſor. Sir *Thomas White*, a great encourager of learning, [and founder of St. *John*'s college] being made acquainted with Mr. *Neal*'s induſtrious diſpoſitions, for a farther encouragement, allowed him an annual penſion of ten pounds. In *Edward* VI's reign he ſojourn'd ſometime in the univerſity of *Paris*; and improved himſelf in divinity, and was made batchelor of that faculty, being, before, maſter of arts of *Oxford*. Queen *Mary*'s reign brought him back into *England*: where he was made rector of *Thenforth* in *Northamptonſhire*, and chaplain to Dr. *Bonner*, biſhop of *London*. Upon a change of affairs in the beginning of queen *Eliſabeth*s reign, he ſuffered himſelf to be deprived of his ſpiritualities; but, being much delighted with an academical life, he retired to *Oxford*; and entered himſelf a commoner in *Hart-hall an.* 1559, where, as 'tis reported, he behaved himſelf like an occaſionaliſt. Mr. *Wood* (*x*) gives this account of him. '*Proximum ſibi locum obtinet* Thomas Neal, *qui religionem quoq; reformatam amplexus dicitur; licet ſimulato id animo feciſſe crediderim: atque virum ſcriptorum ſuorum albo propterea intuliſſe Pitſeum.*' This conjecture of his conformity is confirm'd by his undertaking a *Hebrew* leſſon, and being made the queen's profeſſor: to which purpoſe he had built himſelf a convenient apartment joining to *Hart-hall*, which was afterwards known by the name of *Neal*'s lodgings. Here he continued for ſome time, waiting in vain for a change of affairs. At laſt, pulling off the maſk, he retired to a ſmall village call'd *Caſſington*, four miles from *Oxford*: where he gave himſelf up entirely to his ſtudies, and the duties of his religion. While he lived at *Caſſington* he was frequently alarm'd, and diſturb'd upon account of his religion; and often obliged to conceal, and abſent himſelf. It was, I ſuppoſe, upon this occaſion, that he went abroad. For the records of the *Engliſh* college at *Doway* and *Rheims* give an account, that one *Thomas Neal* an ancient clergyman, who had ſuffer'd much in priſon in *England*, arrived at *Doway June* 1, 1578; and return'd again into *England January* 7, 1580. How

(*s*) *Anth. Wood*, Faſti Oxon. p. 731. Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283. Brief Apol. in Defence of the Eccl. Subordin. in *Engl.* fol. 164. Diary of *Doway* Col.

(*t*) Diary of *Doway* College.

(*u*) *Anth. Wood*, Athen. Oxon. Diary of *Doway* College. Dr. *Champney*, Treatiſe of the Vocation of Biſhops, &c. p. 194.

(*x*) *Anth. Wood*, Hiſt. & Antq. [Univ. Oxon. lib. 1. p. 283.

long he lived afterwards is uncertain. The account we have of him only ſays, he was alive in 1590, being ſeventy one years of age, and had lately cauſed a plate of braſs to be prepared, in order to be fix'd upon his tomb-ſtone in *Caſſington* church. There is a paſſage in the adminiſtration office, which remarks, that one *Chriſtiana Neal*, wife of *Thomas Neal* of *Yeate* in *Glouceſterſhire*, took out letters of adminiſtration to her deceaſed huſband in the year 1590. (*y*) 'Whether it be mentioned of our author, I cannot juſtly ſay: becauſe I could never learn, that he was ever married.' Mr. *Neal* being the reputed author of the famous account of the *Nag's-head* Ordination, I might here take an occaſion to lay before the reader what I have met with upon that ſubject: but I refer it to a particular diſquiſition. At preſent I ſhall only obſerve, that Mr. *Neal* was not ſuch an obſcure and inſignificant perſon as many Proteſtant writers have repreſented him, which appears farther from his works, *viz.*

I. *Dialogus in Adventum Seren. Regin.* Eliſab. *congratulatorius, inter eandem Reginam & D.* Rob. Dudleium, *Comit. Leiceſt. Academ.* Oxon. *Cancellarium.* Manuſcript 4to, in Hexameters and Pentameters 1566.

II. Several Tranſlations of the *Rabbins* from the *Hebrew.* Dedicated to Cardinal *Pool.*

III. A Table, or Map deſcribing the Colleges and Halls in *Oxford*; with Verſes underneath; hung up in St. *Mary's* church in *September* 1566, and peruſed by the Queen.

IV. A Tranſlation of the Prophets, from the *Hebrew*; preſented to the Queen 1566.

Edward Osburn, (*z*) a gentleman of a very good family, educated in the *Engliſh* college at *Doway:* where he was ordain'd prieſt, and ſent upon the miſſion. But happening to fall amongſt his Proteſtant relations, moſt of whom were of that perſuaſion, they never ceaſed importuning him, both by threats, and promiſes, to forſake the Catholick religion. And to this purpoſe, he was frequently attack'd by his uncle Sir *Richard Leeves*, with the joint forces of his chaplain, the parſon of the pariſh, and *John Fox* the martyrologiſt. Mr. *Osburn* had alſo a brother, and a ſiſter, both Proteſtants: who, though they offered to ſtand bound for his behaviour in regard of the government, yet omitted nothing to bring him over to the eſtabliſhed church. At laſt Mr. *Osburn*, being overpowered, and having nothing, but poverty, and a jail before his eyes, ſurrendered; and not only became a Proteſtant, but turn'd informer againſt all the miſſioners of his acquaintance; and in general gave a great diſturbance to all the Catholick gentlemen of the neighbourhood. This behaviour being very odious to many moderate Proteſtants, he began to abate in his zeal; and, reflecting upon himſelf, was ſtung with remorſe, for what he had done. Soon after, he found an opportunity to make his eſcape out of *England:* and, returning to *Rheims*, made a publick recantation before the preſident and ſeniors of the college *May* 19 1587.

Robert Taylor (*a*), a perſon well ſkill'd in the canon and civil law: in which faculties he was licentiate. He went abroad in the beginning of queen *Eliſabeth's* reign, that he might enjoy the freedom of his religion.

William Taylor (*b*), was head of one of the colleges in *Cambridge*; and refuſing to comply with the queen's injunctions, the firſt of *Eliſabeth*, was deprived.

Cuthbert Vaux (*c*), was licentiate of divinity: and oppoſed the reformation the firſt of queen *Eliſabeth*; and afterwards leaving *England*, died abroad.

Richard Vaux (*d*), doctor of divinity, and an eminent profeſſor in the *Engliſh* college at *Rheims:* where he was alive, and in great eſteem in the year 1589.

Lawrence Vaux (*e*), born at *Blackrode* in *Lancaſhire*; educated in *Queen's* college in *Oxford*; and ſometime a member of

(*y*) Athen. Oxon. p. 251.
(*z*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath in Angl.
(*a*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*b*) *Ibid.*
(*c*) *Ibid.*
(*d*) Diary of *Doway* College.
(*e*) Dr. *Pitts*, de Illuſtr. Angl. Script. *Wood*, Athen. Oxon. Viſtat. Lancaſt. in the Heralds office, c. 37.

Corpus

Corpus Chriſti. About 1540, he applied himſelf ſeriouſly to divinity, and entered into holy orders. In queen *Mary*'s reign he was admitted batchelor of divinity, and made chaplain to Dr. *Brooks*, biſhop of *Glouceſter*, his particular friend, and great encourager of his induſtrious diſpoſitions. Soon after he was choſen warden of the collegiate church of *Mancheſter* in *Lancaſhire*. In the beginning of queen *Eliſabeth*'s reign, he was deprived of that dignity for non-compliance; and, going over into *Ireland*, had the misfortune to be robb'd of all his ſubſtance, narrowly eſcaping with his life. Afterwards, paſſing over into *Flanders*, he ſettled in the univerſity of *Lovain:* and, as Dr. *Pitts* gives an account, became a monk: but of what order, he does not ſay. Having an inclination to return into *England* in quality of a miſſioner, he was thrown into priſon; and died in great want of neceſſaries in the *Gate-houſe* in *Weſtminſter*, about the year 1570. The records of *Doway* college make mention of one *Vaux*, an ancient monk, who left *Rheims*, *Auguſt* 2, 1580, in order to go into *England*; and was ſeized at *Dover*. If he was the ſame perſon, there muſt be ſome miſtake in the computation of time. Mr. *Vaux*'s works are:

I. A Catechiſm, or Chriſtian Doctrine neceſſary for Children, and ignorant People. *Lovain* 8*vo*, and 12*mo*, 1567. *Antw.* 1574, 1583, 1599.
II. The Uſe and Meaning of the holy Ceremonies of the Church.
III. Godly Contemplations for the unlearned.
IV. Certain brief Notes of diverſe godly Matters. Theſe three were publiſh'd with the Catechiſm. 1583, 1599.

Robert Tempeſt (*f*), of *Somerton* in *Oxfordſhire*, doctor of law, and a zealous Catholick. He was obliged to leave *England*, for oppoſing the reformation the firſt of queen *Eliſabeth*; and, retiring into *Flanders*, lived there in great eſteem.

Robert Tempeſt (*g*), nephew to the above mentioned Dr. *Tempeſt*; educated in the *Engliſh* college at *Doway*; where he became an eminent divine, and doctor in that faculty. When that college returned from *Rheims*, Dr. *Tempeſt* took the opportunity to viſit *Rome*; and arrived back at *Doway*, *June* 12, 1600. Afterwards, having firſt waited upon his ancient uncle, ſtill alive in *Flanders*, he paſſed over into *England*; and died ſoon after 1626; leaving a conſiderable benefaction to the *Engliſh* college at *Doway*; which was managed by his nephew and executor, Mr. *William Clifford*, a worthy clergyman.

N. Taylor (*h*), archdeacon of *Cheſter*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

Thomas Villars (*i*), prebendary of *Lincoln*; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was deprived.

John Vivian (*k*), born in *Dorſetſhire*; educated in the *Engliſh* college at *Doway*; where being ordained prieſt, he was ſent upon the miſſion *an.* 1579, and labour'd for ſome years: till at laſt, being ſeized and impriſoned, he was baniſhed, with ſeveral others, in the year 1585.

William Waits (*l*), a clergyman and miſſioner in *England*, who went privately into *Scotland*, *an.* 1582, to conſult with king *James*, about ſome matters relating to his mother, queen *Mary*, then a priſoner. It appears by the account, that both the pope, and the king of *Spain* often aſſiſted her with money, at the interceſſion of the *Engliſh* Catholicks; eſpecially of the miſſioners; and that the king of *Scotland* promiſed to be grateful to them, if ever he came to enjoy the crown of *England*. Several other prieſts were admitted to converſe with king *James* on the account of his mother; eſpecially one *William Holt*, a clergyman; who afterwards became a *Jeſuit*.

John Neal (*m*), preſident of *Exeter* college in *Oxford*; who for ſome time was an occaſional conformiſt: but at laſt being detected, and preſſed too hard, was deprived for recuſancy.

(*f*) Diary of *Doway* College.
(*g*) *Ibid.*
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*i*) *Ibid.*
(*k*) Diary of *Doway* College.
(*l*) Manuſcript in my hands.
(*m*) Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 291.

Thomas

Thomas Palafer (n), a prieſt, and miſſioner in *England*; educated in the *Engliſh* college at *Valladolid*. Being apprehended, and condemn'd to die upon account of his function, he ſuffered at *Durham* in *July* 1600.

John Nelſon (o), brother to *Chriſtopher Nelſon*, Eſq; of *Shelton*, near the city of *York*. He was entered in the *Engliſh* college at *Doway*, *an.* 1573, being then at man's eſtate; and, and having compleated his ſtudies in 1576, was the ſame year ordained prieſt, and ſoon after ſent upon the miſſion. Having laboured ſome time at his function, he was ſeized in his chamber, while he was at prayer, and immediately hurried to priſon with ſtrong fetters to his legs. After about ſeven weeks confinement, he was brought to his trial, and convicted of high treaſon, for denying the queen's ſupremacy. During his trial, he was preſſed to declare himſelf concerning the queen's religion; and particularly, whether ſhe was a Heretick; which he conditionally affirmed ſhe was (according to the common and Catholick acception of the word Heretick.) This reply very much provoked the court: tho' no one, that talks in character, could make any other inference. After his condemnation, his life was rather angelical, than human. For ſeveral weeks he contented himſelf with only bread and water; and admitted of no diſcourſe in his company, but what regarded his future ſtate. Several of his relations, coming to viſit him, gave him a great deal of diſturbance, by their tears, and expreſſions of grief for his condition; whom he modeſtly reproved, telling them, their grief was miſapplied, when he had ſuch a proſpect of happineſs before him. No man could give more remarkable tokens of a Chriſtian diſpoſition, when he came to die: and, what was very ſurpriſing, while the executioner was turning over his entrails, and held his heart in his hand, he diſtinctly ſaid, *I pardon the queen, and all the reſt, that have been acceſſory to my death.* I find it recorded in the journal of *Doway* college, that while he reſided there, he told one, that was his particular intimate, that he was fully perſuaded, that he ſhould die for his religion. He ſuffered at *Tyburn*, *February* 3, 1578, being the ſecond miſſioner put to death from the *Engliſh* college at *Doway*. Mr. *Nelſon* had ſeveral brothers. The eldeſt was *Chriſtopher*; he himſelf was the ſecond; the third was *Norton Nelſon*, admitted a ſtudent in *Doway* college, *an.* 1573, a ſickly perſon, ordained prieſt, and ſent into *England*, *an.* 1574. The fourth brother was *Thomas*, who arrived at *Doway an.* 1575, and was ordained prieſt in 1577; and, being ſent upon the miſſion, had the ſatisfaction of viſiting his brother *John* before he ſuffered. *Thomas* died at *Antwerp*, a very old man, in the year 1625. Their youngeſt brother took a different way; becoming a Proteſtant, and miniſter of the church of *England*.

Edward Oſbaldeſton (p), a prieſt and miſſioner in *England:* who being condemned to die on account of his character, ſuffered at *York*, *November* 16, 1594.

Anthony Page (q), a prieſt of the *Roman* communion, and miſſioner in *England*; who, being condemn'd to die upon account of his orders, was executed at *York*, *April* 10, 1593.

Francis Page (r), having ſpent ſome time in the municipal laws in *England*, he went abroad; and, being ordain'd prieſt, returned into his own country, as a miſſioner. He reſided for the moſt part with Mrs. *Anne Line*, a widow gentlewoman: and being at laſt ſeized, and condemn'd to die, for receiving orders, he was executed at *Tyburn*, *an.* 1601. He inſiſted at his trial, that being a reputed alien, born at *Antwerp*, the law did not reach him. But not being able to produce his proofs immediately, his plea was over-ruled; tho' it was look'd upon to be a great hardſhip, that he had not time allowed him, to make good his allegation. Mrs. *Line* was alſo proſecuted, and ſuffered death for entertaining him. *Alegambe* gives Mr. *Page*, a place in his catalogue; but I don't find, he was ever admitted among the *Jeſuits*: neither does *Alegambe* affirm it.

(*n*) Dr. *Worthington*, Catal. Martyr.
(*o*) *John Stow*, Chron. p. 684. Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Manuſcript in my hands.
(*p*) Dr. *Worthington*, Catal. Martyr.
(*q*) *Ibid.*
(*r*) Manuſcript in my hands. Dr. *Worthington*, Catalog. Martyr. *Alegambe*, p. 566.

George

George Palmes (*s*), doctor of law, and prebendary of *York*. He refuſed to comply with the queen's injunctions in matters of religion: and upon that account was deprived *March* 11, 1559. *Roger Aſcham*, *Latin* ſecretary to queen *Eliſabeth*, had the prebend beſtowed upon him.

Thomas Newton (*t*), of *Chriſt-Church* in *Oxford*, was, the firſt of queen *Eliſabeth*, ejected, and deprived of ſeveral ſpiritualities for non-compliance.

George Nichols (*u*), a prieſt, and miſſioner in *England*. He was tried and condemned to die on account of his function, and ſuffered at *Oxford*, *July* 5, 1589.

Richard Nicholſon (*x*), an eminent clergyman, doctor of divinity, who, refuſing to comply with the reformers the firſt of queen *Eliſabeth*, went into voluntary baniſhment, and died abroad.

Robert Walley (*y*), an ancient clergyman of queen *Mary*'s reign, and doctor of divinity, who went abroad, and lived ſome time in the *Engliſh* hoſpital at *Rome*, where he died in *May* 1587.

Edward Walterſon (*z*), a miſſionary prieſt in *England*; condemned for receiving orders, and executed at *London* 1593.

John Marſhal (*a*), born at *Darlysford* in *Worceſterſhire*. He learn'd his rudiments at *Wincheſter* ſchool; from whence being ſent to *New-college* in *Oxford*, he was admitted fellow of that houſe in the year 1551. About five years after, he was made batchelor of the civil law; and ſoon after became ſecond maſter of *Wincheſter* ſchool under *Thomas Hyde*. Queen *Eliſabeth* being advanced to the crown, he forſook all his preferments; and, retiring to *Lovain*, applied himſelf to divinity, and became doctor in that faculty. In the year 1568, he was invited to *Doway* by *William Allen*: and was one of the ſix firſt, that engaged in eſtabliſhing the *Engliſh* college in that univerſity. Afterwards, by the intereſt of *Lewis Owen*, archdeacon of *Hainault*, he was made a canon of the collegiate church in *Liſle*. He reſign'd his dignity ſome time before he died, being very old and infirm. He departed this life in the arms of Dr. *William Giffard*, dean of *Liſle*, *April* 3, 1597. and left behind him an excellent character, both for his piety, and for his ſkill in the claſſicks and divinity. He publiſh'd ſome things againſt one Mr. *Calfhill*, in defence of the Croſs; and, in memory of this engagement and conqueſt, he left a ring, with a valuable ſtone, to adorn a piece of our Saviour's croſs, religiouſly preſerv'd in the collegiate church in *Liſle*. Dr. *Marſhal*'s works are:

I. A Treatiſe of the Croſs gathered out of the Scriptures, Councils, and ancient Fathers of the Primitive Church. *Antw.* 8*vo*, 1564.

II. A Reply to Mr. *Calfhill*'s blaſphemous Anſwer againſt the Treatiſe of the Croſs. *Lovain* 4*to*, 1566. His Adverſary's Book is entituled: Anſwer to *John Marſhal*'s Treatiſe of the Croſs. *London* 4*to*, 1565. by *James Calfhill*.

III. A Treatiſe of the Tonſure of Clerks. *Opus imperfectum*, never publiſhed.

Anthony Middleton (*b*), a clergyman, and miſſioner in *England*. He was ſeized at a houſe in *Clerkenwell*, *London*, *May* 3. 1590, and was brought to his trial at the ſame time with *Edward Jones*, a gentleman of the ſame character. His indictment was, for receiving orders, and remaining in *England*. He own'd the charge, and only ſaid in his defence: that the law being directly againſt the law of God, he did not look upon himſelf obliged to obſerve it. He was executed at *Clerkenwell* in *June* 1599.

Robert Middleton (*c*), a prieſt, and miſſioner in *England*; educated in the *Engliſh* college at *Sevil* in *Spain*, who, being condemned to die upon account of his character, ſuffered at *Lancaſter* 1601.

(*s*) Athen. Oxon.
(*t*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*u*) Dr. *Worthington*, Catalog. Martyr.
(*x*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*y*) Diary of *Doway* College.
(*z*) Dr. *Worthington*, Catal. Martyr.
(*a*) Dr. *Pitts* de Illuſtr. Angl. Script. Diary of *Doway* College. Athen. Oxon.
(*b*) Diary of *Doway* College. Manuſcript in my hands.
(*c*) Dr. *Worthington*, Catalog. Martyrum.

N. Morton (*d*), doctor of divinity, and prebendary of *York*, in queen *Mary*'s reign; who leaving *England* for conſcience ſake, in the beginning of queen *Eliſabeth*, reſided, for the moſt part, in *Rome*. His enemies tell us, he was very buſy in procuring the bull of *Pius* V. againſt queen *Eliſabeth*. But as I find nothing of this in my memoirs, Proteſtant writers are chargeable with the report. In any of the attempts againſt her majeſty and government, foreign princes never conſulted the poor exiles; much leſs were they influenced by them; as it plainly appear'd in that of the *Spaniſh Armada*. The laſt account I meet with of Dr. *Morton*, was his journey from *Rome* to *Rheims*, *an.* 1580, in company of *Thomas Godwell*, biſhop of St. *Aſaphs*; both returning to *Rome* the ſame year.

Robert Morton (*e*), a prieſt, and miſſioner in *England*; being tried, upon account of his character, at the *Old Bailey*, *Auguſt* 26, 1588, and condemned to die, he was executed in *Lincoln's-inn-fields*, *Auguſt* 28, 1588.

Richard Norris (*f*), born in *Somerſetſhire*; educated in the *Engliſh* college at *Doway*; where being ordained prieſt, and ſent upon the miſſion in 1579, he labour'd at his function for ſeveral years with great ſucceſs: till at laſt, being ſeized and caſt into priſon, he was baniſhed, with ſeveral others of his brethren, *an.* 1585, and died in *Spain*, *an.* 1595.

John Noble (*g*), fellow of *New-college* in *Oxford*; who, refuſing to comply with the queen's injunctions ſent down to the univerſity, was ejected.

Thomas Clifton (*h*), a miſſionary prieſt in *England*; who being condemn'd to die, on account of his character, ſuffered at *London* 1597.

Alexander Briant (*i*), born in *Somerſetſhire*; where being well grounded in his rudiments, he was ſent to *Oxford*, and entered a ſtudent in *Hart-hall*, *an.* 1574, aged ſeventeen. *Philip Rondel*, the head of that houſe, being a great favourer of all, that adhered to the old religion; took all opportunities, to give thoſe under his charge favourable impreſſions that way; and Mr. *Briant*, who never had any averſion to it, was eaſily induced to obſerve the hints, that were given; which at laſt effected his converſion. Upon which, leaving *Oxford*, he went over to *Doway*, *an.* 1576. He finiſhed his ſtudies with great applauſe; and, being ordained prieſt, was ſent upon the miſſion. His reſidence, at firſt, was in his own country, *Somerſetſhire*; where he reconciled an ancient gentleman, the father of *Robert Parſons*. Afterwards, having made himſelf publick by his paſtoral functions, he was apprehended by one *Norton*, a noted prieſt-catcher, *April* 28, 1581. He was firſt committed to the *Compter* priſon in the city of *London*, and from thence removed to the *Tower*; where he was treated with great barbarity, having needles thruſt under his finger nails, to oblige him to make a diſcovery of what was acting abroad againſt the queen and government. The witneſſes that appear'd againſt him at his trial, were very diſtinct and poſitive as to the exerciſe of his ſacerdotal character; ſo he was condemned, and ſuffered at *Tyburn*, *December* 1, 1581, together with Mr. *Campion*, and others. He was a very beautiful young man; and, upon that account, much taken notice of by the people, as well as for his conſtancy, and firmneſs of behaviour, becoming a more advanced age. A little before he died, he had a deſire to have his name enroll'd among the fathers of the ſociety of *Jeſus*; which, 'tis ſaid, was granted him. He wrote:

I. Letters to the Fathers of the Society of *Jeſus*.

II. Letters to ſeveral of his Friends.

Thomas Coveney (*k*), preſident of *Magdalen* college. He was depriv'd in the beginning of queen *Eliſabeth*'s reign, upon account of his religion.

Edward Cratford (*l*), prebendary of *Wells*; who, refuſing to ſubmit to the

(*d*) Diary of *Doway* College.
(*e*) *John Stow*, Chron. p. 749.
(*f*) Diary of *Doway* College.
(*g*) Hiſt. & Ant. Univ. Oxon. lib. 1. p. 283.
(*h*) Diary of *Doway* College.
(*i*) Dr. *Allen*, Modeſt Defence, &c. p. 11. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. p. 229. Diary of *Doway* College. *John Stow*, Chron. p. 694.
(*k*) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 282.
(*l*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

queen's

queen's injunctions the first of *Elisabeth*, was deprived.

Alexander Crow (*m*), educated in the *English* college at *Doway*, and at *Rome*: and, being ordained priest, was sent upon the mission. He exercised his function chiefly in the Northern parts of *England*. At last, falling into the hands of his enemies, he was committed to *York* jail: and, being tried upon account of his character, was condemned and executed at *York*, *November* 30, 1587. *Yepes* bishop of *Tarragon*, in his history of the persecution under queen *Elisabeth*, gives an account of some extraordinary passages, that happened to Mr. *Crow*, the night before he suffered. And among others, that the devil appear'd to him, and tempted him to yield to his suggestions; which he, as courageously resisted; being supported by a vision of a contrary tendency.

N. Fowler (*n*), prebendary of *Sarum*. He opposed the reformation the first of queen *Elisabeth*, and was deprived.

William Freeman (*o*), educated in the *English* college at *Doway*, where he was ordained priest, and sent upon the mission. Being apprehended, and tried at *Warwick* assizes, on account of his character, he was condemned to die, and suffered at *Warwick* in *August* 1595.

Nicholas Garlick (*p*), a priest, and missioner of *Doway* college; who, having laboured for several years at his function, was tried and condemned on that account. He suffered at *Derby*, *an.* 1588.

John Mush (*q*), born in *Yorkshire*, and educated chiefly in the *English* college at *Rome*; where he was ordained priest, and sent upon the mission. He was much attended to by his brethren in the North of *England*, where he mostly resided; being a person of great learning and experience. He gave an instance of his zeal and prudence, by the pains he took to make up the differences that happened among the missioners imprisoned in *Wisbich* castle. For tho' he appear'd warm for the interest of the clergy, yet he was of a reconciling temper, as far as the pretensions of others seemed rational in regard of their adversaries. As he was a compleat master of stile in the *Latin* tongue, his brethren borrowed his pen upon several occasions. The pieces ascribed to him are:

I. *Declaratio Motuum, ac Turbationum, quæ ex Controversiis inter Jesuitas, iisque in omnibus faventem D.* Georgium Blackwellum *Archipresbyterum, & Sacerdotes Seminariorum in Anglia ab obitu illustrissimi Cardinalis* Alani *Piæ Memoriæ, ad annum usque* 1601. *ad S. D. N.* Clementem *Octavum: exhibita ab ipsis Sacerdotibus, qui Schismatis, aliorumque Criminum sunt insimulati.* Rothomagi 4to, 1601.

II. A Treatise against *Thomas Bell.*

III. An Account of the Sufferings of Catholicks in the Northern Parts of *England.*

William Wright (*r*), doctor of divinity, and master of *Baliol* college in *Oxford* in queen *Mary*'s reign; who, refusing to comply with the queen's injunctions the first of *Elisabeth*, was depriv'd.

John Wright (*s*), fellow of *Magdalen* college in *Oxford*; who, towards the beginning of queen *Elizabeth*'s reign, either was ejected, or spontaneously surrendered, upon account of religion. Mr. *Wood* makes mention of him in the following words: ' *Mandarunt præses & socii, ut mensis unius spatio, publice ad populum* Oxoni-
' ensem, *vel privatim in collegio, absque vi,*
' *dolo, & fuco, sententiam & judicium suum*
' *exponeret, de sacrificio missæ, & primatu*
' Elisabethæ *reginæ, &c. Ceterùm cùm*
' *morem ille haudquaquam gereret, munere*
' *suo, aut collegio permittente ultrò cessit,*
' *aut invitus est ejectus.*

Richard Holyday (*t*), a seminary priest, and missioner; who was condemned and died at *London*, *an.* 1590.

(*m*) *Yepes*, History of the Persecution in *England*. Diary of *Doway* Coll. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

(*n*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

(*o*) Diary of *Doway* College. Dr. *Worthington*. Catal. Martyr.

(*p*) Diary of *Doway* Coll. Dr. *Worthing*. Catal. Martyr.

(*q*) Diary of *Doway* College. Dr. *Pitts*, de Illustr. Angl. Script. p. 810.

(*r*) Hist. & Antiq. Univ. Oxon. lib. 1. p. 282.

(*s*) *Ibid.*

(*t*) Dr. *Worthington*, Catal. Martyr.

William

William Horner (*u*), by ſome call'd *Richard*; was educated in the *Engliſh* college at *Doway*; and, being ordain'd prieſt, ſent on the miſſion *an.* 1579. He was put to death upon account of his character, and ſuffered at *York*, *Sept.* 4. either in the year 1592, or in 1598, according to different accounts.

N. Hubberley (*x*), fellow of one of the colleges in the univerſity of *Oxford*; who, being ejected on account of religion, went abroad, and arrived at *Doway*, *an.* 1579: and afterwards at *Rheims*, the ſaid year, *November* 29. He was ordained prieſt, and ſent upon the miſſion.

David Hyde (*y*), or *de la Hyde*, of *Merton* college in *Oxford:* where he was admitted fellow, *an.* 1549. He was a good civilian, and a notable diſputant. When the oath of ſupremacy was offered to him in 1560, he refuſed it, and was deprived. Afterwards ſettling in *Ireland*, he was in great eſteem among the learned, upon account of his ſkill in the *Greek* language, antiquities, and mathematicks. He was alive in 1580. His works are:

I. *Schemata Rhetorica in Tabulam contracta.*
II. *Oratio de Ligno, & Fæno*; in Praiſe of *Jaſper Heywood:* who, in Queen *Mary*'s reign, was *Rex Regni Fababarum, Chriſtmas* Lord, or Maſter of Miſrule in *Merton* college.

Leonard Hyde (*z*) born in *Berkſhire*, educated in the *Engliſh* college at *Doway*; where he was admitted *an.* 1574, and ordain'd prieſt in 1577. He was employed in the college, till 1588: and then, being ſent upon the miſſion, was impriſoned on account of his character, and baniſhed in the year 1603, but return'd again into *England* the ſame year.

Thomas Clifton (*a*), a prieſt, and miſſioner in *England*; condemned to perpetual impriſonment, about the year 1584.

Ralph Crocket (*b*), a miſſionary prieſt in *England*; who being tried, and condemn'd to die on account of his character, ſuffer'd at *Chicheſter*, *October* 1, 1588.

Thomas Crowther (*c*), born in *Hereford-ſhire*, educated in the *Engliſh* college at *Doway*; where he diſtinguiſh'd himſelf by his extraordinary parts and application. He took degrees in the univerſity, and was made batchelor of divinity. Being ordain'd prieſt in 1575, he was ſent upon the miſſion; and exerciſed his function with great edification, till 1583; when, being ſeized and caſt into priſon, he died in the *Marſhalſea* in the year 1585.

Thomas Cottam (*d*), born in *Lancaſhire* of ſufficient parents, capable of affording him a liberal education. Accordingly, being fitted for the univerſity, he was ſent to *Brazen-noſe* college in *Oxford*; where he was made batchelor of arts, *March* 23, 1568. He was afterwards invited to *London*, and undertook the direction of a noted free-ſchool; but being privately reconciled to the Catholick church, and not willing to injure his conſcience any longer, by occaſional conformity, he went abroad; and, touching at *Rheims*, made on to *Rome*; and purſued his ſtudies in the *Engliſh* college. But the *Italian* air not agreeing with his conſtitution, he return'd back to *Rheims*; where he was ordain'd prieſt, and ſent upon the miſſion in the year 1580, in company of Mr. *Hart* and Mr. *Ruſhton*, two clergymen of the ſame college. He landed at *Dover* about the 16*th* of *June*, and was immediately ſeized by certain prieſt-catchers, who uſually watched for their prey in the ſea-port towns. Mr. *Ely*, a doctor of the civil and canon law, and profeſſor in *Doway*, happened to be at *Dover* at the ſame time, and, being acquainted with the perſon, who was charged with the priſoner, he promis'd, he would ſee him ſafely conducted to *London*; and that he ſhould be forth-coming when it was required; but indeed, with a deſign of giving him an opportunity of making his eſcape; which happened accordingly. Not long after, the perſon who

(*u*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.
(*x*) Athen. Oxon. Diary of *Doway* College.
(*y*) *Richard Stanyhurſt*, in Deſcrip. *Hibern.* c. 7. Ather. Oxon. Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*z*) Diary of *Doway* College.
(*a*) *Ibid.*
(*b*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.
(*c*) Diary of *Doway* College.
(*d*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. *Alegambe*, Hiſt. Script. Societ. Jeſu, in fine. Manuſcript in my hands.

was

was charged with Mr. *Cottam*, coming up to *London*, and finding, that he had not made his appearance before the ſecretary of ſtate, as was required; he found out Dr. *Ely*'s lodgings, and told him, with great concern, that unleſs the priſoner made his appearance, he and his family would be utterly ruin'd. This being ſignified to Mr. *Cottam*, he generouſly deliver'd himſelf up to his keeper; and, upon examination, was committed priſoner to the *Tower*: from whence he was taken and tried, *November* 20, 1581, together with *Campion*, *Sherwin*, and ſeveral others; all upon the ſame indictment, *viz.* for plotting at *Rheims* and *Rome*, in order to ſubvert the government, introduce popery, *&c.* After his condemnation he was reprieved from time to time, at the interceſſion of ſeveral friends, he had in the city; but at laſt, the warrant being ſign'd for his execution, he ſuffered at *Tyburn*, *May* 30, 1582, together with *Luke Kirkby*, *William Filby*, and *Lawrence Richardſon*; all of them of the ſame character. The manuſcript account of his death tells us, that one *Field*, a noted miniſter of the church of *England*, was placed near the gallows, in order to ſilence and confront the priſoners, if they ſhould happen to utter any thing, that was improper, or reflecting upon the government. Now this *Field* appearing buſier in giving directions, as to the manner of the execution, than what might become him, occaſioned Mr. *Cottam* to put him in mind of his character, and modeſtly to tell him, that the office of a hangman was not ſuitable to one of his cloth. Upon this reproof, a ſtrange mixture of indignation and compaſſion appear'd in the countenances of all the crowd; and Mr. *Field*, by hanging down his head, plainly diſcover'd, that it was occaſioned by his miſbehaviour. On the other hand, the ſheriff preſſed him to own his guilt, and aſk pardon of the queen; aſſuring him, that, if he would confeſs, he had a private order for a reprieve. Upon this Mr. *Cottam* faintly replied; *Do with me as you pleaſe*; meaning, that he was reſign'd as to life or death. The ſheriff, miſapprehending the import of his words, gave orders for the rope to be taken from about his neck, with liberty for him to deſcend down from the cart. During this paſſage, Mr. *Cottam* looking up, ſaw Mr. *Richardſon* turn'd off: upon which, he cried out, *Sweet* Jeſus, *receive thy ſoul, and my dear* Lawrence *forget me not in thy prayers.* Being now ſtanding upon the ground, thoſe in office addreſſed him with many kind and ſoothing ſpeeches; expecting every moment, that he would make ſome ſort of confeſſion, and renounce his religion. They told him, they had a good opinion of his principles and inclinations; that he came not as other miſſioners did, to raiſe a rebellion, and ſeduce the queen's ſubjects; but only to recover his health: for he appear'd to be far gone in a conſumption. Mr. *Cottam* being apprized of their deſign, and that they had miſunderſtood his meaning, rais'd his voice with a kind of holy indignation; and proteſted, that he would rather loſe a thouſand lives, than depart the leaſt tittle from the doctrine of the Catholick church. Upon this the ſheriff declared, that he was an obſtinate and incorrigible fellow; and immediately cauſing a gap to be opened in the crowd, they ſhew'd him the hangman cutting open, and quartering one of his companions. At which ſight Mr. *Cottam*, lifting up his eyes, ſaid, *Lord Jeſus have mercy upon him! What a diſmal ſpectacle is this! Lord Jeſus ſtrengthen me, and grant me grace to perſevere to the end of this trial.* Upon this he was puſh'd up into the cart again, and diſpatch'd with all expedition. Upon ſtripping him, they found he wore a hair ſhirt; and that, what with his diſtemper, and the hardſhips of the priſon, and what with the cruelties of the rack, which he had ſeveral times undergone, his body was almoſt become a ſkeleton. *Alegambe* gives an account, that he was admitted into their ſociety, while he was a priſoner.

John Lower (*e*), whom I take to be the ſame perſon with *John Low*, born in *Lancaſhire*, and ſent upon the miſſion from *Doway*, *an.* 1579. He was executed at *Tyburn*, *October* 8, 1587, together with two others of the ſame character. Of whom Mr. *Collier* gives this account. '(*f*) '*John Low*, *John Adams*, and *Richard* '*Tipdale* [by others call'd *Dibdale*] were 'tried, and found guilty of high-treaſon, 'for being made prieſts by the authority

(*e*) Diary of *Doway* College. *John Stow*, Chron. p. 740.

(*f*) *Collier*, Eccl. Hiſt. vol. 2. B. 7. p. 604.

' of the biſhop of *Rome*. For this they ' were hang'd, drawn, and quarter'd.

Robert Ludlow (*g*), by ſome call'd *Ludlam*, a prieſt and miſſioner: condemn'd to die for receiving orders by authority from the biſhop of *Rome*. He ſuffer'd at *Derby* in the year 1588.

Richard Ludby (*h*), prebendary of *Hereford*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

William Marſhal (*i*), principal of St. *Alban*'s hall in *Oxford*; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was deprived.

Robert Mannors (*k*), prebendary of *Lincoln*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

Robert Nutter (*l*), a prieſt, and miſſioner; who, being tried and condemn'd to die on account of his character, ſuffer'd at *Lancaſter July* 26, 1600.

John Nutter (*m*), was educated in the univerſity of *Oxford*; where he was admitted batchelor of divinity *June* 13, 1575. Afterwards, throwing off the maſk of conformity, he went over to *Doway* and *Rheims*: where he was ordain'd prieſt, and ſent upon the miſſion. He took ſhipping at one of the ſea port towns in *Flanders*, with a deſign to land at *Scarborough* in *Yorkſhire*. But the ſhip being obliged to touch at *Yarmouth*, Mr. *Nutter* was put a ſhore, being very ill of a fever. A few days after, the ſhip put to ſea again, and ſplit upon a rock in the ſight of the haven: yet all the mariners and paſſengers were ſaved. Mean time, Mr. *Nutter* was viſited in his lodgings by the magiſtrates of the town; who, ſuſpecting, what he was by ſome books, and other things found upon him, proceeded to queſtion him about his character. He frankly owned himſelf to be a prieſt, and immediately was committed to priſon, tho' ſtill under the tortures of his fever. Soon after, an order came down for his removal to *London*. He was conveyed thither in a wagon, with a guard to attend him; and ſuffered very much on the journey, which was finiſhed in four days. While he was priſoner in *London*, he found means to exerciſe his functions, and reconcil'd ſeveral perſons to the Catholick church. His behaviour and diſcourſe appear'd ſo innocent and undeſigning, that he was commonly called plain *John*. This primitive ſimplicity gain'd upon every one, that converſed with him; and had a great influence upon them, both as to faith and morals. His private life was ſuitable to the reſt of his behaviour. He did not content himſelf with the hardſhips of the priſon. He practiſed ſeveral other mortifications of faſting, watching, and chaſtiſing his body; that he might prepare himſelf for greater ſufferings, wherewith he was daily threatened. When his trial came on at *Weſtminſter*, which was *February* 7, 1584, there was no great occaſion for witneſſes; his own confeſſion was produced againſt him. So he was condemn'd to die for receiving orders abroad together with *Fenn*, *Haddock*, *Mundyn*, and *Emerford*, who all ſuffer'd on the ſame account at *Tyburn February* 12.

William Norwode (*n*), fellow of *New-college* in *Oxford*; from whence he was ejected in the beginning of queen *Eliſabeth*'s reign, for refuſing the oath of ſupremacy.

Nicholas Turwhit (*o*), born in *Lincolnſhire*, admitted a ſtudent in the *Engliſh* college at *Doway an.* 1573: and, being ordain'd prieſt in 1577, was afterwards ſent upon the miſſion. He lived to a very great age, and was much eſteemed by his brethren; being one of the aſſiſtants to the archprieſt. He died in the year 1604.

Anthony Tyrill (*p*), a prieſt of the *Roman* communion, and miſſioner in *England*; who no ſooner was enter'd upon the exerciſe of his function, but he went over to the church of *England*. But it was not

(*g*) Dr. *Worthington*, Catal. Martyr.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*i*) Hiſt & Antiq. Univ. Oxon. lib. 1. p. 283.
(*k*) Dr. *Bridgwater*, Concert. Eccl. Cath in Angl.
(*l*) Dr. *Worthington*. Catal. Martyr.
(*m*) *John Stow*, Chron. p. 698. Diary of *Doway* College. Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*n*) Hiſt. & Ant. Univ. Oxon. lib. 1. p. 283.
(*o*) Diary of *Doway* College.
(*p*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

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long, before he recovered himſelf; and, returning back into *Flanders*, gave remarkable tokens of repentance. Being a ſecond time ſent upon the miſſion, he was permitted to preach at *Paul*'s croſs *January* 31, 1588, his reconciliation being a ſecret, and upon a belief, that he was ſtill a miniſter of the church of *England*. But contrary to the expectation of the audience, having diſcourſed upon indifferent matters in the beginning of his ſermon, he bitterly lamented, in the cloſe, the misfortune, he had of accuſing ſeveral Catholicks of treaſonable deſigns againſt the queen and government: and then, by name, declared they were innocent. But not being ſuffered to go on, he was forced out of the pulpit, and hurried away to priſon, having firſt delivered to the officers a paper, containing the particulars of his recantation.

N. Tute (*q*), prebendary of *Durham*. He oppoſed the reformation in the beginning of queen *Eliſabeth*'s reign, and was deprived.

Nicholas Woodſen (*r*), a miſſionary prieſt, educated in the *Engliſh* college at *Doway*: who, being condemn'd to die upon account of his character, ſuffered at *Tyburn* in *January* 1586.

Thomas Woodhouſe (*s*), a clergyman of queen *Mary*'s reign; who refuſing to comply with the injunctions of the court, concerning religion, in the beginning of the ſucceeding reign, was a long time kept priſoner in the *Fleet*; and at laſt being arraign'd at *Guild-hall June* 16, 1573, for denying the queen's ſupremacy, he was condemn'd to die, and was accordingly executed at *Tyburn June* 19.

Robert Wotton (*t*), born in *London*; and being admitted in the *Engliſh* college at *Doway an.* 1573, he was ordain'd prieſt in 1578, and ſent upon the miſſion in 1579. He laboured at his function with ſingular application; till, being ſeized, he died a priſoner in the year 1583.

Walter Mugg (*u*), a dignitary belonging to *Chriſt* church in *Oxford*; who, oppoſing the reformation, and refuſing to ſubmit to the queen's injunctions the firſt of *Eliſabeth*, was deprived.

John Mundyn (*x*), born at *Maperton* in *Dorſetſhire*, educated in the univerſity of *Oxford*; where he was choſen fellow of *New-college* in the year 1562; and had the character of being an excellent civilian. He was from the beginning ſuſpected to be privately a Catholick; and being put to the teſt, and fully detected at a viſitation made by the biſhop of *Wincheſter* in the year 1566, he was deprived of his fellowſhip: and, ſoon after going abroad, applied himſelf to divinity in the *Engliſh* college at *Rome*; where being ordain'd prieſt, he was ſent upon the miſſion. He reſided for the moſt part in his own country *Dorſetſhire*. But having occaſion to take a journey to *London*, he was ſtopp'd at *Hounſlow* by one Mr. *Hammond*, a gentleman belonging to the law, who formerly was his acquaintance, and ſuſpected his character. Upon examination, being found to faulter in his anſwers, he was ſent priſoner to *London*; and re-examin'd before ſecretary *Walſingham*; who, being highly provoked at ſome replies Mr. *Mundyn* made, gave him a blow on the face. In the concluſion, he was ordered to the *Tower*; being firſt eaſed of his horſe, and ſeveral valuable things he had about him, which he could never have any account of. However it was a ſingular ſatisfaction to him, to meet with ſeveral of his perſuaſion and character, priſoners in the *Tower*; who mutually encouraged one another. One thing there was, which gave him a great deal of diſturbance: ſome malicious perſons ſpread a ſcandalous report, reflecting upon his life and converſation. But a certain ancient clergyman, his fellow priſoner, and confeſſor, gave him proper advice upon the occaſion; which was, rather to rejoice, that he came ſo near to the example of his Redeemer, whoſe morals were not ſpar'd among other calumnies. At his trial, which came on at *Weſtminſter February* 7, 1584, he pub-

(*q*) Certam. Eccl. Cath. in Angl.
(*r*) Dr. *Worthington*, Catal. Martyr.
(*s*) *John Stow*, Chron. p. 676. Dr. *Sanders*, de Schiſm. Angl. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*t*) Diary of *Doway* College.
(*u*) Dr. *Bridgwater*, Concert. Eccl. Cathol. in Angl.
(*x*) *John Stow*, Chron. p. 698. *Anth. Wood*, Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

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lickly repeated the *Te Deum*, when the jury brought him in guilty. (*y*) 'He 'ſuffer'd at *Tyburn February* 12, together 'with *Fenn*, *Haddock*, *Nutter*, and *Emer-'ford*. The crime they were tried for, 'was being made prieſts beyond the ſeas 'by the pope's authority.

Francis Monfort (*z*), a miſſionary prieſt, educated in the *Engliſh* college at *Rome*; who, being tried, and condemn'd to die for receiving orders abroad, ſuffer'd at *London* 1592.

N. Willerton (*a*), prebendary of St. *Paul*'s in *London*; who oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

Robert Watkinſon (*b*), born in *Yorkſhire*, educated in the *Engliſh* college at *Rheims*; where he was ordain'd prieſt, and ſent upon the miſſion, with the character from his ſuperiors, of being a perſon of extraordinary piety, and apoſtolick behaviour: which he perfectly anſwered in the exerciſe of his function for ſeveral years. At laſt, one *John Fairweather*, who had formerly been a ſtudent at *Rheims*, informing againſt him, he was apprehended, and condemned to die upon account of his orders. He ſuffered at *Tyburn*, *April* 30, 1602. Some things very remarkable happening before his death, I will inſert them here, as they are recorded in the Diary of *Doway* College. '(*c*) Upon the 26*th* of *April* 1602, *pridie*, '*quàm apprehenderetur*, Londini *in plateis* '*cum ſocio Catholico ambulanti obvius veni-*'*ens quidam (ut videbatur) ſenex venera-*'*bilis, eum ſalutavit his verbis:* Jeſus 'bleſs you, Sir. *Deinde adjecit:* You ſeem 'to be ſick, and troubled with many in-'firmities. But be of good cheer; for 'within theſe four days you ſhall be cured 'of all. *Quod ipſi omnino accidit. Poſtridie* '*enim capitur, ad tribunal ſiſtitur, & con-*'*demnatur; die vero quarto martyrio coro-*'*natur. Porrò mane diei Martis, dum ſa-*'*crum in ipſo carcere faceret, viſum eſt ab* '*aſſiſtentibus plurimis lumen, modo ab una,* '*modo ab altera parte, fulgere celebrantis:* '*quod, peracta prioris ſpeciei conſecra-*'*tione, directè ſuper caput ejus permanens* '*uſque ad ſacram communionem; tunc diſ-*'*paruit.*

N. Williamſon (*d*), doctor of divinity, and an eminent profeſſor in the *Engliſh* college at *Rheims:* where he was in great eſteem in the year 1589.

Ralph Windon (*e*), educated in the univerſity of *Oxford*; where he was maſter of arts in 1558, and fellow of St. *John*'s college. But refuſing to comply with the queen's injunctions the firſt of *Eliſabeth*, he was ejected; and, going abroad, joined with the reſt of his countrymen at *Doway*; and, being ordain'd prieſt, return'd into *England* upon the miſſion. At laſt, having labour'd at his function for ſeveral years, he was apprehended, and confined in *Wiſbich* caſtle.

William Windham (*f*), a prieſt of queen *Mary*'s reign, and doctor of divinity, who, upon the change of affairs, in the beginning of queen *Eliſabeth*, retired into *Flanders*, and reſided ſome time in the *Engliſh* college at *Doway*. In 1578, he was made a canon of our Lady's church in *Cambray*; and was alive in 1589. His death happened, while he was paying a viſit to ſome of his acquaintance in the *Spaniſh* camp in the Low-Countries.

William Wills (*g*), prebendary of *Lincoln*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

N. Matthews (*h*), doctor of divinity, who, refuſing to join with the reformers the firſt of queen *Eliſabeth*, went into voluntary baniſhment, and died abroad.

Nicholas Marley (*i*), prebendary of *Durham*; who, refuſing to comply with the reformation in the beginning of queen *Eliſabeth*'s reign, was deprived.

Robert Therſy (*k*), a prieſt, and miſſioner in *England*; who, being condemned to die

(*y*) *Collier*, Eccl. Hiſt. vol. 2. B. 7. p. 588.
(*z*) Dr. *Worthington*, Catalog. Martyr.
(*a*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*b*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.
(*c*) Diary of *Doway* College.
(*d*) *Ibid.*
(*e*) Diary of *Doway* College. Athen. Oxon. Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*f*) Diary of *Doway* College.
(*g*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*h*) *Ibid.*
(*i*) *Ibid.*
(*k*) Dr. *Worthington*, Catalog. Martyr.

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on account of his character, ſuffered at *York*, *an.* 1591.

Robert Thirkill (*l*), born in *Biſhoprick*, educated in the *Engliſh* college at *Doway*: where he was ordained prieſt, and ſent upon the miſſion, *an.* 1579; being afterwards tried, and condemned to die for receiving orders, he was executed at *York*, *May* 29, 1583.

Edward Tranſham (*m*), by ſome called *Stranſham*: born in the city of *Oxford*, educated in St. *John*'s college; where he took the degree of batchelor of arts, *February* 29, 1575. Afterwards, forſaking the communion of the church of *England*, he went abroad; and was admitted in the *Engliſh* college at *Doway*, *an.* 1577: and, being ordained prieſt, was ſent upon the miſſion. After ſome years ſpent in the exerciſe of his function, he was ſeiz'd, tried, and condemned to die on account of his function. He ſuffered at *Tyburn*, *January* 21, 1586, aged thirty years. *Nicholas Woodſen*, one of the ſame character, ſuffered with him.

Gregory Martin (*n*), born at *Maxfield*, near *Winchelſea* in *Suſſex*; was admitted one of the original ſcholars of St. *John*'s college in *Oxford*, *an.* 1557, by the founder, Sir *Thomas White*. On the 3*d* of *July* 1564, he proceeded maſter of arts, at the ſame time with *Edmund Campion*, whom he rival'd, and kept up with in all the ſtations of academical learning. Mr. *Martin* was afterwards taken into the family of *Thomas*, the great duke of *Norfolk*, and employ'd as tutor to his children: and, being privately a Catholick (occaſional conformity being a common practice in thoſe days) he took all opportunities to keep the old religion alive in the hearts of many of the domeſticks; the duke himſelf not being averſe to it. While he remain'd in this noble family, his grace happened to pay a viſit to the univerſity of *Oxford*, and particularly to St. *John*'s college; where one of the ſociety entertained him with an eloquent ſpeech, and thought it proper to touch upon the character and merits of Mr. *Martin*. *Habes*, ſays the orator, *illuſtriſſime dux*, *Hebræum noſtrum*, *Græcum noſtrum*, *poetam noſtrum*, *decus*, & *gloriam noſtram*. When he left the duke's family, he at the ſame time reſign'd the intereſt, he had in many great preferments, which his extraordinary qualifications, and the friendſhip of ſuch a patron, were a certain introduction to. He rather choſe to give eaſe to his mind, by enjoying the free exerciſe of his religion; to which purpoſe he went over to the *Engliſh* college, *an.* 1570; where Dr. *Allen*, and many others, formerly of his acquaintance in *Oxford*, receiv'd him with open arms. And now he began afreſh to apply himſelf to academical ſtudies; eſpecially to divinity: and, having prepared himſelf for orders, was ordain'd prieſt, *an.* 1573; at the ſame time with *Richard Briſtow*, heretofore one of the bright men in *Oxford*. Afterwards, proceeding in degrees, he was made licentiate of divinity in 1575; and the year following undertook a journey to *Rome*. When he had paid his reſpects to the holy ſee, and ſatisfied both his curioſity and his devotion, by taking a turn through other parts of *Italy*, he returned to *Doway*; and was employed by Dr. *Allen* in teaching *Hebrew*, and reading a lecture of ſcripture. When the college was obliged to remove to *Rheims*, in the year 1578, he had a ſhare in thoſe troubles; and, upon the eſtabliſhing of the *Engliſh* college at *Rome*, was ſent thither with the firſt ſcholars, deſigned for that new plantation. Thoſe he took along with him, were *William Holt*, in prieſt's orders, who ſome years after became a *Jeſuit*; *Ralph Standiſh*, *John Askew*, *Thomas Bell*, *John Muſh*, and *William Louſe*. Mr. *Martin* made no longer ſtay in *Rome*, than what was neceſſary, to put their ſtudies under a regulation; and then returned to *Rheims*; where moſt of his time was taken up in tranſlating the Bible into *Engliſh* from the Vulgate; wherein he was aſſiſted by Dr. *Allen*, Dr. *Briſtow*, Dr. *Reynolds*, and others well ſkill'd in the ſacred languages. The work may be entirely aſcribed to Mr. *Martin*; the others being only reviſors. He tranſlated the whole Bible; tho' it was not publiſh'd all at one time. The New Teſtament was firſt put out at *Rheims* and *Antwerp*, with Dr. *Briſtow*'s notes. The Old Teſtament was not publiſh'd, till ſeveral years after; when Dr. *Worthington* put it to the preſs, with his own notes, and

(*l*) Diary of *Doway* College.
(*m*) Athen. Oxon. Diary of *Doway* College.
(*n*) Diary of *Doway* College. Athen. Oxon. *Cambd. Ann. Eliſ.* Dr. *Fuller*, Church Hiſt. &c.

hiſtorical tables. This tranſlation of the Bible was not at all pleaſing to the reformers; it being a means of diſabuſing many of them, who reproached the church of *Rome* with keeping the ſcriptures locked up in unknown languages, upon I don't know what idle deſign of keeping their people in ignorance. They endeavour'd alſo to repreſent the undertakers as unequal to their task; and the work as abounding with errors and miſtakes. Two eminent Proteſtant divines employed ſome time this way: one was Dr. *Fulk*, maſter of *Pembroke-hall* in *Cambridge:* the other was the noted Puritan, *Thomas Cartwright*, who was engaged in that attempt by ſecretary *Walſingham*, the great protector of the Puritan party. Dr. *Fulk* went through the whole New Teſtament. But, as Dr. *Fuller* reports, *Whitgift*, archbiſhop of *Canterbury*, being made acquainted with *Cartwright*'s deſign, endeavour'd to deter him from it; being apprehenſive, that he would mingle ſome heterodox notions among his remarks. However he went on with the work, and brought it to the fifteenth chapter of the *Revelations*; but it was not publiſh'd till after his death, *an.* 1618. Thoſe that were acquainted with Mr. *Martin*'s abilities, were of opinion, he had nothing to fear from ſuch ſort of adverſaries: and tho' death prevented him from expoſing their frivolous remarks; his ſecond, Dr. *William Reynolds*, gave them full ſatisfaction in defence of his learned friend. I own, ſome of Mr. *Martin*'s own perſuaſion, have thought him too ſcrupulous in following the vulgate edition; as alſo in retaining certain words and phraſes not very proper, and ſcarce allowable in the *Engliſh* language. But there is no occaſion to make any apology for him. He himſelf has given his reaſons for that ſcrupuloſity. The vulgate being declared authentick, he had reaſon to adhere to it. As for certain words and phraſes, which perhaps might diſpleaſe perſons of a modern taſte, he thought it more adviſeable to retain them, than endanger the ſenſe, by making too bold with the text. Great liberty is allowed, and often taken, in tranſlating works of any other kind; but inſpired writers are to be touch'd very tenderly. 'Tis much better to offend againſt the rules of grammar, than to risk the ſenſe of God's word, for the ſake of a fine period. This undertaking, and other uſeful labours, Mr. *Martin* employed his time in, had very much impaired his health; and Dr. *Allen* omitted nothing to eſtabliſh it. He ſent him to *Paris*, *April* 31, 1582, to conſult with the ableſt phyſicians: but, as it proved, he was too far gone in a conſumption. So returning to *Rheims*, he lingered on till autumn; and died *October* 28, 1582. He was buried in the pariſh church of St. *Stephen*'s. Dr. *Allen*, preſident of the college, honour'd him with a funeral ſermon: wherein he gave a ſhort account of his life. I muſt here take notice of a blemiſh, caſt upon his memory ſome time after his death. '(o) In the year 1584, was ſet forth a book, 'which Mr. *Cambden* calls a horrid piece 'of Popiſh malice againſt queen *Eliſabeth*; 'wherein her gentlewomen were exhorted, 'to act the like againſt the queen, as *Judith* had done, with applauſe and commendations, againſt *Holofernes*. The author was never diſcovered; but the ſuſpicion lighted upon *Gregory Martin*, one 'learned in the *Greek* and *Latin* tongues, 'as my author, before quoted, ſaith. But 'how he could be the author, having been 'dead two years before that time, I cannot 'ſay.' The book, here made mention of, was a treatiſe of ſchiſm: for the printing whereof Mr. *Carter* was executed at *Tyburn*, in the year 1584. 'Tis true, it might have been a poſthumous work, and Mr. *Martin* ſtill chargeable with it: but other conſiderations declare him innocent. Several treatiſes of ſchiſm were publiſhed in thoſe days: Mr. *Martin*'s came forth in the year 1578. There is no paſſage in it relating to *Judith* and *Holofernes*; nor do we find any thing in all his works, that can give occaſion to ſuſpect him. His works are:

I. A Treatiſe of Schiſm, ſhewing that all Catholicks ought to abſtain altogether from Heretical Conventicles, *viz.* Prayers, Sermons, *&c. Doway* 8*vo*, 1578.

II. A Diſcovery of the manifeſt Corruptions of the Holy Scriptures, *&c. Rheims* 8*vo*, 1582.

III. Letters to certain of his Friends, *viz.* to his Siſters Proteſtants; to Dr. *Thomas White*, Warden of

(o) *Anth. Wood*, Athen. Oxon.

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New-college, whom he addreſſes as a Temporizer. *October* 15, 1575. 8*vo*, 1583.

IV. Treatiſe of the Love of the Soul. *Rouen* 12*mo*. again St. *Omers* 12*mo*. 1603.

V. St. *Chryſoſtome contra Gent. de vita S. Babylæ*, A Tranſlation from the *Greek*.

VI. *De Conſolatione Agonizantium*. A Tranſlation from the *Italian*.

VII. Tragedy of *Cyrus* King of *Perſia*. A Tranſlation.

VIII. *De Excommunicatione Theodoſii Imperatoris*. A Tranſlation.

IX. A Treatiſe of Peregrination and Relicks, 8*vo*, 1583.

X. The Bible. A Tranſlation from the Vulgate, 3 Vol. 4*to*. The New Teſtament in fine large Paper, *Rheims* 4*to*, 1582. Again *Antw.* 4*to*. Firſt Vol. of the Old Teſtament, 4*to*, *Doway*, 1609. Second Vol. of the Old Teſtament, *Doway* 4*to*, 1610. New Teſtament, *Antwerp*, in ſmall 8*vo*, in ſmall Character with the Notes placed at the End.

Mr. *Martin*'s labours were attack'd by the following authors. A Defence of the ſincere and true Tranſlations of the Holy Scriptures into the *Engliſh* Tongue, *Lond.* 8vo, 1583, *William Fulk*. A View of the marginal Notes of the Popiſh Teſtament, tranſlated into *Engliſh* &c. *Lond.* 4*to*, 1588, *George Wither*. Comment. on the *Rhemiſh* Teſtament, *Lond.* fol. 1633, *William Fulk*. Defenſe of the Tranſlation of the Scripture into *Engliſh* againſt *Gregory Martin*, *Lond.* fol. 1583, *William Fulk*. *Rheims* againſt *Rome*, *Lond.* 4*to*. 1626, *Richard Bernard*. An Anſwer to ten frivolous Reaſons ſet down by the *Rhemiſh* Papiſts in their Preface to the New Teſtament, *Lond.* 8*vo*. 1588, *Edward Buckley*. Confutation of the *Rhemiſh* Tranſlation of the New Teſtament, *Thomas Cartwright*, 1618.

Edward James (*p*) a miſſionary prieſt, educated in the *Engliſh* college at *Rome*; and, being tried on account of his function, was condemn'd to die. He ſuffer'd at *Chicheſter*, *October* 1, 1588.

Francis Ingleby (*q*), ſon of Sir *Francis Ingleby*; educated in *Doway* college, and being ordain'd a prieſt was condemn'd to die. He ſuffered at *York*, *May* 1586.

John Ingram (*r*), was ſometime of *New-college* in *Oxford*: from whence he was ejected for recuſancy, and afterwards went to *Rome*; where he was admitted into the *Engliſh* college, and, being ordain'd prieſt, ſent upon the miſſion. He was afterwards tried and condemn'd to die on account of his character. He ſuffered at *Newcaſtle* in the year 1594.

Robert Johnſon (*s*), born in *Worceſterſhire*, was admitted into the *Engliſh* college at *Doway an.* 1575, and, being already far advanced in learning, was ordain'd prieſt, and ſent upon the miſſion the year following. When he had laboured ſome years at his function, he was apprehended and brought to his trial, for being concern'd in a plot, carried on, as it was pretended, at *Rheims* and *Rome* againſt the queen and government, in conjunction with *Campion*, and others. The witneſſes that appear'd againſt him, were *Mundy*, *Elliot*, &c. He proteſted he had never ſeen ſeveral of the perſons, that were ſaid to be his accomplices, and that he had never been either at *Rheims* or *Rome*. However, confident ſwearing took place, and he was condemn'd to die. Being at the place of execution, he was aſked, whether he would acknowledge the queen's title, and pray for her? He reply'd; ſhe had as much right to the crown as her predeceſſor queen *Mary*, and that it had always been his cuſtom to pray for her. Then being permitted to recollect himſelf he repeated ſeveral prayers in *Latin*; which a clergyman, that was preſent, obſerving, aſked Mr. *Johnſon*, whether *Chriſt* prayed in *Latin*. No, ſays he, nor in *Engliſh* neither. He ſuffer'd *May* 28, 1582, together with *Thomas Ford*, and *John Short*, gentlemen of the ſame character.

(*p*) Dr. *Worthington*, Catal. Martyr.

(*q*) Diary of *Douay* College. Dr. *Worthington*, Catal. Martyr.

(*r*) Dr. *Worthington*, Catalog. Martyr. *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.

(*s*) *John Stow*, Chron. p. 694. Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

Edward

Edward Jones (*t*), was ordain'd prieſt in the *Engliſh* college at *Doway*: and afterwards ſent upon the miſſion. Having labour'd ſeveral years at his functions, he was at laſt diſcovered, and ſeized in a grocer's ſhop in *Fleetſtreet*, *London*: and, being committed to the *Tower*, was very inhumanly treated by one Mr. *Topcliff*, one of the officers, who put him to the rack. The torture, he lay under, made him own his character; and particularly, that he had formerly been a member of the church of *England*. His confeſſion being produced againſt him at his trial, he alledged in his defence, that a forced confeſſion was not a legal conviction. He preſſed the argument home, and made a very long and learned defence. The court was pleaſed to complement him, for being a man of ſpirit, and learning; but over-ruled him in all his pleadings: ſo he was condemn'd, and executed at *Tyburn*, in *June* 1590.

Robert Kent (*u*), of the univerſity of *Cambridge*. He was ordain'd prieſt in queen *Mary*'s time; and, retiring into *Flanders* in the beginning of the following reign, he joined with his countrymen at *Doway*: and afterwards returned into *England* upon the miſſion, *an.* 1580.

N. Langrig (*x*), prebendary of *Wincheſter*. He oppoſed the reformation in the beginning of queen *Eliſabeth*'s reign, and was deprived.

Roger Kinſon (*y*), a miſſionary prieſt, who, being condemn'd to die upon account of his function, ſuffered at *Wincheſter*, 1591.

John Humbley (*z*), a prieſt, and miſſioner in *England*; who, being condemn'd to die on account of his character, ſuffer'd at *York*, *September* 9, 1587.

Thomas Hunt (*a*), educated in the *Engliſh* college at *Sevile* in *Spain*; and, being ſent on the miſſion, was condemn'd; and ſuffer'd at *Lincoln*, *an.* 1600.

Alexander Rawlins (*b*), a clergyman, and miſſioner; who, being ſent into *England* to exerciſe his function, was tried and condemn'd to die on that account. He ſuffered at *York*, *April* 17, 1595: together with *Henry Walpole*, a *Jeſuit*; who laid down his life for the ſame cauſe.

Thomas Rainolds (*c*), uncle to the learned divines, Dr. *William Rainolds* the Catholick, and Dr. *John Rainolds* the Proteſtant. He was educated in the univerſity of *Oxford*: where he obtained a great character both for piety, and learning; and, having compleated the degree of doctor of divinity, was choſen warden of *Merton* college. In 1553 he was made dean of *Briſtol*, and, upon the deceaſe of Dr. *John Moreman*, dean of *Exeter*. He was alſo one of queen *Mary*'s chaplains; by whom he was nominated biſhop of *Hereford*, upon the death of *Robert Pureſoy*. But, the queen dying before his conſecration, he was diſappointed of the dignity; which his non-compliance, in the ſucceeding reign, render'd him incapable of accepting. Afterwards he was committed priſoner to the *Marſhalſea*, where he died *November* 24, 1559.

N. Roberts (*d*), doctor of divinity, and archdeacon in *Wales*. He oppoſed the reformation in the beginning of queen *Eliſabeth*'s reign: and, being deprived, went abroad.

Humphfrey Scot (*e*), born in *Norfolk*, educated in the *Engliſh* college at *Doway*; where he was admitted *an.* 1574, and, being well advanced in learning, was ordain'd prieſt in 1576. The year following, he was ſent upon the miſſion, with the character of being a perſon of ſtrict morals, and primitive converſation. When he had labour'd ſeveral years at his function, he was apprehended, brought to his trial, and condemn'd to die upon account of his orders. He ſuffer'd at *Lond. an.* 1591.

Thomas Scot (*f*), fellow of *Trinity* college in *Oxford*: who, refuſing to com-

(*t*) Manuſcript Account in my hands. Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.
(*u*) Diary of *Doway* College.
(*x*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*y*) Dr. *Worthington*, Catal. Martyr.
(*z*) *Ibid.*
(*a*) *Ibid*
(*b*) *Ibid.*
(*c*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl *Anth. Wood*, Athen. Oxon.
(*d*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*e*) Diary of *Doway* College.
(*f*) Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 284.

ply

ply with queen *Eliſabeth*'s injunctions, in the beginning of her reign, was ejected.

Thurſtan Hunt (*g*), a miſſionary prieſt; indicted, and condemned to die upon account of his function. He ſuffered at *Lancaſter* in *March* 1601.

Robert Hutchinſon (*h*), prebendary of *Wells*. He oppoſed the reformation the firſt of queen *Eliſabeth*, and was deprived.

Edward Marvyn (*i*), born in *Hampſhire*, educated in *Corpus-Chriſti* college in *Oxford*; where he was admitted maſter of arts, *March* 4, 1541. In queen *Mary*'s reign he was made archdeacon of *Surrey*. But being a zealous perſon for the old religion, and refuſing to comply the firſt of queen *Eliſabeth*, he was deprived.

William Marſden (*k*), a prieſt, and miſſioner in *England*; who, being condemned to die on account of his orders, ſuffered in the *Iſle of Wight*, in *June* 1586.

Henry Webley (*l*), a clergyman, and miſſioner in *England*; who, being tried at the *Old Baily*, *Auguſt* 26, 1588, was condemned to die for receiving orders abroad. He was executed at *Mile-end*, *Auguſt* 28, together with *William Dean*, one of the ſame character.

John Weldon (*m*), ordain'd prieſt at *Paris*. Being condemn'd to die for his function, he ſuffered at *Mile-end*, *October* 5, 1588.

Nicholas Weedon (*n*), born in *Lincolnſhire*; was an eminent clergyman of queen *Mary*'s reign, and doctor of divinity; who, going abroad in the beginning of queen *Eliſabeth*, was made provoſt of the collegiate church of St. *Gery*'s in *Cambray*; and was in poſſeſſion of that dignity in the year 1578, and is ſuppoſed to have died not long after.

William Thomſon (*o*), ſometimes called *Blackburn*; educated in the *Engliſh* college at *Rheims*; where he was ordain'd prieſt, and ſent upon the miſſion. After ſome time being apprehended, he was brought to his trial at the *Old Baily*, *April* 18, 1587, and condemned to die for receiving orders abroad. He ſuffered at *Tyburn*, *April* 20. At the ſame time died *Richard Lea*, alias *Long*, a gentleman of the ſame character, who had been ordained prieſt at *Lions* in *France*.

Chriſtopher Thomſon (*p*), born in *London*; entered in the *Engliſh* college at *Doway*, *an.* 1576. And, being well advanced in learning, was ordain'd prieſt in 1577, and ſent upon the miſſion in 1578. Having laboured ſeveral years at his function, he was at laſt ſeized, and committed to the *Tower*; where he was kept priſoner till 1585, when he was ſent into baniſhment, and died in *Paris* in the year 1590.

N. Thomſon (*q*), a miſſionary prieſt, who ſuffered at *Lancaſter* upon account of his character in queen *Eliſabeth*'s reign. The time is not mentioned preciſely.

James Thomſon (*r*), born in *Yorkſhire*; educated in the *Engliſh* college at *Rheims*: where he was ordain'd prieſt, and ſent upon the miſſion. He exerciſed his function chiefly in the city of *York*. But being ſoon detected, and examined, he frankly own'd, that he was in orders. It was ſcarce a year ſince he had left *England*; and it was a great ſurprize to ſeveral of the citizens of *York*, who knew him before, that he ſhould be a prieſt. But an ill ſtate of health had obliged him to ſhorten the time of his promotion; which was abundantly ſupplied by his zeal, learning, and prudence. When he was firſt committed, he made choice to be lodged among the felons; ſome whereof he brought over to the Catholick faith, and to a new life. Being asked concerning his diſtemper, ſince his confinement, he ſaid he was ſcarce ſenſible of any want of health. His behaviour, after he was condemned to die, was much admired by all his friends, and others, that viſited him. Both his actions and words expreſſed content and joy. He ſuffered at *York*, *November* 28, 1582: and, as my memoirs inform

(*g*) Dr. *Worthington*, Catalog. Martyr.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*i*) *Anth. Wood*, Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*k*) Dr. *Worthington*, Catal. Martyr.
(*l*) *John Stow*, Chron. p. 749.
(*m*) *John Stow*, Chron. p. 750.
(*n*) Diary of *Doway* College.
(*o*) *John Stow*, Chron. p. 719. Diary of *Doway* College.
(*p*) Diary of *Doway* College.
(*q*) Manuſcript in my hands.
(*r*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

me, was obſerved to make the ſign of the croſs upon his breaſt, after he was turned off the ladder.

Thomas Smith (*s*), born in *Lincolnſhire*; educated in the *Engliſh* college at *Doway*: where he was admitted, *an.* 1574; and ordained prieſt in 1576. He was an excellent divine, having taken the degree of batchelor in that faculty in 1578: and the ſame year was ſent upon the miſſion.

Peter Snow (*t*), a clergyman, and miſſioner in *England*: who, being condemned to die upon account of his function, ſuffered at *London*, *June* 5, 1598.

John Smith (*u*), maſter of *Oriel* college in *Oxford*: who, oppoſing the reformation in the beginning of queen *Eliſabeth*'s reign, was depriv'd.

William Spencer (*x*), a miſſionary prieſt in *England*: who, being condemned to die on account of his character, ſuffered at *London*, *an.* 1588.

Thomas Sprat (*y*), a miſſionary prieſt: who, being condemned to die upon account of his character, ſuffered at *Lincoln*, *an.* 1600.

William Stafferton (*z*), an eminent clergyman, doctor of divinity. He was ſome time reſident in the *Engliſh* college at *Rheims*: which place he left, *an.* 1586, in order to return into *England* upon the miſſion.

Paul Spence (*a*) a miſſionary prieſt; who, being priſoner in *Worceſter* caſtle, wrote a book in defence of the bleſſed ſacrament; which was anſwered by Dr. *Robert Abbot*, afterwards biſhop of *Salisbury*. The anſwer was entituled, The Mirror of Popiſh Subtleties. *London* 4*to*, 1594.

Richard Kirkman (*b*), born in *Yorkſhire*, educated in the *Engliſh* college at *Rheims*, where he was admitted, *an.* 1579, being already far advanced in learning. Being ordain'd prieſt, and ſent upon the miſſion, his reſidence was chiefly in the family of one Mr. *Dimock*, a gentleman of good account. While he was upon a journey, he was ſeized, *Auguſt* 8, within two miles of *Wakefield*; and carried before Mr. *Wortley*, a neighbouring juſtice of the peace, to whom, upon examination, he voluntarily own'd himſelf to be in orders, and put his hand to it. When his trial came on, there was no great occaſion for witneſſes; his own confeſſion and hand being produced againſt him. When ſentence of death was pronounced againſt him, he own'd publickly in court, that he was a great ſinner. Which ſome ſeeming to miſunderſtand, he explain'd himſelf; adding, that it was not in reference to the laws of the nation, but to the laws of God; which he hoped to atone for by his ſufferings, which he was altogether unworthy of. So, raiſing his voice, he gave God thanks for his happy fate, and repeated the *Te Deum*. When he mounted the ladder, he lifted up his eyes towards heaven, making uſe of thoſe words of the royal prophet: *Heu mihi! quia incolatus meus prolongatus eſt.* He ſuffered at *York*, *Auguſt* 22, 1582, at the ſame time with *William Lacy*, a prieſt educated in the *Engliſh* college at *Rome*.

Luke Kirkby (*c*), born at *Richmond* in *Yorkſhire*; and admitted into the *Engliſh* college at *Doway*, *an.* 1576; ordained prieſt in 1577; and the year following ſent on the miſſion. Having laboured ſome time at his function, he went abroad again, and lived in *Rome* till 1580; when he returned into *England*: and was not long after ſeized, and charged with plotting againſt the queen and government at *Rheims* and *Rome*. When his trial came on, one *Mundy* (formerly entertain'd in the *Engliſh* college at *Rome*, but now a hackney evidence againſt miſſioners) appear'd againſt him, and depoſed, that he heard Mr. *Kirkby* ſay at *Rome*, that there would be great tumults in *England* in a little while. Other witneſſes came in, and gave teſtimony of a plot in general: which, by art and management, was made to affect the priſoner,

(*s*) Diary of *Doway* College.
(*t*) Dr. *Worthington*, Catal. Martyr.
(*u*) Hiſt. & Antiq. Univerſ. Oxon. lib. 1. p. 282.
(*x*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Dr. *Worthington*, Catalog. Martyrum.
(*y*) Dr. *Worthington*, Catal. Martyr.
(*z*) Diary of *Doway* College.
(*a*) Athen. Oxon. p. 431.
(*b*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath in Angl.
(*c*) *John Stow*, Chron. p. 695. Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

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ſo that he was condemn'd to die. It appeared at the trial, that while Mr. *Mundy* was a ſtudent, or rather entertained out of charity in the *Engliſh* college at *Rome*, he had given ſtrong ſuſpicions of his being only a Catholick in maſquerade; and that he was no other than a ſpy; which the cardinal protector being inform'd of, an officer was ſent to ſeize him. Now Mr. *Kirkby* happening to be at *Rome* at the ſame time, and having a more favourable opinion of him, did not only conceal him, but alſo furniſh him with money and clothes; and conduct him out of town, forty miles on his journey, giving him a bill for a ſum of money payable at *Rheims* in caſe of neceſſity. He alſo alledged, as to the charge of plotting in the colleges, that *John Nichols*, educated at *Rome*, had lately made a publick recantation of what he had ſaid and printed, concerning ſuch pretended plots againſt the queen and government; and clear'd many by name, whom he had accuſed. But theſe conſiderations, tho' very material in regard of the character and credibility of the evidence, were not attended to by the court. So Mr. *Kirkby* was condemned to die, and ſuffered accordingly at *Tyburn*, *May* 30, 1582, at the ſame time with *William Filby*, *Thomas Cottam*, and *Lawrence Richardſon*, perſons under the ſame proſecution.

William Patenſon (d), a miſſionary prieſt in *England*; who being tried, and condemn'd to die on account of his function, ſuffered at *London* in *June* 1592.

John Payne (e), born in *Peterborough*; and, going abroad, was admitted in the *Engliſh* college at *Doway*, *an.* 1575; where, the year following, he was ordained prieſt; and ſoon after ſent upon the miſſion. His reſidence was chiefly in *Eſſex*; where he was apprehended in the year 1581, in the houſe of Mrs. *Petre*; and immediately committed to *Chelmsford* jail. When his trial came on, the chief evidence againſt him was one *Eliot*, the Dr. *Oates* of thoſe days. He depoſed, that the priſoner had entered into a conſpiracy, with others, at *Rheims* and at *Rome*, againſt the government; and laid a deſign to kill the queen; and had been very familiar with the earl of *Weſtmorland*, Dr. *Sanders*, Dr. *Briſtow*, and others abroad, who were profeſſed enemies to their country. Mr. *Payne*, to invalidate his evidence, acquainted the court: that Mr. *Eliot* was a perſon of evil fame: that, being a ſtudent, he was diſmiſſed from the college for his ſcandalous behaviour: that, ſince his arrival in *England*, he continued in his wicked courſes; and now of late became an informer out of revenge, and for want of bread: that he had robb'd Mrs. *Petre*, widow of Mr. *William Petre*, of a conſiderable ſum of money: and took the way, he did, to ſtop proſecution. That he was known to ſpend his life among lewd women, and was ſuſpected to have had a hand in a murder. That, in fine, he had a perſonal quarrel with Mr. *Payne*, for refuſing to marry him to a young woman, whom he had decoyed out of Mr. *Roper*'s family. But the priſoner, not being allowed time to make good theſe allegations, they were not regarded. So the jury brought him in guilty. He ſuffered at *Chelmsford*, *April* 2, 1582, with an entire reſignation to the divine will: in token whereof, he embraced and kiſſed the gallows, with a ſmiling countenance.

Thomas Peacock (f), doctor of divinity, and maſter of *Queen's*-college: who, oppoſing the reformation the beginning of queen *Eliſabeth*'s reign, was deprived.

Robert Perceval (g), archdeacon of *Cheſter*; deprived for non-compliance in the beginning of queen *Eliſabeth*'s reign.

Richard Petre (h), doctor of divinity, and archdeacon of *Buckingham*; who, oppoſing the reformation in the beginning of queen *Eliſabeth*'s reign, was deprived.

Richard Serjeant (i), educated in the *Engliſh* college at *Rheims*. Where he was ordained prieſt, and ſent upon the miſſion. Being afterwards condemned to die on account of his character, he ſuffered at *Tyburn* in *June* 1586.

(*d*) Dr. *Worthington*, Catal. Martyr.
(*e*) *John Stow*, Chron. p. 694. Diary of *Doway* Coll. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*f*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*g*) *Ibid.*
(*h*) *Ibid.*
(*i*) Dr. *Worthington*, Catal. Martyr.

N. Sedge (*k*), doctor of divinity, who, oppoſing the reformation in the beginning of queen *Eliſabeth*'s reign, was deprived of ſeveral ſpiritualities.

William Smith (*l*), a learned clergyman doctor of law. He was well beneficed at the death of queen *Mary*: but gave all up, rather than conform in the ſucceeding reign.

Thomas Slythurſt (*m*), educated in the univerſity of *Oxford*; where he was admitted batchelor of divinity *November* 21, 1543. He was afterwards canon of *Windſor*; and, in queen *Mary*'s reign, preſident of *Trinity* college: but deprived of all in the beginning of the next reign; when, being committed priſoner to the *Tower*, he died there about 1560.

Robert Thorp (*n*), born in *Yorkſhire*; and being ordained prieſt in the *Engliſh* college at *Doway*, he returned into *England*, and exerciſed his function in his own country. It happened, that being at the houſe of Mr. *Thomas Watkinſon*, where he reſided in order to aſſiſt the Catholicks of the neighbourhood on *Palm Sunday*; and a ſervant of Mr. *Watkinſon*'s, being employed to gather *Palm* branches for the ceremony of the day; it was obſerved by certain informers, who concluded, that a prieſt would be at Mr. *Watkinſon*'s the next day. Accordingly, Mr. *Thorp* and Mr. *Watkinſon*, the maſter of the houſe, were both ſeized, and carried before Mr. *Gatts* a juſtice of the peace. They were afterwards examined by lord *Huntington* at *Sheriff-hutton* caſtle, and by *John Piers* archbiſhop of *York*, and ſo committed to *York* jail. When their trials came on, they were both condemned to die, the one upon account of his function, and the other for entertaining him. They ſuffered at *York*, *May* 11, 1595.

Edward Thwing (*o*), ſent from *Doway* college, in order to follow his duty, as a miſſionary prieſt, in *England*. Upon which account being tried, and condemned to die, he ſuffered at *Lancaſter*, *July* 26, 1600.

Thomas Tichburn (*p*), or, as ſome write, *Stichburn*: had his education in the *Engliſh* college at *Sevil* in *Spain*, where he was ordained prieſt, and ſent upon the miſſion. Being afterwards tried, and condemned for receiving orders abroad, he ſuffered at *Tyburn*, together with one *Kinſon* and *Page*, two gentlemen of the ſame character, *April* 20, 1602.

Alban Langdale (*q*), of St. *John*'s college in *Cambridge*, and doctor of divinity, and incorporated in the ſame degree in *Oxford*, *an.* 1554: being about the ſame time, rector of *Baxſted* in *Suſſex*, prebendary of *York*, and archdeacon of *Lewes*. All which preferments he voluntarily ſurrendered, the firſt of queen *Eliſabeth*. Afterwards he went abroad, and was alive, and in great eſteem for his virtue and learning, in the year 1584. His works are,

I. *Catholica Confutatio impiæ cujuſdem Determinationis D.* Nicholai Ridlæi (*eo tempore ſedem Epiſcopalem apud Roffam occupantis*) *poſt Diſputationem de Euchariſtia in Academia* Cantabrigienſi *habitam*, Lutetiæ 4to, 1556.

II. *Carmina Diverſa*, &c.

The following performances have a relation to what was publiſhed by Dr. *Langdale*. Brief Declaration of the Lord's Supper, 8*vo*, 1555, *Nicholas Ridley*. Account of the Diſputation at *Oxford*, *an.* 1554, *Oxon.* 4*to.* publiſhed by *Gilbert Ironſide*, 1688.

Laurence Johnſon (*r*), otherwiſe call'd *Richardſon*, from his father's name *Richard Johnſon*: having learnt his rudiments in his own country *Lancaſhire*, he was ſent to *Brazen-noſe* college in *Oxford*: where he was admitted batchelor of arts about *December* 1572. Afterwards, quitting the Proteſtant religion, he went abroad; and enter'd amongſt his countrymen at *Doway* in the year 1573: and, being ordained prieſt, was ſent upon the miſſion in 1579. He reſided chiefly in *Lancaſhire*, in the family of Mr. *H——n* of *P——k——l*; where he was eſteemed by his worthy patron, as well as by all the neighbourhood,

(*k*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*l*) *Ibid.*
(*m*) Athen. Oxon. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*n*) Manuſcript in my hands. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*o*) Dr. *Worthington*, Catal. Martyr.
(*p*) *John Stow*, Chron. p. 803.
(*q*) Dr. *Pitts*, de Illuſtr. Angl. Script.
(*r*) *John Stow*, Chron. p. 694. Manuſcript in my hands. Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

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as a perſon of extraordinary zeal and piety. During his abode with Mr. *H——n*, he met with a great trial, which diſpoſed him for ſufferings of another kind, which the divine providence had laid out for him. The gentleman, he lived with, had three children by a former wife; who, upon his marrying again, proved very diſobedient, and abuſive to their mother-in-law: and being frequently reproved by Mr. *Johnſon* for their miſbehaviour, they highly reſented it, even ſo far as to threaten him with revenge. The method they took, was to make their father jealous of his wife; inſinuating, that ſhe was too familiar with Mr. *Johnſon*. But the gentleman, being fully ſatisfied with the innocence of both the parties, would not attend to their malicious ſuggeſtions: and this, at laſt, made them deſperate; ſo as not only to threaten Mr. *Johnſon* with a proſecution, for holding a criminal correſpondence with their mother; but alſo with the ſeverities of the law, upon account of his character. This obliged Mr. *Johnſon* to quit the family. But it was not long, before all the children became unfortunate; which, (as it is uſual upon ſuch accidents) the world took notice of, as a viſible judgment upon them. The ſon grew ſo inſupportable in his diſobedience, that his father diſinherited him. One of the daughter's had a child by her father's groom; and, tho' he married her afterwards, both were reduced to beggary. The other daughter became lewd, and loſt her reputation; till at laſt, being married to a ſtrolling fellow, they both fled into *Ireland*. Mean time Mr. *Johnſon* was entertained by one Mr. *B——l*, a gentleman of good account in *Lancaſhire*: and, having formerly carried over one of his ſons to the *Engliſh* college at *Doway*, was deſired to go over ſeas and conduct him back. Accordingly Mr. *Johnſon* undertook the journey, with a bill upon one of Mr. *B——l*'s kinſmen in *London*, for defraying their expences. Being arrived at *London* he went immediately to the perſon to whom he was directed, and made him acquainted with his buſineſs. But this correſpondent, inſtead of fetching the money, as was expected, ordered one of his ſervants to acquaint a conſtable, that he had a *Popiſh* prieſt in his houſe, and bring him to ſeize him. Accordingly Mr. *Johnſon* was hurried to priſon, and being brought to his trial, was charged with plotting againſt the queen and government at *Rheims* and at *Rome*. The witneſſes that appeared againſt him, were that band of ſwearers, who had taken off *Campion* and ſeveral others; and were kept in pay, at that time, upon any ſuch ſerviceable occaſion. Mr. *Johnſon* being condemn'd, was executed at *Tyburn*, *May* 30, 1582, together with *Thomas Cottam*, and *Luke Kirkby*, perſons of the ſame character. When Mr. *Kirkby* was turned off, the ſheriff deſired Mr. *Johnſon*, to look upon him; telling him, he had an order to reprieve him, in caſe he would recant, and own his crime. Mr. *Johnſon* mildly replied; *It would be a crime to renounce my faith; and no leſs to acknowledge guilt, where there is no crime.* So he begged they would give themſelves no farther trouble upon that matter, and died with theſe words in his mouth, *Lord Jeſus, receive my ſoul.*

William Lacy (*t*), a *Yorkſhire* gentleman; who, having enjoyed a place of truſt for a conſiderable time in queen *Eliſabeth*'s reign, was at laſt obliged to part with it upon account of recuſancy. Afterwards being ſummon'd to take the oath of ſupremacy, and refuſing it, he was forced to pay a great ſum of money, to ſtave off farther proſecution. But this did not content his enemies. They inform'd againſt him, for harbouring miſſioners, and ſuch like matters: and warrants were iſſued out to apprehend him. This obliged him frequently to abſcond, only now and then viſiting his family by ſtealth. He lived under theſe hard circumſtances, with ſome intervals of repoſe, near fourteen years; his family in the mean time ſuffering very much by his abſence. At laſt his wife dying, and his children being diſpoſed of, he took a reſolution to go abroad, though he was pretty far advanced in years. His deſign was, to enter into an eccleſiaſtical ſtate: and, to this purpoſe, making a ſhort ſtay at *Rheims*, he proceeded to *Rome*, and was admitted into the *Engliſh* college. When he had made himſelf maſter of moral divinity he was ordain'd prieſt, and return'd into *England* upon the miſſion. When he had laboured at his function about two years; and on a certain day

(*t*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cathol. in Angl.

went to viſit the priſoners, that were confined in *York* caſtle on account of religion; he was ſeized, as he came out, upon ſuſpicion of being the perſon he really was: and upon ſearching him, they found his teſtimonials or letters of ordination; which were afterwards produced, and read publickly in court, when he came to his trial. One upon the bench aſked him, why he would be ſo imprudent, as to carry ſuch obnoxious tokens about him? He anſwered: That it was to ſatisfy the world, that he was no impoſtor; but was the perſon he pretended to be. For, indeed, it was a difficult matter to convince a great many of his acquaintance, eſpecially Proteſtants, that he was in orders; having lived in a married ſtate ſo long, and been abſent from his country ſo ſhort a time. His confeſſion very was ſurpriſing to the court; eſpecially when they ſaw ſo little concern in him for the conſequences. However it ſaved the court the trouble of witneſſes, and going through the formalities of the law. So he was condemn'd to die; and while the judge was pronouncing ſentence, he repeated theſe words of the Prophet: *Lætatus ſum in his, quæ dicta ſunt mihi; in domum Domini ibimus.* Being remanded to priſon, ſeveral gentlemen of diſtinction, ſome whereof were his relations, came to viſit him, and condole with him for his unhappy circumſtances; for which he return'd them thanks; but gave them to underſtand, that what was a ſubject of grief to them, was a pleaſure to him. Some intereſt was made by the neighbouring gentlemen for his pardon; but without effect. He ſuffered at *York*, *Auguſt* 22, 1582. At the ſame time died *Richard Kirkman*, one of the ſame character. They were drawn to execution on the ſame ſledge; and thought it no ſmall happineſs to have an opportunity of confeſſing their ſins to each other. His death was lamented not only by Catholicks, but by others, who had experienced the effects of his charity.

Joſeph Lampton (*t*), a miſſionary prieſt, who was employed in his function in the *North* of *England*: and, being condemn'd to die on that account, ſuffered at *Newcaſtle*, *July* 23, 1593.

Chriſtopher Wharton (*u*), born in *Yorkſhire*; had his education firſt in *Oxford*; where he was fellow of *Trinity* college, and created maſter of arts *February* 3, 1564. But at laſt, throwing off the maſk of occaſional conformity, he went abroad: received orders in the church of *Rome*, and return'd upon the miſſion. He was afterwards ſeized, and condemned to die on account of his character. He ſuffered at *York*, *March* 28, 1600. A gentlewoman was condemn'd at the ſame time, for entertaining and relieving him: but was reprieved, and pardon'd.

John White (*x*), doctor of divinity and profeſſor in the *Engliſh* college at *Doway*. He was one of the ſix firſt perſons, that joined with Mr. *Allen* in founding that community *an.* 1568. Afterwards he went over into *Ireland*, where his relations at that time reſided, which is the laſt account we have of him.

Euſtacius White (*y*), of a conſiderable family in *Lincolnſhire*; his mother being one Mrs. *Booth* of the ſame county. His education was in the *Engliſh* college at *Rome*, where he was ordain'd prieſt, and ſent upon the miſſion. He was at laſt ſeized in *Holborn*, *Lond.* in the houſe of *Swithin Wells* Eſq; together with ſeveral others, prieſts and laymen, who all fell under proſecution. Mr. *White* ſuffered great hardſhip in priſon, eſpecially from the hands of one *Topcliff*, an officer, remarkable for his barbarous uſage of the miſſioners, who kept him upon the rack from eight in the morning, till four in the afternoon; and, being tried before *Richard Wray*, lord chief juſtice, was condemn'd to die upon account of his character. He ſuffer'd at *Tyburn*, *December* 10, 1591, together with Mr. *Blaxton*, a gentleman under the ſame circumſtances; and three lay perſons, who died for relieving miſſioners.

William Wigg (*z*), fellow of St. *John*'s college in *Oxford*; who refuſing to comply with the times in the beginning of queen *Eliſabeth*'s reign, was ejected. And afterwards, being ordain'd prieſt abroad, return'd a miſſioner into *England*. He was kept priſoner a long time in *Wiſbich* caſtle: and ſeems to be different from one of

(*t*) Dr. *Worthington*, Catal. Martyr.
(*u*) A hen. Oxon. Dr. *Worthington*, Catal. Martyr.
(*x*) Diary of *Doway* College.
(*y*) *John Stow*, Chron. p. 764. Dr. *Worthington*, Catal. Martyr.
(*z*) Hiſt & Antiq. Univ. Oxon. lib. 1. p. 283.

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the ſame name, who was executed in 1588.

William Wigg (*z*), otherwiſe call'd *Way*, fellow of *New-college* in *Oxford*; where he took the degree of maſter of arts, *October* 12, 1582. Afterwards, quitting the Proteſtant religion, he went abroad: and, being ordained prieſt, was ſent upon the miſſion into *England*. He was tried, and condemn'd to die on account of his function, and ſuffered at *Kingſton* in *Surrey*, *October* 1, 1588.

Thomas Wilſon (*a*), prebendary of *Cheſter*; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was depriv'd.

Thomas Wilſon (*b*), was entered a ſtudent in the *Engliſh* college at *Doway*, *an.* 1569: and, being ordained prieſt, was ſent upon the miſſion. He labour'd with ſingular zeal, till 1602: when he died, aged about eighty years.

Thomas Williamſon (*c*), was a prieſt, ordained in queen *Mary*'s reign; and reſided, for the moſt part, in *Lancaſhire*. Being condemn'd to die in the year 1584, for denying the queen's ſupremacy, his ſentence was changed to perpetual impriſonment. He died in *Lancaſter* jail.

Robert Wilcocks (*d*), a prieſt, and miſſioner in *England*; who, being condemn'd to die, for receiving orders abroad, ſuffered at *Canterbury* in *September* 1587.

John Pybuſh (*e*), a miſſionary prieſt; who, after he had been kept ſeven years a priſoner, was executed for receiving orders. He ſuffered at St. *Thomas Watering*'s, *February* 18, 1601.

William Piercy (*f*), born in *Yorkſhire*, and admitted in the *Engliſh* college at *Doway*, *an.* 1576. Being ordained prieſt in 1578, he was deſirous to improve himſelf in the univerſity of *Paris*; and accordingly reſided there, till he became doctor of divinity of that faculty. His intereſt among the *French* procured him to be made a canon of *Soiſſon*. He enjoyed this dignity, till the civil wars obliged him to forſake it; and, retiring into *Flanders*, he was ſupported at *Bruſſels* by a penſion from the king of *Spain*. The laſt mention, I find of him, is *an.* 1599, on his journey towards *Rome*.

Stephen Rouſham (*g*), a miſſionary prieſt, who, being condemn'd to die on account of his character, ſuffered at *Glouceſter* in the year 1587.

Richard Shacklock, maſter of arts of one of our univerſities. He left *England* in the beginning of queen *Eliſabeth*'s reign; and, retiring to *Lovain*, ſpent moſt of his time in ſtudying the canon law. He publiſh'd,

I. *Oſorius*'s Epiſtle to Queen *Eliſabeth*, A Tranſlation from the *Latin*. *Antw.* 8*vo*, 1565.
II. Cardinal *Hoſius* againſt Hereſies. A Tranſlation from the *Latin*; which he entitles, The Hatchet of Hereſies. *Antw.* 1565.

Philip Sherwood (*h*), born in *Yorkſhire*, and ordained prieſt in queen *Mary*'s reign. In the year 1571, he retired to the *Engliſh* college at *Doway*, and return'd again into *England*, *an.* 1575. Having laboured ſeveral years at his function, he was at laſt ſeized, and confined in *Hull* jail; and from thence ſent into baniſhment in the beginning of 1585, and died in *France* in the year 1589.

Ralph Sherwin (*i*), born in *Derbyſhire*; and, being ſent to *Exeter* college in *Oxford*, was admitted fellow in *July* 1568, by the intereſt of Sir *William Petre*. 'In 1574, 'ſays Mr. *Wood*, proceeding in arts, he 'was made ſenior of the act, celebrated 'July 26, the ſame year; being then ac-'counted an acute philoſopher, and an ex-'cellent *Grecian* and *Hebrician*.' In 1575, he obtained leave to be abſent ſome time from the univerſity, and to travel together with one Mr. *John Cunley*, maſter of arts, and fellow of the ſame college. He concealed

(*z*) Athen. Oxon. Dr. *Worthington*, Catal. Martyr.
(*a*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*b*) Diary of *Doway* College.
(*c*) Manuſcript in my hands.
(*d*) Dr. *Worthington*, Catalog. Martyr.
(*e*) *John Stow*, Chr. p. 792. Dr. *Worth*. Catal. Martyr.
(*f*) Diary of *Doway* College.
(*g*) Dr. *Worthington*, Catalog. Martyr.
(*h*) Diary of *Doway* College.
(*i*) Dr. *Pitts* de Illuſtr. Angl. Script. Diary of *Doway* College. *John Stow*, Chron. p. 694. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Athen. Oxon. p. 209.

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his motive; which appear'd afterwards to be no other, than that he might have an opportunity of deſerting the religion, he had hitherto profeſſed, which never ſat eaſy upon his conſcience. Wherefore going over to his countrymen at *Doway*, the year abovemention'd, he applied himſelf ſeriouſly to divinity, and was ordain'd prieſt, *March* 23, 1577: and being afterwards deſirous to viſit *Rome*, he ſpent ſome time in the *Engliſh* college newly erected in that city, and prepared himſelf for the miſſion. In the year 1580, *Thomas Godwell*, biſhop of St. *Aſaphs*, being deſign'd to go over into *England*, to govern the miſſioners, as chief ſuperior, Mr. *Sherwin* was made choice of for his chaplain; and accompanied him in his journey, as far as *Rheims*. But the biſhop, being hinder'd, through age and infirmity, from proceeding any further, returned to *Rome*; Mr. *Sherwin* went on for *England*. He ſettled in the city of *London*; where it was not long, before he was diſcovered, and ſeized in the houſe of one *Roſcorrock*, and immediately committed to the *Marſhalſea*; and from thence removed to the *Tower*; where ſeveral others of the ſame character were confined. While he was priſoner, he had a challenge ſent him, with notice to prepare himſelf for a diſputation with ſeveral divines of the church of *England:* which he accepted of, tho' upon very unequal terms, conſidering his hard uſage, and want of books. However, he acquitted himſelf with honour, and diſcover'd himſelf to be a perſon of ſingular parts and learning. He was kept priſoner in the *Tower* about a year, and frequently underwent the ſeverities of the rack, in order to extort a confeſſion from him, relating to certain plots abroad. His life was ſo edifying during his impriſonment, that he was commonly diſtinguiſh'd by the name of the Holy Man. When his trial came on, he was charged with plotting againſt the queen and government at *Rheims*, and at *Rome*, together with *Campion*, and others, at *Weſtminſter*, *November* 20, 1581: and, being condemned to die, was executed at *Tyburn*, *December* 1, at the ſame time with *Edmund Campion* and *Alexander Brian*. A little before his death, he wrote ſeveral edifying letters. One was directed to his uncle, Mr. *Woodward*, then reſiding in *Rome*, filled with expreſſions of joy, for the proſpect, he had of ſuffering for ſo good a cauſe. He is mentioned as being concern'd in the following pieces:

I. Diſcourſe in the *Tower* with *Edmund Campion*, MS.

II. An Account of a Diſputation in *Wisbich* caſtle, between *William Fulk* of *Cambridge*, and ſome Miſſioners Priſoners, MS. erroneouſly aſcribed to Mr. *Sherwin*.

III. Letters to ſeveral Perſons, to be met with in Dr. *Bridgwater*, *Concert. Eccl. Cath. in Angl.* Auguſt. Trevir. 1594. fol. 71, 72.

A book was publiſhed, entituled: An Anſwer to certain crabbed Queſtions, *&c.* guilefully uttered by *Sherwin* at the Time of his execution. *London* 8*vo*, 1582. *Peter White.*

Thomas Pierpoint (*k*), a learned clergyman of the *Engliſh* college in *Doway:* who began to teach a *Hebrew* leſſon in the univerſity of *Rheims*, *October* 9, 1589.

Thomas Prichard, or *Pilchard* (*l*), a prieſt, and miſſioner in *England*. Being condemned to die on account of his character, he ſuffered at *Dorcheſter* in *March* 1587.

Robert Pitts (*m*), born in *Oxfordſhire*, educated in the *Engliſh* college at *Doway*; where he was ordained prieſt, *an.* 1575, being admitted in 1573. He was ſent upon the miſſion in 1576: and died in *England* in 1582.

Henry Shaw (*n*), maſter of arts, and fellow of St. *John*'s college in *Oxford:* deprived in the beginning of queen *Eliſabeth*'s reign, for refuſing the oath of ſupremacy.

John Shert (*o*), born in *Cheſhire*, as 'tis believed, at *Shert-hall*, near *Macclesfield*, in the ſaid county. Being ſent to *Brazennoſe* college in *Oxford*, he took the degree

(*k*) Diary of *Doway* College.
(*l*) Dr. *Worthington*, Catal. Martyr.
(*m*) Diary of *Doway* College.
(*n*) Hiſt. & Antiq. Univ. Oxon. lib. 1. 283.
(*o*) *John Stow*, Chron. p. 694. Athen. Oxon. Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

of

of batchelor of arts, *January* 17, 1566. Afterwards, he became a noted ſchoolmaſter in *London*. But, at laſt, becoming a member of the Catholick church, he went over to *Doway*, and from thence to *Rome*; where having compleated his theological ſtudies, he was ordain'd prieſt, and ſent upon the miſſion: He ſpent ſome time in his own country, *Cheſhire*: but, being diſcovered, was obliged to remove. He was afterwards ſeized, and condemned to die upon the common indictment of plotting at *Rheims* and at *Rome*. He ſuffered at *Tyburn*, *May* 28, 1582, together with *Thomas Ford* and *Robert Johnſon*. While Mr. *Ford* was turning off, Mr. *Shert* cried out, *Oh! happy Man! who haſt ſo glorioufly finiſhed thy days!* Being aſk'd, whether he would own a plot, and beg the queen's pardon, with promiſe of a reprieve; he replied: I never offended her majeſty, nor am privy to any deſign againſt the government.

Thomas Shelley (*p*), of *New-college* in *Oxford*, who refuſed the oath of ſupremacy, and was ejected in the beginning of queen *Eliſabeth*'s reign.

William Sheprey or *Shepreve* (*q*), born at *Abingdon* in *Berkſhire*, and nephew to *John Sheprey* (an eminent writer in *Henry* VIII's reign) educated in the univerſity of *Oxford*: where he was maſter of arts, and admitted fellow of *Corpus-Chriſti* college, *an.* 1558. In the beginning of queen *Eliſabeth*'s reign, he left *England*, and was admitted in the *Engliſh* college at *Doway* in the year 1573; where he became batchelor of divinity, and was ordain'd prieſt. Then travelling into *Italy*, he was created doctor of divinity in ſome univerſity of that country. Afterwards becoming acquainted with *Gabriel Paleotti*, cardinal and archbiſhop of *Bononia*, who had a particular affection for the *Engliſh* nation, he was entertained in his family, and made one of his theologals. He died at *Rome* in the year 1598, leaving behind him an excellent character, both for piety and learning; and was generally eſteem'd a good linguiſt, critick, and divine: as the works, he left, are a proof, *viz.*

I. The Literal Connexion of the Pſalms of our Lady's Office, and their Confirmation from the *Greek*, *Hebrew*, *Syriac*, *Chaldaic*, *Arabic*, *Æthiopic*, &c. *Rome* 4*to*, 1596.
II. Expoſition of the different Places of our Bleſſed Lady's Office, MS.
III. *Miſcellanea*, or remarkable Sentences of the Scriptures, MS. in *Latin*.
IV. Comment. on St. *Paul*'s Epiſtle to the *Romans*, with Obſervations from the *Latin*, *Greek*, *Syriac*, and *Æthiopic*, MS. in *Latin*.
V. Notes upon St. *Paul*'s Epiſtles, and the Catholick Epiſtles; with the Differences of the *Latin*, *Greek*, and *Syriac*, MS. in *Latin*.

ARTICLE V.

Lives of Regulars.

RAlph Allen (*r*), born in *London*; was entered in *Doway* college, *an.* 1572; where he was ordained prieſt in 1574, and took the degree of batchelor of divinity in 1575. He was very ſerviceable to the clergy in the education of the ſtudents, and was ſent upon the miſſion with an extraordinary character. But afterwards, leaving the miſſion, he became a *Jeſuit*; and died about the year 1587.

John Arnold (*s*), a member of the clergy in the *Engliſh* college at *Doway*. He left the houſe *December* 7, 1575, and entered amongſt the *Carthuſians* at *Bruges*.

Thomas Buſton (*t*), or *Stephen de Buſton*: had formerly been a ſervant to Mr. *Thomas Pound* (a gentleman of fortune, and remarkably zealous for the old religion) and was ſent by him to *Rome*; where he be-

(*p*) Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283.
(*q*) Dr. *Pitts*, de Illuſt. Angl. Script. Diary of *Doway* College. Athen. Oxon.
(*r*) Diary of *Doway* College.
(*s*) *Ibid.*
(*t*) *Alegambe*, p. 438.

came a *Jeſuit*, *an.* 1575, aged about twenty-ſix. His ſuperiors, finding him to be a perſon every way qualified, ſent him a miſſioner into the *Eaſt-Indies*, in the year 1578. He reſided in thoſe parts near forty years; and was five years rector of one of the *Jeſuits* colleges, and died at *Goa*, *an.* 1619, aged ſeventy years. He was in ſo great eſteem at *Goa*, that the people reſpected him as a kind of apoſtle. He publiſhed ſome uſeful works, *viz.*

I. A Grammar for learning the *Indian* Language.
II. A Chriſtian Doctrine in the ſame Language.
III. A large work, called *Pazana*, in the *Indoſtan* Language. Concerning the Myſteries of Faith, and commonly read in Churches.

Alphonſus Aggazarius (u), an *Italian Jeſuit*; the firſt rector of the *Engliſh* college in *Rome*, after it was taken from the clergy. He enjoyed the dignity nine years.

John Buckley (x), ſometimes known by the name of *Godfrey Jones*; a *Franciſcan* frier; had his education firſt among thoſe of his order at *Greenwich*; and when the convent was diſſolved, *an.* 1559, the firſt of queen *Eliſabeth*, he retired into ſome convent in *France*: where he lived ſeveral years. And afterwards, travelling to *Rome*, he was entertained in the famous *Franciſcan* convent, call'd *Ara Cœli*; and from thence returned into *England* in the year 1592. Having laboured ſome time, as a miſſioner, he was at laſt apprehended; and, being brought to his trial, was condemned to die on account of his function. He was executed at St. *Thomas Watering*'s in *Southwark*, *July* 12, 1598. His head was fixed upon the pillory, his quarters on the road towards *Newington* and *Lambeth*.

Thomas Bourchier (y), of a noble family, which formerly bore the title of Earls of *Bath*. He had his education for ſome time in *Magdalen* college in *Oxford*; and having rubb'd through the various changes under *Edward* VI, queen *Mary*, and firſt of *Eliſabeth*, he went over into *France*, and became a *Franciſcan* frier. Having compleated the degree of doctor of divinity in the univerſity of *Paris*, he travelled to *Rome*, and was entertain'd in the convent call'd *Ara Cœli*, and exerciſed the office of Pœnitentiary in the church of St. *John Lateran*, and died in *Rome* about 1583. He publiſhed a work entituled,

Hiſtoria Eccleſiaſtica de Martyrio Fratrum Ordinis Minorum S. Franciſci *de Obſervantia*, from 1536, till 1582, 4to, Ingolſt. & Pariſ. 1582.

William Johnſton (z), a *Scottiſhman* by birth. In the year 1588, being then ſixteen years of age, he entered among the *Jeſuits*; and became an eminent profeſſor of philoſophy and divinity: and died *September* 19, 1609. He was author of,

I. *Hiſtoria Sleidani ab Hereſi exterſa.*
II. *Comment. in* Iſaiam, *MS.*

Edmund Hay (a), born in *Scotland*; became a *Jeſuit*; and was an eminent man in his order, as appears by the employments he went through. He was rector of *Clermont* college in *Paris*. The firſt rector of the univerſity of *Muſſipont* in *Lorain*, and aſſiſtant to *Claudius Aquaviva*, general of the *Jeſuits*. He died *November* 4. 1591. and was author of a book, entituled,

Contrarietates Calvini.

John Barnes (b), a *Lancaſhireman* by extraction, if not born there; had his education firſt in *Oxford*: But the religion of his country not ſitting eaſy upon his conſcience, he went abroad into *Spain*; where he improved himſelf in divinity, under the celebrated profeſſor, Dr. *John Alphonſo Guriel*, in the univerſity of *Salamanca*. Afterwards, he was made prieſt, and entered himſelf among the *Spaniſh* monks of the order of St. *Benedict*; and, having qualified himſelf for the miſſion, obtained leave to return into *England*. Having ſpent ſome

(u) *Henry Moor*, Hiſt. Provin. Angl. Societ. Jeſu.
(x) *John Stow*, Chron. p. 787. Certamen Seraphicum. Provin. Angl. a R. P. T. 8vo. *Duaci* 4to, 1649.
(y) Dr. *Pitts*, de Illuſt. Angl. Script. Certamen Seraphicum. *Duaci* 1699. Franciſcus a St. Clara, *&c.*
(z) *Alegambe*, p. 169. Demſterus in Apparat. ad Hiſtoriam Scot.
(a) *Alegambe*, p. 98.
(b) *Theophilus Raynaudus*, in Theolog. Antiq. 1657. p. 7. Athen. Oxon. Antiq. of the *Brit.* Church, by *Iſaac Baſire*, Poſit. 4. p. 4. *Clement Reynerus*, in Apoſtolatu Benedict. in Anglia, *&c.*

time

time there in the exercise of his function, he was apprehended, and baniſhed into *Normandy*, with ſeveral others of the ſame character. Soon after he was invited to *Dieulwart* in *Lorain*, an *Engliſh* priory, belonging to his order. Here he read a lecture of divinity, till he was call'd to *Marchienne* college in *Doway*; where he was employed upon the ſame account, and from thence returned again into *England*. In the year 1627, he reſided privately in the univerſity of *Oxford*, for the convenience of the publick library; and to furniſh himſelf with matter for ſome works, he afterwards deſign'd to make publick. Some of his order, ſuſpecting, that his labours were under a dangerous influence, whereof he had already given ſome inſtances, either diſſuaded him, or rather contrived to remove him, from the miſſion: which being effected, he lived ſome time in *Paris*. Where looking upon himſelf not much better than a priſoner, he fell into a great diſturbance of mind: till, at laſt, he was confined by an order from the *French* king. He was afterwards removed into *Flanders*; and from thence to *Rome*: where he remain'd many years, as 'tis ſaid, ſcarce *compos mentis*. He was alive in *Rome* in the year 1650, in an apartment among lunaticks, where he had been confined near twenty years. Mr. *Barnes* was a perſon of extraordinary parts and learning; but theſe are ſometimes attended with great inconveniences; eſpecially when humility and prudence are wanting, by way of ballaſt, to keep a ſuperior genius firm and ſteddy. Many things concurr'd to accelerate this gentleman's misfortunes. He was an enemy to the pope's temporal power. He vigorouſly attacked the looſe Caſuiſts upon the ſubject of Equivocation; and had ſeveral controverſies with thoſe of his own order. For 'tis to be obſerved, that in his time there were three ſorts of *Benedictine* monks, miſſioners in *England*. Some were educated in *Spain*, others at *Monte Caſſino* in *Italy*, and a third ſort had made their profeſſion in *England*, under father *Buckley*, the only monk, that remained belonging to *Weſtminſter*-abbey. Now theſe monks, being ſubject to different ſuperiors, by degrees found a great inconvenience in being directed by perſons at ſo great a diſtance; beſides ſome domeſtick controverſies among themſelves. This put them upon the thoughts of a coalition, and of uniting themſelves in one congregation: which at laſt was effected by ſpecial grants from the ſee of *Rome*. While this matter was in agitation, ſeveral of the monks, eſpecially thoſe of *Spain*, refuſed to come into the project; and Mr. *Barnes*, being a leading man of the party, publiſhed his reaſons againſt this new congregation. He alledged, that, as they had all made profeſſion of obedience to their reſpective ſuperiors abroad, it was ſtill due to the ſame perſons: that the grants of the ſee of *Rome*, in favour of this coalition, were either ſpurious, or grounded upon miſinformation. And to confirm the latter, he undertakes to prove, that there was never any congregation of *Benedictines* in *England*, before its defection from *Rome*, excepting that of the *Cluny* order: and, by conſequence, the pope, ſuppoſing ſuch a congregation to have been, was miſinform'd. This debate is largely handled by *Clement Reyner*, a learned *Benedictine* monk, in his *Apoſtolatus Benedictinorum in Anglia*: who, at the end of the work, in one edition, replies to Mr. *Barnes*'s exceptions. Mr. *Barnes*'s works are:

I. *Diſſertatio contra Equivocationes.* Pariſ. 8vo, 1625. He attacks the arguments of *Parſons* and *Leſſius*.

II. *Examen Trophæorum Congregationis Prætenſæ Anglicanæ, Ordinis S. Benedicti.* Rhemis. 8vo, 1622.

III. *Catholico-Romanus Pacificus.* Oxford 4to, 1680. The manuſcript was kept among the Proteſtants in *Oxford*; and not publiſh'd, till the year mentioned. It ſtrips the ſee of *Rome* of ſeveral prerogatives. Dr. *Iſaac Baſire*, in a work entituled: *Diatriba de Antiqua Eccl. Britannicæ Libertate*, borrows three entire Chapters from the Manuſcript.

IV. A Treatiſe of the Supremacy of Councils.

V. The Spiritual Combat. A Tranſlation from the *Spaniſh* of *John Caſtaniza*.

James Boſgrove (c), a *Jeſuit*, ſent very young into *England*, for the recovery

(c) *John Stow*, Chron. p. 694. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

of

of his health. He was taken priſoner, and tried at *Weſtminſter* at the ſame time with *Edmund Campion*, and others, *November* 20, 1581. He was condemn'd to die: but afterwards pardoned, and baniſhed.

John Hay (*d*), born in *Scotland*, became a *Jeſuit* at *Rome* in the year 1562. He was an excellent ſcholar, having taught the languages, mathematicks, and divinity in *Poland*, *Flanders*, *Italy*, and *France*; and eſpecially at *Turin*. In his latter days he was made rector, or chancellor of the univerſity of *Muſſipont*, or *Pont-à-mooſſon*, in *Lorain*: where he died *May* 30, 1607, aged 60. His works are,

I. *Quæſtiones ad Sectarios.*
II. An Apology for thoſe Queſtions. In *French.*
III. *Antimonium ad Reſponſa Bezæ*, Turonij 8vo, 1588.
IV. *Diſput. l.* 2. *contra Miniſtrum Anonymum, Namur.* Ludguni 4to, 1584.
V. *Scholia Brevia in Bibl. Sixt.* Ludguni.
VI. *Japonicæ, & Peuianæ Epiſt.* a Tranſlation into *Latin*, Antw. 8vo, 1605.
VII. *Helleborum* Johan. Serrano, *Calviniſtæ.*

William Wright (*e*), born in *Yorkſhire*, and, being educated in the *Engliſh* college at *Rome*, became a *Jeſuit an.* 1581, aged nineteen. He proved to be an uſeful man to his order, as well as to the publick. He was ſeveral years profeſſor of philoſophy and divinity in *Auſtria*; eſpecially at *Vienna* and *Græcinum*: and, after twenty eight years abſence from his own country, was ſent upon the miſſion. But it was not long, before he was ſeized, and thrown into jail; where many of the priſoners dying of the plague, Mr. *Wright* narrowly eſcaped. After three months confinement, he found means to obtain his freedom; and laboured at his function near thirty years. He was equally eſteemed for his learning and humility. For, though he was doctor of divinity, yet he willingly ſubmitted to the drudgery of teaching children their rudiments. For ten years before he died, he was afflicted with an aſthma: which he ſtruggled with, with ſingular patience; and at laſt was carried off by a violent fit of the ſtone *January* 18, 1639, aged 79. His works are,

I. A Treatiſe againſt *John White*; under the Initial Letters, *W. G.* St. *Omers* 4*to*, 1613.
II. A Treatiſe againſt *N. E.* a Miniſter of the Church of *England*, ſubſcribed *W. G.* St. *Omers* 4*to*, 1622.
III. A Treatiſe againſt the ſame *N. E.* That Catholicks may be ſaved, from the Teſtimony of twenty four eminent Proteſtants, ſubſcrib'd *W. G.* St. *Omers* 4*to*, 1623.
IV. A Letter to a Perſon of Honour, concerning the evil Spirit of Proteſtants 4*to*, 1622.
V. The Controverſies of *James Gordon*, a Tranſlation from the *Latin*, ſubſcribed *J. L.* St. *Omers* 8*vo*, 1614.
VI. Treatiſes of *Martin Becan*, Tranſlations from the *Latin* 8*vo*, 1612.
VII. A Treatiſe of the Judge of Controverſies, a Tranſlation from the *Latin* of *Martin Becan*, 8*vo*, 1619.
VIII. A Treatiſe of *Leonard Leſſius*, entituled *Which Faith is to be embraced?* A Tranſlation from the *Latin*, 8*vo*, ſubſcribed *W. J.* 1619, 1621.
IX. The Perſecution of Chriſtians in *Japan*, ſubſcribed *W. W.* A Tranſlation from the *Spaniſh*, 8*vo.* 1619.
X. A ſhort Treatiſe of Penance: often reprinted.

Thomas Marſhal (*f*), educated in *Lincoln* college in *Oxford*: where he was admitted batchelor of arts *an.* 1560; and became afterwards fellow of the ſaid college. Soon after, throwin goff the maſk of occaſional conformity, he went abroad, and was admitted in the *Engliſh* college at *Doway* in the year 1576. When he had taken orders, and taught philoſophy nine years at *Doway*, he removed to *Lovain*: where he entered himſelf among the *Jeſuits*, and died at *Rome an.* 1589.

(*d*) *Alegambe*, p. 248.
(*e*) *Nathaniel Southwell*, Bibl. Script. Societ. Jeſu. *Rom.* 1676, p. 321.
(*f*) Diary of *Doway* College. Athen. Oxon. p. 31.

Nicholas

Nicholas Smith (*g*), a *Jeſuit*; the firſt of that order, that was appointed to be confeſſor in the *Engliſh* college at *Doway* in the year 1600, by the contrivance of father *Parſons* and Dr. *Worthington*, the preſident, jointly with the concurrence of cardinal *Cajetan*, the protector. This cuſtom was obſerved, till the next preſident Dr. *Kelliſon* found means to break it off, about the year 1616.

Richard Story (*h*), born in *Glouceſterſhire*: and, leaving *England*, in the beginning of queen *Eliſabeth*'s reign, he retired to *Lovain*; and afterwards joined with *William Allen* in eſtabliſhing the *Engliſh* college at *Doway* in the year 1569, then leaving *Doway*, he became a *Jeſuit*.

William Sutton (*i*), born in *Staffordſhire*; was admitted in the *Engliſh* college at *Doway an.* 1573. And, being ordain'd prieſt, took the degree of batchelor of divinity *an.* 1577: and, the latter end of the ſame year, was ſent upon the miſſion, and laboured at his function till 1583. Afterwards he retired to *Lovain*, and ſo to *Verdun* in *Lorain*: where he became a *Jeſuit*.

Sigebert Buckley (*k*), a *Benedictine* monk belonging to *Weſtminſter* abbey, where he made his profeſſion under abbot *Feckenham*, in queen *Mary*'s reign. Upon the diſſolution of that houſe, the firſt of queen *Eliſabeth*, father *Buckley* lived privately all that reign, and ſometime a priſoner among the miſſionary clergy ſent from the colleges abroad. He was alive, a very old man, in the beginning of king *James* I; about which time he was perſuaded by ſome clergymen, to revive his order: and accordingly, they made their profeſſion under him, and became a kind of a body. Afterwards, uniting themſelves to other *Benedictine* monks, who had taken the habit in *Italy* and *Spain*, and were permitted to return into *England* upon the miſſion, they were incorporated; and, by expreſs bulls from the ſee of *Rome*, aſſum'd the name of the *Engliſh* congregation of St. *Benedict*.

Edmund Campion (*l*), born in *London* in the year 1540; educated in *Chriſt-church* ſchool, or hoſpital of blue coats, where he diſtinguiſh'd himſelf in the claſſicks above all of his ſtanding; upon which account he was choſen to entertain queen *Mary* with a *Latin* oration upon her acceſſion to the crown *an.* 1553. Afterwards being ſent to *Oxford*, he was enter'd a ſtudent in St. *John*'s college, and took the degree of maſter of arts in the year 1564. About the ſame time, ſays Mr. *Wood*, 'He took holy orders, accord-'ing to the church of *England*, from the 'hands of *Richard Cheney* biſhop of *Glou-'ceſter*, who had encouraged him in his 'ſtudies, *Athen. Oxon. p.* 206.' When queen *Eliſabeth* viſited the univerſity in the year 1566, Mr. *Campion* was appointed to entertain her with a *Latin* oration, and was reſpondent at the publick act held in her preſence: on which occaſion he acquitted himſelf to the great ſatisfaction both of the queen, and of all the univerſity. He had, for ſome time, been very uneaſy within himſelf, concerning the principles, and tenets of the church of *England*: and the ſcruple growing upon him in the year 1568, when he was one of the proctors of the univerſity, the year following he forſook that communion notwithſtanding the fair proſpect he had of advancing himſelf. Soon after, he retired into *Ireland*; where he lived about a year and a half; and, by way of amuſement, diligently read over the ſtory of that country, and made ſeveral uſeful collections, which were afterwards made publick. During his abode in *Ireland*, he had frequent converſation with ſeveral perſons of diſtinction; who being great admirers of his parts, and learning, ſeem'd to be influenced by him in matters of religion. This being obſerv'd by ſome zealots of the reformation, he was obliged to return privately into *England*: from whence, after ſome time, he went over to the *Engliſh* college

(*g*) Diary of *Doway* College.
(*h*) *Ibid.*
(*i*) *Ibid.*
(*k*) *Clement Reyner.* Apoſtol. Bened. in Angl. *Dugdale*'s Mon. by *Stephens*, &c.
(*l*) Diary of *Doway* Col. *Thomas Fuller*, Chur. Hiſt. lib. 4. p. 114. *Yepes*, lib. 5. cap. 31. Hiſt. Perſecut. Angl. Paulus Bombinus in Vita Campiani. *Antw.* 12*mo.* 1618. A true Report of the Death of *Edmund Campion*, by an Eye-witneſs, *London* 12*mo.* 1581. *Alegambe* p. 98. *John Stow*, Chron. p. 634. *G. Eſtius*, Doctor of Divinity. Vita Campiani in *Latin* Verſe. *W. Cambden*, Annal. *Eliſ.* &c.

at *Doway*. Father *Henry Moore*, in his hiſtory of the *Engliſh Jeſuits*, ſpeaking of *Campion*, tells us, that he only paſſed by *Doway* in his way to *Rome*; where he became one of their ſociety. But he omits many particulars, wherein the honour of the clergy may ſeem to be concern'd, *viz.* That he both took degrees, and was profeſſor in the *Engliſh* college at *Doway* before he became a *Jeſuit*. The Diary of the ſaid college gives the following account. He arrived at *Doway* about the middle of the year 1570; and was a welcome gueſt to Dr. *Allen*, and ſeveral others, who had been his acquaintance in *Oxford*. The preſident perſuaded him to reſume his theological ſtudies; which he purſued with ſingular application and applauſe. The 21*ſt* of *March* 1572, he paſſed the firſt act for batchelor of divinity. *November* 27, the ſame year, he made his ſecond act; and *January* 21, 1573, the third and laſt act, Dr. *Allen*, the preſident of the college, being moderator upon the occaſion. Being thus qualified to read a leſſon of divinity in the college, as he had formerly taught humanity with great ſucceſs, he was very deſirous of viſiting *Rome*, and undertook that journey about the middle of the year 1573: where, ſoon after, he entered himſelf among the fathers of the ſociety of *Jeſus*. The ſuperiors of his order, being quickly acquainted with his parts and merit, ſent him into *Germany*. He reſided chiefly in the city of *Prague*; where he was profeſſor of rhetorick and philoſophy about ſix years; and, during this time, being invited to *Vienna*, he compoſed the tragedy, called *Nectar* and *Ambroſia*, which was exhibited with great applauſe in the preſence of his Imperial majeſty. Mean time nothing was ſo much diſcourſed of, as the ſucceſs of the *Engliſh* miſſioners, ſent over by Dr. *Allen* from his colleges at *Doway* and *Rheims*; and the doctor, being at *Rome*, had made a propoſal to the general of the *Jeſuits*, that whereas ſeveral of his order were daily ſent upon the miſſion into the *Indies*, whether it would not be a piece of ſervice to the Catholick cauſe, if ſome of his ſociety were employed in the *Engliſh* miſſion, which hitherto had been carried on only by the clergy. The general, reliſhing Dr. *Allen*'s propoſal, immediately call'd father *Campion* to *Rome*, and at the ſame time acquainted *Robert Parſons*, one of the ſame order, to prepare himſelf for the *Engliſh* miſſion. Accordingly, they ſet out together from *Rome*, and took *Rheims* in their way, to receive Dr. *Allen*'s inſtructions. But, parting at *Rheims*, they took different roads. Mr. *Campion* landed at *Dover June* 25, 1580. *Parſons* landed about the ſame time at ſome other port; being the two firſt miſſioners of that order, that viſited *England*. Father *Campion* kept private for ſome time, till his book, entituled, *Decem Rationes*, being diſperſed at the publick act in *Oxford*, in the beginning of 1581, (by the contrivance of *William Hartley*, a clergyman and miſſioner, who had formerly been fellow of St. *John*'s college, together with *Campion*) it put the Miniſtry upon enquiring after him. Mr. *Fuller* gives an account of the method, that was made uſe of. '(*m*) Secretary *Walſingham*, ſays he, one of a ſteady head (no more than needful for him, who was to dive into ſuch whirlpools of ſtate) laid out for *Campion*'s apprehenſion. Many were his lime-twigs to this purpoſe. Some of his emiſſaries were bred in *Rome* itſelf. His holineſs was not infallible in every thing, who paid penſions to ſome of *Walſingham*'s ſpies, ſent thither to detect Catholicks. Of theſe *Slead* and *Eliot* were the principal. Surely theſe fetters could not accompliſh their ends, but with deep diſſembling, and damnable lying.' This *George Eliot*, being ſet to work, and to hunt out *Campion*, could have no hard taſk upon his hands; having formerly been a Catholick, and entertain'd, as a ſervant, in ſeveral families of that communion; and, by conſequence, not unacquainted with all the private haunts and methods of the miſſioners. Soon after Mr. *Campion* was ſeized in the houſe of *Edward Yates* Eſq; of *Lyford*, in *Berkſhire*; where he, and ſome other miſſioners, were aſſembled upon the duties of their function. He was carried in triumph through *Abingdon*, *Henley*, and *Colebrook*, with a paper fixed on his hat, ſignifying his name, character, and the pretended crimes he was charged with. With this ſolemnity he was conducted through the moſt publick ſtreets of *London*, and committed cloſe priſoner in the *Tower*. Here he underwent a general perſecution from the tongues and hands

(*m*) Dr. *Fuller*, Church Hiſt. B. 9. p. 117.

of

of his enemies. *Campion* the traitor was become the ſubject of the town-talk. Scandalous pamphlets, and bitter invectives were every day cried about the ſtreets. He ſuffered in his perſon no leſs than in his reputation, being ſeveral times put upon the rack in order to extort a confeſſion of, I don't know, what contrivances were carrying on abroad againſt the queen and government. In the midſt of theſe diſadvantageous circumſtances, an order came from court, that certain divines of the church of *England* ſhould be permitted to viſit him, and engage with him on the ſubject of religion. *Campion*, tho' he was very ill provided againſt ſuch an attack, accepted of the challenge; leſt it might be repreſented as a diffidence in his cauſe. The hardſhip of confinement, the want of books, an infirm body, weaken'd by the rack, and a crowd of exaſperated people to overawe him, made the odds againſt him very conſiderable. For tho' Mr. *Campion* was an able orator, *Cicero* or *Demoſthenes* might have flagg'd in their eloquence in the like circumſtances. The firſt conference was held about the beginning of *September* 1581, whereat Mr. *Ralph Sherwin*, a learned miſſioner, alſo a priſoner, appeared as his ſecond; but was ſoon ſilenced by the lieutenant of the *Tower*. The other conferences were held upon the eighteenth, twenty-third, and twenty-ſeventh. The divines he engaged with, were *Alexander Nowel*, dean of St. *Paul*'s, Dr. *William Fulk*, *Roger Goaden*, Dr. *Walker*, *William Chark*, and others. The iſſue of theſe conferences was, what is uſual upon all ſuch occaſions. The party under oppreſſion is always baffled, and the adverſary comes off victorious. Nothing can be a greater proof of the force of prejudice and paſſion, than the treatment, Mr. *Campion* met with, upon this occaſion; who, tho' one of the brighteſt, and moſt eloquent perſons of the age, was traduced, as an ignorant inſipid fellow. And the more to depreciate him, Mr. *Sherwin* was extolled, as an able divine, and, in all reſpects, far ſuperior to him; tho' they had little experience of *Sherwin*'s abilities. Another inſtance of their perverſe temper againſt him, was, to repreſent him, as ignorant of the *Greek* tongue. For, at one of the conferences, being deſired to read a quotation out of the *Greek* teſtament, he demurred a while upon it; upon which the crowd immediately cried out, that he was a ſtranger to the language. But they were quickly diſabuſed, when recourſe being had to St. *Baſil* in the original, he read him, and explain'd him, to their great confuſion. Nor was it very likely, that one, who had been the greateſt maſter of the clafficks in *Oxford*, and afterwards a publick profeſſor, could either be ignorant of, or forget that language, which was the chief ingredient of his character. In the mean time the queen's counſel were preparing for his trial; to which purpoſe *George Eliot* was employed to find out witneſſes. The perſons were, firſt *Eliot* himſelf; then one *Slade*, formerly a ſervant in the *Engliſh* college at *Rome*, *Cradock*, *Norton*, and *Anthony Mundy*; who, in their rambles abroad, had been entertain'd, and relieved in the ſaid college. This *Mundy* had been a ſtage-player of very ill fame; as indeed were all the reſt, when their characters were inſpected. The ſum of their information was: that *Campion*, together with ſeveral others, then in cuſtody, *viz. Ralph Sherwin*, *Luke Kirkby*, *Edward Ruſhton*, *Thomas Cottam*, *Henry Orton*, *John Colleton*, *Robert Johnſon*, and *James Boſgrove*, had vowed obedience in all things to the biſhop of *Rome*, and practiſed to deſtroy the queen, and ſubvert the government. In proof whereof ſeveral diſcourſes of *Campion*'s were rehearſed, tending to the aforeſaid purpoſes. In concluſion, *Campion*, with moſt of the others, was condemned to die; and accordingly he was executed at *Tyburn*, *December* 1, 1581. Mr. *Cambden* tells us, this execution was a ſtroke of politicks, to pacify the nation, which, at that time, was in a great ferment, upon account of the duke of *Anjou*. For he being now at *London* in the hight of his courtſhip, things were ſo repreſented, as if that match would entirely ruin the Proteſtant religion. 'And therefore, during his ſtay here, to 'take away the fear, which had poſſeſſed 'many men's minds, that religion would 'be alter'd, and Popery tolerated; being 'overcome by importunate entreaties, ſhe 'permitted, that *Edmund Campion* aforeſaid, of the ſociety of *Jeſus*, *Ralph Sherwin*, *Luke Kirkby*, and *Alexander Briant*, 'prieſts, ſhould be arraign'd, *&c.*' And (n)

(n) *Cambd.* Ann. of Q. *Eliſ.* p. 270.

this

this has ever ſince been the method of the miniſtry in regard of Catholicks. No ſooner was there any proſpect of their intereſt encreaſing, but politicians were at work, to fix ſome damnable contrivance upon them, in order to render them odious, and put a ſtop to what they called the growth of Popery. This was the ſecretary's ſtratagem to break off the match between queen *Eliſabeth* and the duke of *Anjou*: and *George Eliot*, and the reſt of the band of ſwearers, were made uſe of, to ſupport a pretended plot againſt the queen and government, carried on by miſſioners abroad. As to Mr. *Campion*'s opinion concerning her majeſty's right and title to the crown, he plainly declared himſelf at the place of execution; when he publickly prayed for her, and for the happy ſucceſs and continuation of her government. His character, in all other reſpects, is becoming a perſon of the moſt exalted merit. '(o) For, as 'the *Oxford* hiſtorian obſerves, all writers, 'whether Proteſtants or Popiſh, ſay; that 'he was a man of moſt admirable parts: 'an elegant orator, a ſubtle philoſopher, 'and diſputant; and an exact preacher, 'whether in *Engliſh*, or the *Latin* tongue; 'of a ſweet diſpoſition; and a well poliſh'd 'man. But his works are the beſt proof 'of his abilities, *viz.*

I. *Nectar* and *Ambroſia*, a tragedy, in *Latin.*
II. *Rationes Decem oblati certaminis in cauſa Fidei, redditæ Academicis Angliæ* 1581.
III. Nine Articles directed to the Lords of the Privy Counſel. 1581.
IV. The Hiſtory of *Ireland*, written about 1571. The original manuſcript kept in the *Cottonian* library; made uſe of by *Hollingſhed*; and publiſhed by Sir *James Ware*. *Dublin*, fol. 1633.
V. *Chronologia Univerſalis.*
VI. Conferences in the *Tower*, publiſh'd by the adverſe party. *London.* 4*to*, 1583.
VII. *Narratio de Divortio.* Publiſh'd by *Richard Gibbons*. *Antw.* 1631.
VIII. *Orationes. Latinè.* Antw. 1631.
IX. *Epiſtolæ Variæ, ad* Mercurianum *Generalem Societ. Jeſu*, Richardum Cheney, *Epiſcop. Gloceſt.* Gregorium Martinum, *&c.* Antw. 1631.
X. *De Imitatione Rhetorica.* Antw. 1631.

Several books were publiſh'd chiefly againſt Mr. *Campion*; ſome whereof I ſhall make mention of, *viz.* A true Report of the Conference had in the *Tower* of *London*, *an.* 1581, with *Campion*, by the dean of St. *Paul*'s. *London.* 4*to*, 1583. *Alexander Nowel.* Anſwer to *Edmund Campion*'s nine Articles. *London* 4*to*, 1581. *Meredith Hanmer. Concio Apologetica contra* Campianum. *Oxford* 8*vo*, 1638. *Toby Matthews. Reſponſio ad* 10 *Rationes* Edmundi Campiani. Rupell. 8vo, 1585. Laurence Humphrey. *Defenſio ejuſdem Reſponſionis contra Confutationem Duræi.* Laurence Humphrey. *Jeſuitiſmi Pars prima* againſt Campion's *Decem Rationes*, and *Duræus*'s Defence. *London* 8*vo*, 1582. Laur. Humphrey. *Jeſuitiſmi Pars ſecunda.* London 1584. *Laurence Humphrey.* It will not be unſeaſonable in this place, to take notice of the character of this *Laurence Humphrey*, the great antagoniſt of Mr. *Campion*, which is given in the following words by the *Oxford* hiſtorian: '(p) By his being many 'years preſident of *Magdalen* college, pub-'lick profeſſor of divinity in the univerſity, 'and ſeveral times vice-chancellor, he did 'not only, upon advantage iſſuing from 'thoſe places, ſtock his college with a ge-'neration of Non-conformiſts, which could 'not be rooted out in many years after his 'deceaſe; but ſowed alſo in the divinity 'ſchool ſuch ſeeds of *Calviniſm*, and la-'boured to create in the younger ſort ſuch 'a ſtrong hatred againſt the Papiſts, as if 'nothing but divine truths were to be 'found in the one, and nothing but abo-'minations were to be ſeen in the other. 'This was the opinion of ſeveral eminent 'divines of the church of *England*, &c.

George Denis (q), a frier of the order of St. *Francis*, belonging to the convent at *Greenwich*; where he was replaced in queen *Mary*'s reign. But the houſe being diſſolved the firſt of queen *Eliſabeth*, he went over into *Flanders*, where he died.

(o) *Anth. Wood*, Athen. Oxon. p. 207.
(p) *Anth. Wood*, Athen. Oxon. p. 242.
(q) Certamen Seraphicum, 1649. 4to.

John

John Durey (*r*), a learned *Scottiſh Jeſuit*; who wrote againſt Dr. *Whitaker*, in defence of *Campion*. His work is intituled,

Confutatio Reſponſionis Gulielmi Whitakeri, *ad Decem Rationes* Campiani, *Pariſ* 8vo, 1581. *Ingolſt.* 8vo, 1585.

Richard Huddleſton (*s*), the youngeſt ſon of *Andrew Huddleſton* of *Farrington-hall* in *Lancaſhire*, and uncle to *John Huddleſton*, who was inſtrumental in preſerving king *Charles* II. after *Worceſter* fight. He was firſt ſent to the *Engliſh* college at *Rheims*, and afterwards removed to *Rome*: where having compleated his ſtudies, he became a *Benedictine* monk, and returned into *England* upon the miſſion. He exerciſed his function chiefly in *Lancaſhire*, and *Yorkſhire*; where he brought ſeveral conſiderable families back to the religion of their anceſtors, namely the *Preſtons*, *Andertons*, *Downs*, *Traffords*, and *Sherburns* in *Lancaſhire*; the *Watertons*, *Middletons*, and *Trapps*, in *Yorkſhire*: and may be ſaid, to have given king *Charles* II. a favourable opinion of the Catholick faith, not in perſon, but by his works. For while that prince was conceal'd in the houſe of Mr. *Whitgrove* of *Moſeley*, in *Staffordſhire*, he ſometimes was pleaſed to viſit Mr. *John Huddleſton* the nephew, Mr. *Whitgrave*'s chaplain; where he entertain'd himſelf with a book of Mr. *Richard Huddleſton*'s compoſing, and was afterwards heard to ſpeak very much in its commendation. It was publiſh'd in king *James* II's reign, and had the title of

A ſhort and plain Way to the Faith and Church. This Book is in a very ſmall Size, eighteen leaves in every Sheet, *Lond.*

Thomas Langdale (*t*), became a *Jeſuit* in the year 1562; and for twenty years was in great eſteem among thoſe of his order. He was penitentiary both at *Rome*, and *Loretto*; and behaved himſelf with credit in ſeveral other ſtations. Being afterwards ſent into *England*, upon the miſſion, he appeared among thoſe, that ſtood up for occaſional conformity to the eſtabliſhed church; which afterwards ended in his becoming a Proteſtant. Some writers have confounded his ſtory with that of Dr. *Alban Langdale*, eſpecially, as to what regards the diſpute about frequenting Proteſtant churches, a practice never countenanced by the latter: though ſome, in thoſe days, quoted him falſly to that purpoſe.

Chriſtopher Dryland (*u*), a clergyman of the *Roman* communion; who, being a miſſioner in *England*, was kept in priſon many years, on account of his character; and at laſt, in the year 1603, baniſhed out of *Farmingham* caſtle together with ſeveral other miſſioners, *viz.* *Lewis Barlow*, *Edward Hughes*, *Leonard Hyde*, *Robert Woodriff*, *William Chaddock*, *Thomas Hubbertſon*, *William Clarjanet*, *Thomas Thurſley*, and *Francis Robinſon*. They arrived at *Doway April* 24, where they were entertained for ſome time. Mr. *Dryland* ſet out for *Rome*, *September* 17: where, tho' far advanced in years, he became a *Jeſuit*. I meet with one Mr. *Dryland*, a clergyman, priſoner in *Wiſbich* caſtle, who was the perſon nominated by father *Garnet*, and father *Weſton*, to be ſuperior over the reſt of the priſoners. It appears, by circumſtances, that he was the ſaid *Chriſtopher Dryland*.

John Raſtal (*x*), born in *Glouceſter*; educated in *Wincheſter* ſchool; and from thence ſent to *New-college* in *Oxford*: where he was admitted fellow *an.* 1549, and ordain'd prieſt in the year 1555. But, being a zealous maintainer of the old religion, the alterations, made the firſt of queen *Eliſabeth*, put him upon thoughts of leaving *England*, as many others had done. However he waited a while, till the cauſe ſeem'd to be paſs'd recovery. 'In 1560 (*y*), he left 'his college, where he always had been 'eſteemed an excellent diſputant.' Then going abroad, he took up his reſidence in *Lovain*: where he reſumed his ſtudies, and apply'd himſelf diligently to divinity, and was one of thoſe, that undertook *Jewel* biſhop of *Saliſbury*; whom he at-

(*r*) *Alegambe*, p 237.
(*s*) Account of him in the Preface to his Book intituled, *A ſhort and plain Way*, &c.
(*t*) Manuſcript Treatiſe againſt frequenting Proteſtant Churches, *an.* 1584.
(*u*) Diary of *Doway* College. Account of the Faction in *Wiſbich* Caſtle.
(*x*) Dr. *Pitts*, de Illuſtr. Angl. Script. *Anth. Wood*, Athen. Oxon.
(*y*) Athen. Oxon. p. 306.

tacked with great learning, and remarkable acuteneſs. After ſome time he travelled to *Rome*, and obtain'd a pœnitentiary's place to aſſiſt thoſe of the *Engliſh* nation. In 1568, he entered himſelf among the fathers of the ſociety of *Jeſus*, and was afterwards ſent to *Ausburg* in *Germany*, and from thence to *Ingolſtad:* where he became rector of the *Jeſuits* college, and died at *Ingolſtad*, about the year 1600; neither *Ribadeneira*, *Alegambe*, nor *Southwell* make any mention of this learned writer. The reaſon of which omiſſion, perhaps, may be Dr. *Pitt*'s miſtake; who attributes his works to *William Raſtal* the famous lawyer. We have the following catalogue of his performances,

I. Confutation of a Sermon preach'd by Mr. *Jewel* at *Paul*'s croſs *an.* 1560, *Antw.* 1564.
II. Copy of a Challenge, taken out of the Confutation of Mr. *Jewel*'s Sermon, *Antw.* 8*vo*, 1565.
III. A Reply againſt an Anſwer, falſely intituled a Defence of the Truth concerning private Maſs, *Antw.* 8*vo*, 1565.
IV. Brief View of the falſe Wares, pack'd up in the named Apology of the Church of *England*, *Lovain*, 8*vo*, 1567.
V. Beware of Mr. *Jewel*. A Treatiſe in Three Parts, ſometimes publiſhed in three Vol. *Antw.* 8*vo*, 1566.

I meet with a Book intituled. A Refutation of Mr. *Raſtal*, 8vo, 1579, by *William Fulk*.

John Richel (*z*), a *Franciſcan* frier, belonging to the convent at *Greenwich:* upon the diſſolution whereof *an.* 1559, he was obliged to leave *England*; and reſided for the moſt part at *Lovain*. He died in the 97th year of his age, ſeventy two years after his profeſſion, and twenty two after his jubilee.

Edward Riſdon (*a*), of *Riſdon* in *Devonſhire*, had his education in *Exeter* college in *Oxford:* where he was fellow, and admitted maſter of arts, *an.* 1566. But throwing off the maſk of conformity, he went over to *Doway*, and was one of the firſt ſix clergymen, that join'd with *William Allen*, when he founded the *Engliſh* college in that univerſity *an.* 1568. Afterwards Mr. *Riſdon*, being reſolved entirely to forſake the world, became a *Carthuſian* monk in the *Engliſh* convent at *Bruges*.

Thomas Robinſon (*b*), born in *Lincolnſhire*, was admitted in the *Engliſh* college at *Doway an.* 1571, and ordain'd prieſt in 1577. He afterwards became a *Jeſuit*, and died a member of that ſociety.

Gregory Sayer (*c*), educated in the univerſity of *Cambridge:* which place he left upon account of his religion, and, going abroad, was entertained in the *Engliſh* college at *Rheims:* and, after ſome time, was removed to the college at *Rome*; where he applied himſelf to divinity, till the year 1585: and, ſoon after, became a *Benedictine* monk in the famous monaſtery of *Monte-Caſſino*, and was profeſſor of moral divinity for ſeveral years. In 1595, when he had acquired a great name upon account of his learning, he was invited to *Gregory*'s monaſtery in *Venice*, and died there in *October* 1602. His works are,

I. *De Theologia Morali, viz. De Cenſuris Eccl. Pœnis, Impedimentis Canonicis*, &c. lib. 7. fol. 1609.
II. *De Sacramentis in Communi.* Venet. 1599.
III. *Flores Deciſionum*, ibid. *ex Navarro.*
IV. *Clavis Caſuum Conſcientiæ.* Tom. I. Venet. 1601. Item Tom. II. & III. Venet. 1605.
V. *Epitome Conciliorum, Navarri.*
VI. *Clavis Regia Sacerdotum.*
VII. *Summa Sacramenti Pœnitentiæ, ex Navarro.*
VIII. A Treatiſe of Moral Divinity, Manuſcript.

John Senis, (*d*), a *Franciſcan* frier; who zealouſly oppoſing the reformation in king *Henry* VIII's reign, eſpecially the ſupremacy, was a great ſufferer in that and the ſucceeding reigns. His reſidence was chiefly with one Mr. *Roger Lockwood*, on *Tarpin* green, in *Leland* pariſh, in *Lancaſhire:*

(*z*) Certamen Seraphicum, *Duaci* 1649.
(*a*) Diary of *Doway* College.
(*b*) *Ibid.*
(*c*) Dr. *Pitts*, Diary of *Doway* College. Dr. *Fuller*, Church Hiſt. *Anth. Wood*, Athen. Oxon.
(*d*) Certamen Seraphicum, 1649.

where

where his inoffenſive and evangelical life procured him a protection from the earl of *Derby*; inſomuch, that he was permitted to wear part of his religious habit. He lived to a very great age; and, dying about 1590, was buried in *Leland* church, towards the ſouth end, overagainſt the chancel. The inſcription upon his tomb ſtiles him a monk. But Mr. *William Walton*, one of his ſpiritual children, aſſures us, he was a *Franciſcan* frier: which is confirm'd by the circumſtance of his going bare-foot, and refuſing to touch money.

William Slade (*e*), born in *Shrewſbury*, educated in the *Engliſh* college at *Doway*; where he was admitted, *an.* 1572; and, being ordained prieſt, was ſent upon the miſſion into *England*, in the year 1578. He labour'd there ſeveral years with great ſucceſs; and at laſt, leaving *England*, became a *Jeſuit* in the year 1585.

N. Vaux (*f*): The records of *Doway* college give an account of an ancient monk, call'd *Vaux*, who ſet out from *Rheims*, *Auguſt* 2, 1580, in order to return upon the miſſion into *England:* and that, landing at *Dover*, he was ſeized, and clapp'd up into priſon. I have elſewhere made mention of *Laurence Vaux*, once warden of *Manchester*, who became a monk abroad, and, returning into *England*, died priſoner in the *Gatehouſe* at *Weſtminſter*, about 1570. *Query*, Whether, by a miſtake in the date of years, they may not be the ſame perſon?

Humphrey Woodward (*g*), being ſome time a member of the *Engliſh* college at *Doway*, he went to *Rome*, and became a *Jeſuit*, *an.* 1577, aged twenty-five. He was afterwards profeſſor of ſcripture in *Milan*; where he died *November* 30, 1587. He was author of a work entituled,

Comment. in Pſalmos, MS. kept in the *Jeſuits* library in *Milan*.

Peter Soto (*h*), or *de Sotho*, born in *Cordoua*, a city in *Spain*. From his youth he was educated among the *Dominicans*, and became one of that order in St. *Stephen's* monaſtery in *Salamanca*. Having diſtinguiſh'd himſelf in the duties of the cloiſter, and made an equal progreſs in learning, eſpecially in divinity, and the ſacred languages, he was call'd to court; and was ſucceſſively confeſſor to the king of *Spain*, and *Charles* V, emperor of *Germany*; who made uſe of his pen againſt the *Lutherans*. When *Philip* of *Spain* married queen *Mary*, *Soto* was one of thoſe *Spaniſh* divines that attended him, together with *John de Vila Garcia*, an eminent ſcholar of the ſame order, and ſome others. They ſettled in *Oxford*, where *Soto* was profeſſor of divinity, and ſometimes read a *Hebrew* leſſon. After queen *Mary*'s deceaſe, he was called to the council of *Trent*; where he died in *April* 1563. He was a zealous aſſertor of church diſcipline, as it appears by a letter, he wrote to pope *Pius* IV, in his laſt ſickneſs: wherein he preſſes hard, that the reſidence of biſhops might be declared *de jure divino*. His works are,

I. *Inſtitutiones Chriſtianæ*. Auguſt. 1548. Antw. 1551.
II. *Adverſus Johannem Brentium*. Antw. 1552.
III. *Defenſio Catholicæ Confeſſionis, & Scholiorum circa Confeſſionem Illuſtr. Ducis* Wirtemberg. *editorum adverſus Prologomena Brentii*. Antw. 1557.
IV. *Doctrinæ Catholicæ Compendium, in uſum Plebis Chriſtianæ recte inſtituendæ*. Dilingæ 1560.
V. *De Sacerdotum Inſtitutione, lib.* 3.

John Howlet (*i*), born in *Rutlandſhire*, educated in *Oxford*, where he took the degree of maſter of arts, *November* 21, 1569, and was admitted fellow of *Exeter* college. Afterwards, quitting his fellowſhip, and going abroad, he was entertain'd in the *Engliſh* college at *Doway* in the year 1570. The year following he went to *Lovain*, and became a *Jeſuit*, aged twenty-four. He improved himſelf to a ſurpriſing degree in all the parts of academical learning, and was profeſſor of grammar, rhetorick, *Greek*, *Hebrew*, and moral divinity, both in *Flanders*, and *Germany*, for the

(*e*) Diary of *Doway* College.
(*f*) *Ibid.*
(*g*) *Ant. Poſſevin*, in Apparat. Sacrof: Verbo *David. Nath. Southwell*, Bib. Script. Soc. Jeſu. *Romæ*, fol. 1676. p. 354.
(*h*) *Pietro Soave*, Hiſtor. Conc. Trid. lib. 7. *Ant. Wood*, Athen. Oxon.
(*i*) *Alegambe*, p. 249. Diary of *Doway* College.

ſpace

ſpace of ten years. Being call'd to *Rome*, by the general of his order, he was ſent into *Poland*; and from thence into *Tranſylvania*, upon the miſſion; and died at *Vilna*, *December* 17, 1589. Father *Parſons* is ſaid to have borrowed his name, which he prefix'd to a book, intituled; *A Brief Diſcourſe, containing the Reaſons, why Catholicks refuſe to go to Church*; firſt publiſh'd *an.* 1580; and anſwer'd by a book, intituled; *A Caveat for* Parſons's Howlet, *and the reſt of the dark Brood.* London 8vo, 1581, by *John Field.*

Benedict Cansfield (*k*), otherwiſe *Fitch*, a *Capuchin* frier of the order of St. *Francis*, born in *Eſſex*. He enter'd into that order in *France*, and lived for the moſt part in *Paris*; where he was eſteem'd one of the moſt celebrated preachers of his time, even in the *French* language; and no leſs regarded for his piety and ſtrict morals; as the abſtract of his life gives an account. He died in the year 1611, and left behind him a book, intituled,

The Rule of Perfection; reducing the whole Scripture Life to this one Point, Of the Will of God. *Roan* 8*vo*, 1609.

Bartholomew Florence (*l*), had an academical education in *England*; and, afterwards, going over to *Lovain*, purſued his ſtudies, and was ordain'd prieſt. In 1576, he went to *Doway*, upon Dr. *Allen*'s invitation; and, having prepar'd himſelf for the miſſion, was ſent into *England*. About the latter end of 1579, he return'd into *Flanders*, and became a *Carthuſian* monk. He died *an.* 1606.

Stephen Fox (*m*), was guardian of the *Franciſcan* convent re-eſtabliſh'd by queen *Mary* at *Greenwich*. But, being obliged to leave *England* on the acceſſion of queen *Eliſabeth*, he retir'd, with ſome others of his brethren, to *Antwerp*. But, the wars breaking out in the Low-Countries, he was obliged to remove to *Roan* in *Normandy*; having along with him a few nuns of his order, whom he afterwards conducted into *Portugal*; where they were placed in different convents; and father *Fox* himſelf ended his days in the ſame country, *an.* 1588.

Arthur Faunt (*n*), ſometimes known by the name of *Laurence Arthur*; was the ſon of *William Faunt* of *Foſton* in *Leiceſterſhire* Eſq; where he was born in the year 1554. At fourteen years of age he was ſent to *Oxford*, and entered a ſtudent in *Merton* college, *an.* 1568. His parents being Catholicks, he was committed to the care of Mr. *John Potts*, a noted tutor in the univerſity, and privately of the ſame communion. But, at laſt being detected, they were both obliged to leave *Oxford*; and Mr. *Potts* conducted his pupil to *Lovain* in *Brabant*, in the year 1570. Mr. *Faunt* purſued his academical ſtudies, and having taken degrees in arts, took a turn in *France*, and improved himſelf in the univerſity of *Paris*. Afterwards, travelling into *Bavaria*, he ſettled at *Munick*; where he was kindly entertained by duke *William*, who proved the *Mæcenas* of his ſtudies, and allowed him a handſome ſalary. Here he began to put in execution his deſign of entering into the ſociety of *Jeſus*; and, going to *Rome*, was admitted into that order in the year 1575. *Alegambe* ſeems to place his admittance at the year 1570, which does not agree with other circumſtances of his life. The ſuperiors of his order, becoming acquainted with his capacity, made him profeſſor of divinity in the *Italian* college in *Rome*; where he acquired great fame, not only by his learning, but by his extraordinary abilities in the management of affairs; '(*o*) inſomuch 'that he was in great favour with pope '*Gregory* XIII; who, had he lived a little 'longer, would, as 'twas then ſuppoſed, 'have honoured our profound author '*Faunt*, with a cardinal's cap.' Mean time the king of *Poland*, having founded a college for the *Jeſuits* at *Poſna*, or *Poſnonia*, and being deſirous that a man of parts and prudence ſhould be the firſt rector, father *Arthur* was made choice of. He left *Rome*, in order to take poſſeſſion of this dignity, *June* 10, 1581; and fully anſwered to the *Polanders* the character, that had been ſent

(*k*) Life of *Canſfield.*
(*l*) Diary of *Doway* College.
(*m*) Certamen Seraphicum. *Duaci*, 4*to*, 1649.
(*n*) *Alegambe*, p. 294. *Wood*, Athen. Oxon.
(*o*) Athen. Oxon. p. 247.

before

before him. He died at *Vilna* in *Lithuania*, *February* 18, 1591. His works are:

I. *De Chriſti in Terris Eccleſia, &c.* lib. 3. Poſnoniæ 4to, 1584.
II. *Contra Antonium Sadeelem Calviniſtam*, lib. 3.
III. *Theſes de variis Fidei Controverſiis.* Poſnoniæ 1584, 1590.
IV. *Doctrina Catholica de Sanctorum Invocatione, &c.* Poſnon. 8vo, 1584.
V. *Apologia Libri ſui de Invocatione Sanctorum, contra* Danielem Toſſanum, Colon. 8vo, 1589.
VI. *Cœnæ Lutheranæ & Calviniſticæ Oppugnatio.* Poſnoniæ 4to, 1586.
VII. *Apologia Theſium de Cœna Lutherana & Calviniſtica.* Poſnoniæ 4to, 1590.
VIII. *Oratio habita in Synodo Petrocovienſi, de cauſis Hæreſis, &c.*
IX. *Tractatus de Controverſiis inter Ordinem Eccleſiaſticum & Secularem in* Polonia. 4to, 1592.

John Hart (*p*), born in *Oxfordſhire*; and, having taken ſome degrees in the univerſity, afterwards went abroad, and was admitted in the *Engliſh* college at *Doway*, *an.* 1571. He purſued his ſtudies with extraordinary ſucceſs, and was made batchelor of divinity in 1577: and the year following ordained prieſt. In 1580 he return'd into *England* upon the miſſion; and, towards the latter end of the ſame year, being apprehended, he was tried, and condemned to die upon account of his character. On the day deſigned for his execution, being put upon the ſledge, he was taken out again upon a reprieve, and recommitted to the *Tower*; where he remain'd above three years, and became much known by the conference, he had with Dr. *John Rainolds*, about the year 1583. The conference was held upon very unequal terms: Mr. *Hart* not only being unprovided with books, but labouring under a great infirmity of body by the hardſhip of his confinement. For, as he himſelf gives an account, he had been put upon the rack, and ſo diſabled in his limbs, as to be obliged to keep his bed for the ſpace of fifteen days. The particulars of this conference were publiſhed by Dr. *Reynolds*, in a book intituled; *Sum of a Conference between* John Reynolds *and* John Hart. London 4to, 1588, 1589. An impartial perſon may judge of the advantage, Dr. *Rainolds* had upon this occaſion. For tho' he undertakes to deliver the arguments on both ſides; yet it ſeldom happens, that juſtice is done to the adverſe party. Indeed, Dr. *Rainolds* aſſures the reader, that the conference was publiſh'd by Mr. *Hart*'s conſent; but this does not obviate miſrepreſentation. The force of proofs and objections are eaſily diſguiſed, and entirely loſt, when managed by an adverſary. However, even according to Dr. *Rainolds*'s own account, what he produced in defence of the Proteſtant cauſe, was far from being ſatisfactory. On the other hand, Mr. *Hart* acquitted himſelf with honour. For, as Mr. *Cambden* ſays, '(*q*) He was, *Vir præ* '*cæteris doctiſſimus.*' Mr. *Hart*, having lain under confinement till 1584, was ſent into baniſhment, with ſome others of the ſame character. Afterwards, ſettling at *Verdun* in *Lorain*, he became a *Jeſuit*. From thence he was call'd to *Rome*; and from *Rome* ſent to *Jareſlaw* in *Poland*; where he died 14 *Calend. Auguſt* 1594. Seven years after his interment, his body was taken up, and removed to a more noted place: his great ſufferings and abilities having merited that diſtinction.

William Good (*r*), born at *Glaſtenbury* in *Somerſetſhire*; and, being fitted for an academical education, was admitted a ſcholar in *Corpus-chriſti* college in *Oxford*, *February* 26, 1545. And, having taken the degree of maſter of arts, in 1552, was choſen fellow. He ſtruggled with the iniquity of the times under *Edward* VI, as many others did; but diſcovered his diſpoſitions towards the old religion, upon queen *Mary*'s acceſſion to the crown, when he was promoted according to his zeal and merit. He was made rector of *Middlechinnock*, and prebendary of *Wells*, in 1556; as alſo chief maſter of the free-ſchool in the ſaid city; all which places he voluntarily ſurrendered the firſt of queen *Eliſabeth*;

(*p*) Dr. *Pitts* de Illuſtr. Angl. Script. Diary of *Doway* College. Athen. Oxon. *Henry Moor*, Hiſt. Provinc. Angl. Societ. Jeſu, lib. 4. Dr. *Allen*, Anſwer to the Execution of *Engl. Juſtice*, p. 14. *Cambd.* Annals of Q. *Eliſ. ſub an.* 1584.

(*q*) *Cambd.* Ann. of Q. *Eliſ.*

(*r*) *Alegambe*, p. 169. Dr. *Pitts*, de Illuſt Angl. Script. *Ribadeneira*, de Script. Societ. Jeſu. Lit. G. Athen. Oxon.

and, going over to *Tournay* in *Flanders* became a *Jeſuit* in the 35th year of his age, being one of the firſt *Engliſhmen*, that embraced that inſtitution. Having compleated his noviceſhip, and qualified himſelf for all other duties belonging to his character, he accompanied *David* archbiſhop of *Armagh* into *Ireland*, and ſpent about ſix years there in preaching, and inſtructing the poor, with great peril of his life. Afterwards, he return'd into the Low Countries, and took up his reſidence with thoſe of his order in *Lovain*. During his abode at *Lovain*, *Robert Parſons* came over from *England*, having lately declared himſelf a member of the Catholick church. Father *Good* encouraged him in the undertaking, and farther propoſed to him, to become a *Jeſuit*: he being at that time dubious with himſelf, what ſtate of life he ſhould undertake. In 1577, father *Good* was ſent for to *Rome* by the ſuperiors of his order: and had not been long there, before he was made choice of to join father *Anthony Poſſevin*, whom the general deſign'd to ſend into *Poland* and *Swedeland*, to tranſact ſome affairs belonging to their ſociety. Two years being ſpent in this journey, he return'd to *Rome*: and was made confeſſor to the *Engliſh* college in the city. He died at *Naples July* 5, 1586, where his memory is ſtill valuable. He wrote,

I. *Eccleſiæ Anglicanæ Trophæa*. Being an Account of ſome Perſons, that lately ſuffered for their Religion, with Cutts, *Robnæ* 1584.
II. An Account of *Britiſh* Saints, Manuſcript in the *Engliſh* college at *Rome*.

John Gibbons (*s*), born in *Somerſetſhire*, had an academical education in one of our univerſities: but leaving *England* in the beginning of queen *Eliſabeth*'s reign, he purſued his ſtudies and was ordain'd prieſt at *Rome*. Pope *Gregory* XIII, being inform'd of his merit, recommended him to be a canon of *Bonn* in *Germany*. He enjoyed this dignity, till, reſolving to enter among the fathers of the ſociety of *Jeſus*, he removed to *Treves*, and became a *Jeſuit* in the year 1578. Afterwards he took the degree of doctor of divinity in that univerſity, was made publick profeſſor and rector of the college belonging to his order. Thus having gain'd an univerſal eſteem by his piety, and learning, he fell ſick at *Himmelrod*, a monaſtery of monks, and died there *December* 13, 1589. He was an excellent controverſial divine, and had frequent conteſts with the *Lutherans* of *Germany*. He collected the lives and ſufferings of ſeveral miſſioners executed in *England*; a work Mr. *John Fenn* had taken ſome pains in, as alſo Dr. *Bridgwater*. The Catalogue of his works is, as follows,

I. *Confutatio virulentæ Diſputationis* Georgii Schon *de* Antichriſto.
II. *Diſputatio Theologica de Sanctis*, Treviri 8vo, 1584.
III. *Diſputatio Theologica de Communione ſub utraque Specie*, Treviri 8vo, 1583.
IV. *Concertatio Eccleſiæ Catholicæ in Anglia*, Treviri 8vo, 1583, enlarged by Dr. *Bridgwater*, and publiſhed in 4*to*.

Ellis Haywood (*t*), eldeſt ſon of *John Haywood*, the famous epigrammatiſt; was born in *London*, and ſent to *Oxford* for education, and, about 1547, was admitted fellow of *All Souls* college. He applied himſelf chiefly to the laws, and took degrees in that faculty *an.* 1552. Then going abroad, he was entertain'd in cardinal *Pool*'s family, and became one of his ſecretaries. Afterwards, about 1560, entering among the fathers of the ſociety of *Jeſus*, he died one of that order at *Lovain* in the year 1572. He is the reputed author of ſeveral pieces; one was penn'd in *Italian*, and dedicated to cardinal *Pool*. 'Tis a fictitious diſcourſe, ſuppoſed to have happened in the houſe of Sir *Thomas More*, and upon this account is intituled,

Il Moro, lib. 2. Fioenzi 8vo, 1556.

Jaſper Haywood (*u*), a younger ſon of *John Haywood* the epigrammatiſt, was born in *London*, and ſent to *Oxford*, when he was twelve years of age *an.* 1547. He took degrees in arts in the year 1553, and afterwards was made fellow of *Merton* col-

(*s*) *Alegambe* p. 244. *Anth. Wood*, Athen. Oxon.
(*t*) *Anth. Wood*, Athen. Oxon.
(*u*) *Henry Moor*, Hiſt. Provin. Angl. Societ. *Jeſu*. lib. 4 Diary of *Doway* College, Athen. Oxon.

lege

lege; which place he reſigned *April* 4, 1558, upon ſome controverſy, he had with the warden and ſeniors of the houſe. However, he purſued his ſtudies, and was made maſter of arts in *November* following, and about the ſame time obtained a fellowſhip in *All Souls* college, which he was obliged to reſign for non-compliance the firſt of queen *Eliſabeth*. Then leaving *England*, he travelled to *Rome*, and became a *Jeſuit* in the year 1562. Having made a great progreſs in divinity, he was made profeſſor in that faculty at *Diling*, created doctor, and taught ſeventeen years. In 1581, he obtain'd leave to return into *England* upon the miſſion, and reſided chiefly in *London*, in quality of ſuperior of thoſe of his order. Some affairs requiring his attendance abroad, he took ſhipping; but being driven back upon the coaſt of *England* by ſtreſs of weather, and not being able to give a ſatisfactory account of himſelf, he was ſent up priſoner to *London*, and there kept in confinement till *February* 1585, when he was baniſhed with nineteen other miſſioners. He lived for ſome time afterwards at *Dole* in *France*; from whence being called into *Italy*, he died at *Naples January* 9, 1598. He was a noted diſputant, while he lived in *Oxford*; well ſkill'd in the languages, eſpecially in the *Hebrew*; having compoſed a compendious grammar in that tongue, with ſome other pieces never made publick.

Henry Holſtan (*x*), a frier of the order of St. *Francis*; belonging to the convent at *Greenwich* in queen *Mary*'s reign. Upon the diſſolution of the houſe the firſt of queen *Eliſabeth* he went abroad, and died in *Flanders*.

William Weſton (*y*), born at *Maidſton* in *Kent*; and being ſent to *Oxford* was cotemporary and very intimate with *Edmund Campion*. He afterwards went over to the *Engliſh* college at *Doway*; where he reſum'd his ſtudies and took deacon's orders. About 1571, being then twenty five years of age, he left *Doway*, and, becoming a *Jeſuit*, was afterwards in great eſteem among thoſe of his order. About 1582, he returned into *England* upon the miſſion; and having laboured ſome time, with ſingular zeal, was at laſt apprehended. He and thirty more miſſioners, confin'd in ſeveral jails, were ſent to *Wisbich* caſtle in the year 1587. He continued there many years; but at laſt was diſcharg'd, and baniſh'd *an.* 1603. He was afterwards made rector of the *Engliſh* college at *Sevil*, where he died *April* 9, 1615. He went ſome times by the name of *Edmonds*; and was ſuſpected toh ave been a great promoter of the diſturbances, that happened in *Wiſbich* caſtle among the miſſioners.

William Holt (*z*), born in *Lancaſhire*, educated in the univerſity of *Oxford*; where he made conſiderable advances both in philoſophy and other parts of academical learning. Afterwards forſaking the communion of the church of *England*, to which he was only an occaſional conformiſt, he went over to the *Engliſh* college at *Doway*, about the beginning of 1574 and was ordain'd prieſt the latter end of 1576. He was an aſſiſtant to *Gregory Martin* in *Rome*, when he was ſent thither, to model the college newly erected in that city, in order to make their ſtudies uſeful for the *Engliſh* miſſion. Upon his return to *Rheims* he was ſoon after ſent into *England*; and was one of thoſe, that were ſent into *Scotland*, to confer with king *James* concerning his unfortunate mother queen *Mary*; the miſſioners being very ſerviceable in procuring her conſiderable ſums from abroad. Mean time king *James* could not conceal this correſpondence. Mr. *Holt* was detected, apprehended, and thrown into priſon; and, upon his diſcharge, was ordered immediately to depart the kingdom: and going once more abroad, he entered himſelf among the fathers of the ſociety of *Jeſus*, and became a conſiderable man in their body. In 1586 he was made rector of the *Engliſh* college in *Rome*, which place he enjoyed about two years. In 1588, being a man of active parts, and well ſkilled in affairs, he was ſent to reſide in *Bruſſels*: where he was a kind of agent for the king of *Spain*, and a manager of the charity his Catholick majeſty was pleaſed to beſtow among the *Engliſh* exiles in diſtreſs. This was his chief employment

(*x*) Certamen Seraphicum, *Duaci* 1649.
(*y*) Diary of *Doway* College. Manuſcript Account of *Wisbich* Diſturbances.
(*z*) Original Letters of Cardinal *Allen*. Diary of *Doway* College.

for

for near ten years. Towards the latter end of 1598, being call'd into *Spain*, to anſwer ſome complaints, that were made againſt him in the Low-Countries, he died there in the year 1599. Dr. *Allen* was very much his friend; and took no ſmall pains, to bring about a reconciliation between him, and ſome *Engliſh* gentlemen abroad, who had no favourable opinion of his politicks.

Robert Southwell (*a*), born in *Norfolk*, of a family of very good account; and being ſent abroad for education, he became a *Jeſuit* at *Rome*, *October* 19, *an.* 1578, aged 18. In 1585 he was prefect of ſtudies in the *Engliſh* college at *Rome*; and, not long after, ſent into *England* upon the miſſion. His chief reſidence was with *Anne*, counteſs of *Arundel*, wife to *Philip*, earl of *Arundel*, who died in the *Tower* of *London* under ſentence of condemnation. When Mr. *Southwell* had labour'd about ſix years at his function, he was apprehended in *July* 1592; and immediately carried before ſome of the queen's officers, who put him to the torture in order to own his character, and diſcloſe, I don't know what, contrivances againſt the queen and government. He was very cautious at his examination; and declined anſwering a great many enſnaring queſtions, which were foreign to the matter. Upon which being ſent to priſon, he lay near three years under ſtrict confinement; during which time he was frequently put upon the rack; and, as he himſelf aſſures us, no leſs than ten times underwent very ſevere tortures. He own'd he was a prieſt, and a *Jeſuit*; that he came into *England*, to preach the truths of the Catholick religion, and was prepared to lay down his life in defence of the cauſe. On the 20*th* of *February* 1595, he was brought to his trial at the *King*'s-*Bench* bar, in *Weſtminſter*, and being condemn'd to die, was executed the next day at *Tyburn*, giving all the tokens of a perſon entirely reſign'd to divine providence. He was a man of ſingular parts, and was happy in a peculiar talent of expreſſing himſelf in the *Engliſh* language both in proſe and verſe. His works are:

I. A Conſolation for Catholicks impriſon'd on Account of Religion. St. *Omers*.
II. A Supplication to Queen *Eliſabeth*, *London* 1593.
III. Rules of a good Life, with a Letter to his Father. St. *Omers*. *Doway*.
IV. St. *Peter*'s Complaint, in *Engliſh* Verſe. *London*. St. *Omers* 1597.
V. St. *Mary Magdalen*'s Tears, in Proſe. *London*. *Doway*.
VI. The Triumph of Death, *&c.* in Proſe. *London* 1596.
VII. Poems on the Myſteries of Chriſt's Life, *&c.* *London* 1595.
VIII. Two Epiſtles, to be ſeen in *Didacus Yepes*, *de Perſecut. Angl.* lib. 5. cap. 6.

Henry Walpole (*b*), eldeſt ſon of a family of good account in *Norfolk*; who, having improved himſelf by an academical education, employed his time very much in ſtudying controverſies about religion. Which piece of curioſity at length ended in his converſion to the Catholick faith. His zeal afterwards prompted him to attempt making proſelytes; and being detected he was obliged to leave *England*; and taking a journey to *Rome*, he there became a *Jeſuit*, *an.* 1584, aged twenty-five. He lived ſome time afterwards in *Spain*; and from thence was ſent by his ſuperiors into the Low-Countries: where, being diſcovered by ſome *Engliſhmen*, he was apprehended at *Fluſhing* in *Zealand*, and kept in priſon a conſiderable time; but, at laſt, found means to make his eſcape, through the aſſiſtance of his brother, that belonged to an *Engliſh* regiment. In 1593 he was ſent into *England* upon the miſſion; and being ſeized, ſoon after he landed, was committed priſoner to *York* caſtle. His relations, who were perſons of figure and ſubſtance, being acquainted with his circumſtances, offered to procure his diſcharge or eſcape; which he refuſed, having a great deſire to ſuffer for his religion; and, at the ſame time, publiſh'd a writing, which ſignified his intention in returning into *England*; which was no other, than to preach the doctrine of the Catholick church, and lay down his life in defence of the cauſe. After a year's confinement in *York* caſtle, he was removed to the *Tower* of *London*, where he endured very great hardſhip, and was

(*a*) *John Stow*, Chron. p. 768. *Nathaniel Southwell*, Bibliot. Script. Societ. *Jeſu*. Rom. fol. p. 727. *Didacus Yepes*, de Perſecut. Angl. lib. 5. cap. 6.

(*b*) *Nathaniel Southwell*, Bibl. Script. Societ. *Jeſu. Rom.* fol. 1676. p. 332. *Anth. Wood*, Athen. Oxon.

ſeveral

ſeveral times put upon the rack. He had ſeveral conferences with divines of the church of *England*; on which occaſion he diſcovered both his zeal and learning, which were far above the common. He remain'd about a year in the *Tower* of *London*: and being afterwards tried, and condemn'd to die for exerciſing the function of a miſſionary prieſt, he was ſent down to *York*, where he ſuffer'd *April* 17, 1595. A little before his death, he wrote to his father, deſiring a ſmall ſum of money to gratify his keepers, and others, that had been ſerviceable to him during his confinement.

ARTICLE VI.

Lives of Gentlemen, &c.

William Raſtal (c), ſon of *John Raſtal*, the famous printer, by his wife, ſiſter to Sir *Thomas More*. He was born in *London*; and, being well inſtructed in the rudiments, was ſent to *Oxford* about the year 1527, aged ſeventeen. He went thro' his academical exerciſes with applauſe: and, after he left the univerſity, applied himſelf wholly to the law in *Lincoln*'s-*Inn*, and was made autumn reader the firſt of *Edward* VI. But finding, by the practices of the miniſtry, that they were diſpoſed to widen the breach made in the church by *Henry* VIII, and even to eſtabliſh a new ſyſtem of religion; Mr. *Raſtal*, who was a zealous aſſertor of the faith of his anceſtors, went over into *Brabant*, and ſettled in *Lovain*, with his wife, *Winefred*, daughter of the learned Dr. *John Clement*. The promiſing days of queen *Mary* brought him back again to *England*. There was no occaſion of much intereſt for his advancement. His principles as to religion, and ſkill in the law, were ſufficient inducements to have him conſidered at court. In 1554 he was created ſerjeant: and, not long before the deceaſe of queen *Mary*, he was made juſtice of the *Common Pleas*. The next revolution, under queen *Eliſabeth*, had not the leaſt influence upon him as to religion: and, rather than run the hazard of ſo many temptations, he retired again to *Lovain*; where he divided his time equally between prayer and ſtudy; and died there *Auguſt* 27, 1565. His body was depoſited in St. *Peter*'s church, on the right hand of the altar of the bleſſed virgin *Mary*, near to his wife; who was interred in the ſaid church, *an.* 1553. His works are:

I. The Chartuary. *London* 1534.
II. A Table of the Years of our Lord, and Years of the Kings of *England* ſince the Conqueſt, *&c.* for knowing the Dates of Evidences. *London* 8*vo*, 1563. *ib.* 8*vo*, 1607. *ib.* 8*vo*, 1639.
III. Terms of the *Engliſh* Law.
IV. A Collection of the Statutes in force from *Magna Charta*, the ninth of *Henry* III. to the fourth and fifth of *Philip* and *Mary*. *London* fol. 1559. 1583.

Ralph Milner (d), a layman, convicted of relieving and entertaining miſſionary prieſts. He was condemned to die on that account, and was executed in *London*, *an.* 1591. On the ſame day, and for the ſame cauſe, an oſtler ſuffered in *Gray*'s-*Inn-lane*.

Hugh Moor (e), being reconciled to the Catholick church, he went over to the *Engliſh* college at *Doway*, to be farther inſtructed in the duties of his religion. After ſome time returning into *England*, he was apprehended and proſecuted upon the ſtatute of reconciliation. He was brought to his trial at the *Old Bailey*, *Auguſt* 26, 1588, and being condemned to die, with three others upon the ſame account, he was executed in *Lincoln*'s-*Inn-fields*, *Auguſt* 28, 1588. *R. Morton* died with him. The reſt ſuffered in other places. At the ſame ſeſſions four laymen were condemn'd for relieving miſſioners, and ſix miſſioners upon account of their function; as I have taken notice, or ſhall do, in their proper places.

(c) Dr. *Pitts*, de Illuſt. Angl. Script. Athen. Oxon.
(d) Dr. *Worthington*, Catalog. Martyr.
(e) *John Stow*, Chron. p. 749. Diary of *Doway* College,

Thomas Norton, Eſq; *(f)*, a perſon of great account in the North of *England:* who, having been in arms with the earls of *Northumberland* and *Weſtmorland*, was executed at *Tyburn*, *May* 27, 1571, together with his nephew *Chriſtopher Norton.*

Henry Orton (g), a gentleman condemn'd to die, at the ſame time with *Edmund Campion*, and others, *an.* 1581. He was one way or other brought into that pretended plot by *Eliot*, *Slade*, *&c.* But upon a review of the circumſtances, he was declared to be an object of the queen's clemency, and was only baniſhed.

John Paul (h), doctor of laws, and very eminent in his profeſſion; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was diſcountenanced in his practice, and lay under the frowns of the court.

John Pauncefote Eſq; *(i)*, withdrew himſelf out of *England*, upon account of religion; and ſpent the remainder of his days in *Flanders.* He tranſlated from *French* into *Engliſh* a book, entituled;

> The firm Foundation of Catholick Religion. Originally written by *John Caumont. Antw.* 8*vo*, 1591.

Henry Abbot (k), a layman; convicted of aſſiſting and relieving miſſioners: and, being condemned to die on that account, was executed in the year 1595.

Edward Abington (l), or *Habington*; ſon of *John Abington* of *Henlip* in *Worceſterſhire* Eſq; and younger brother of *Thomas Abington* of the ſaid place. He, with thirteen more, all gentlemen of diſtinction, being joined in a confederacy, to releaſe *Mary* queen of *Scots* from her confinement, were detected, apprehended, and brought to their trial. They were charged with endeavouring to introduce a foreign power, and attempting the queen's life. The deſign was made publick in *July* 1586; tho' her majeſty was made privy to it ſome months before, and acquainted with every ſtep taken by the conſpirators, the ſecretary of ſtate having employed two ſpies continually to attend them, under colour of being of the party. By this means queen *Eliſabeth* had the pictures of ſome of them delivered to her. But ſhe knew none of their faces, excepting Mr. *Barnwell*'s, who was accuſtom'd to come to court. *(m)* Theſe unfortunate gentlemen, being all in the hands of juſtice (which they could not well eſcape, conſidering the method, that was taken to diſcover them) were indicted the ſeventh of *September*; and Mr. *Abington* was brought to his trial the fifteenth. He was charged with being one of the ſix, that was to aſſault the queen's perſon; and the confeſſion of Mr. *Babington*, one of the accomplices, being alledged againſt him, he replied; that the evidence of a perſon under condemnation could not affect him. He alſo quoted an act the thirteenth of *Eliſabeth*, which requir'd, in caſes of high-treaſon, that the witneſſes ſhould appear face to face. But in both caſes he was over-ruled, and condemn'd to die. He ſuffer'd *September* 20, with ſix others, engaged in the ſame conſpiracy, *an.* 1586.

Richard Allen Eſq; *(n)*, of *Roſs-hall*, in *Lancaſhire*; ſon of *John Allen* of the ſame place, and he the ſon of *George Allen*, who poſſeſſed *Roſs-hall* by vertue of a long leaſe from the abbey of *Delacreſe* in *Staffordſhire*, whereof one *Allen*, his kinſman, was ſome time abbot. *Richard Allen* had three younger brothers: *William*, the cardinal, *Gabriel*, and *George*. At his deceaſe he left his widow with three daughters, *Helen*, *Catharine*, and *Mary*; who were ſtripp'd of all their ſubſtance, *viz.* their leaſe, goods, and money, in the year 1583. *Roſs-hall*, with all the lands belonging to it, was given up to *Edmund Fleetwood*, whoſe father had purchaſed the reverſion from king *Henry* VIII, upon the diſſolution of monaſteries: but the *Allens* were thrown out of poſſeſſion, before the time of their leaſe was expired. Five hundred pounds of the childrens money was ſeized in the

(f) *John Stow*, Chron. p. 666.
(g) Diary of *Doway* College.
(h) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(i) Vide Preface to his Book.
(k) Dr. *Worthington*, Catal. Martyr.
(l) *John Stow*, Chr. p. 728. *Udal*, Life of *Mary* Queen of *Scots*. *Cambd.* Ann. of Q. *Eliſ.* *Anth. Wood*, Athen. Oxon.
(m) Nullos de vultu novit præter *Barnwellum*. *Cambden*, *Eliſ.*
(n) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

hands

hands of one *Anion*, a neighbour to widow *Allen*; and confiſcated upon a pretence, that it was deſign'd to be ſent over to *Rheims*, for the uſe of Dr. *William Allen*. There was, indeed, a kind of trial at *Mancheſter*, when the widow and her children endeavour'd to recover their right: but the original writings being carried off, when *Roſshall* was plundered, they were obliged not only to deſiſt, but to leave the kingdom for fear of farther perſecution. Upon which Mrs. *Allen*, and her three daughters, went over to *Rheims*; where they were kindly entertain'd by Dr. *Allen*, preſident of the college: who in a little time procured them a decent ſubſiſtence from the family of the *Guiſes*.

Edward Arden Eſq; (*o*), of *Parkhall* in *Warwickſhire*; of an ancient family, and conſiderable fortune. He was indicted at *Warwick*, *an.* 1583, for plotting againſt the queen's life, together with his wife, *Mary Arden*, his ſon in law, *John Somerville*, and one *Hugh Hall*, a prieſt. He was afterwards carried up to *London*, and arraigned at *Guildhall*, *December* 16; where he was condemned to die, chiefly by the evidence of *Hugh Hall*, and executed in *Smithfield*, *December* 20, 1583. The other three were alſo condemned, as accomplices. Mr. *Somerville* was found ſtrangled in priſon, *December* 19, the day before the execution: Mrs. *Arden* and *Hugh Hall* were pardoned. There was a great deal of myſtery in this tragical ſtory. '(*p*) It was 'generally imputed to *Leiceſter*'s malice, 'whoſe heavy diſpleaſure Mr. *Arden* had 'certainly incurred; and not without cauſe. '(*q*) For he had raſhly oppoſed him in all 'he could, reproach'd him as an adulterer, 'and defamed him as an upſtart, with 'other ill names, ſays *Echard*, he had too 'much deſerv'd.' From hence 'tis ſurmis'd, that *Hall* was ſuborn'd to deſtroy this unhappy gentleman, and Mr. *Somerville*, a diſtracted perſon, craftily drawn in to be a party. For, as Mr. *Cambden* deſcribes him, '(*r*) He was no better than a 'mad man. In all haſte he took a journey 'privately to the queen's court; and breathing nothing, but blood, againſt the Pro-'teſtants, he furiouſly ſet upon one or two 'by the way, with his drawn ſword.' All theſe circumſtances, put together, plead ſtrongly in favour of Mr. *Arden*.

Thomas Belſon (*s*), a gentleman of fortune, who, refuſing to acknowledge the queen's ſpiritual ſupremacy, was condemned to die on that account, and ſuffered in the year 1589.

Thomas Boſgrove (*t*), a gentleman, condemned to die for entertaining miſſioners, and executed at *Dorcheſter* on that account; *an.* 1594.

Henry Dun (*u*), a gentleman concerned in *Babington*'s plot, for releaſing *Mary* queen of *Scots*. He was arraign'd at *Weſtminſter*, *Sept.* 15, 1586: and, ſtanding his trial, was found guilty. He ſuffered with ſix others, embark'd in the ſame deſign, *Sept.* 21, 1586.

George Errington (*x*), a gentleman condemned to die for relieving and entertaining miſſioners from abroad. He ſuffered in the year 1595.

John Felton (*y*), of an ancient family in *Norfolk*. When *Pius* V, biſhop of *Rome*, publiſh'd the bull of excommunication and deprivation againſt queen *Eliſabeth*, Mr. *Felton* lived at *Barmſey Abbey*, near *Southwark*, in *Surrey*: and, being a perſon of uncommon zeal for the old religion, the ſaid bull was diſtributed by his means. One copy he gave to a friend, a gentleman of *Lincoln*'s-*Inn*; he fixed another on the biſhop of *London*'s gates, *May* 25, 1570, between two and three o' clock in the morning. No ſooner was this bold attempt carried to court, but a general ſearch was made in all ſuſpected places; and a copy of the bull being found in the chambers of Mr. *Felton*'s friend of *Lincoln*'s-*Inn*, he was put to the rack, and confeſſed he had received it from Mr. *Felton*. The next day the lord mayor, the lord chief juſtice, the two ſheriffs of *London*, with five hundred halberdeers,

(*o*) *John Stow*, Chron. p. 697. *Cambd.* Ann. *Eliſ.* 1583. Mr. *Echard*, Hiſt. of *England*.
(*p*) *Cambd* Ann. of Queen *Eliſ.* p. 289.
(*q*) *Echard*, Vol. 2. p. 351.
(*r*) *Cambden*, Ann. *Eliſ.* p. 289.
(*s*) Dr. *Worthington*, Catal. Martyr.
(*t*) *Ibid*
(*u*) *John Stow*, Chron. p. 729.
(*x*) Dr. *Worthington*, Catal. Martyr.
(*y*) *John Stow*, Chron. p. 667. Manuſcript in my hands, written by Mrs. *Salisbury*'s, Mr. *Felton*'s Daughter.

berdeers, ſurrounded Mr. *Felton*'s houſe early in the morning: who being alarm'd at the noiſe, and looking out at his window, went down, opened the doors, and bad them welcome; at the ſame time giving them to underſtand, that he gueſſed at the errand they came about. Mean time his lady, wanting her huſband's reſolution and preſence of mind, fell down in a ſwoon. Mr. *Felton* being conveyed to the *Tower* met with very ſevere treatment. For, though he own'd the fact, he was put upon the rack, to extort a farther confeſſion. He was arraign'd at *Guild-hall*, *Auguſt* 4, 1570: and, the eighth of the ſame month, drawn on a ſledge to St. *Paul*'s *church-yard*; where a gallows had been erected purpoſely for him, that morning, before the biſhop of *London*'s palace. He was cut down being ſtill in his ſenſes; and is ſaid to have pronounced the name *Jeſus*, while *Bull*, the executioner, had hold of his heart. Mr. *Felton* was low of ſtature and of a black complexion; naturally of a warm temper; and almoſt ungovernable, where the intereſt of his religion was concern'd. His plate and jewels, being the greateſt part of his ſubſtance, were valued at thirty three thouſand pounds, and were ſeized for her majeſty's uſe. He commonly wore upon his finger a diamond ring, valued at 400*l.* which formerly the lord chief juſtice was deſirous to purchaſe, but was refuſed. He had it upon his finger at the place of execution, and delivered it to the earl of *Suſſex*, to be preſented to the queen. Mr. *Felton*'s lady had been maid of honour to queen *Mary*, who at her death recommended her to queen *Eliſabeth*; as indeed queen *Eliſabeth* had a particular reſpect for her; having been one of her companions, when they were children. Upon this account Mrs. *Felton* was favoured with a ſpecial grant, to keep a prieſt in her houſe, for the uſe of herſelf, and family, as long as ſhe lived. Theſe particulars I meet with in a Manuſcript written by Mrs. *Salisbury*, Mr. *Felton*'s daughter; and it has the appearance of an original.

John Norton (*z*), a gentleman accuſed of harbouring miſſioners, and denying the queen's ſpiritual ſupremacy. And being tried, and condemn'd to die upon thoſe accounts, he was executed at *Durham* in the year 1600.

John Norton (*a*), an eminent doctor of phyſick; who, oppoſing the reformation in the beginning of queen *Eliſabeth*'s reign, was a great ſufferer on that account.

John Parvel or *Parol* (*b*), an eminent civilian, doctor of laws, whoſe zeal againſt the reformation, in the beginning of queen *Eliſabeth*'s reign, obliged him to go into voluntary baniſhment.

Vincent Perpalia (*c*), an *Italian*, abbot of St. *Saviour*'s. He was ſent by *Pius* IV. biſhop of *Rome* with a letter to queen *Eliſabeth* dated *May* 5, 1560, wherein his holineſs exhorts her majeſty, to remain firm and ſteddy in the faith of her anceſtors; with a requeſt, to ſend ſome of her divines to the council aſſembled at *Trent*. But the queen, being made acquainted with the deſign, gave orders, that he ſhould not be permitted to come over. The ſaid pope ſent another letter to the queen, of the ſame import, by abbot *Martinego*, *an.* 1563, who was alſo ſtopp'd at *Calais*.

William Pike (*d*), a layman, indicted for being an aſſiſtant to miſſioners, and entertaining them: and being condemn'd to die on that account, he ſuffered at *Dorcheſter* about 1594.

William Parry (*e*), a *Welſh* gentleman, doctor of the civil law, and ſome time a member of the houſe of commons. Having ſpent his paternal eſtate in the extravagances of the age, and ruined two rich widows, whom he had ſucceſſively marryed, and at laſt about 1570, being deprived of a beneficial place at court; he was reduced ſo far, as to be put to his ſhifts how to live, or even find himſelf bread. His neceſſities engaged him in very vile and ſcandalous methods; ſo that he was indicted and condemn'd for burglary, and ſeveral other crimes, he was found guilty of. But, through the interceſſion of ſome powerful friends, who had a compaſſion for him,

(*z*) Dr. *Worthington*, Catal. Martyr.
(*a*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*b*) *Ibid.*
(*c*) *John Stow*, *Cambden*, *Heylin*, &c.
(*d*) Dr. *Worthington*, Catal. Martyr.
(*e*) *John Stow*, Chron. p. 701. *Cambden*, Annal. *Eliſ.* *Thomas Fitzherbert*, Defence, *&c.*

upon

upon account of his family and former flouriſhing circumſtances, he obtain'd his pardon. The confuſion, he lay under upon this account, obliged him to leave the kingdom, and retire to *Paris* about the year 1582: where, pretending to be reconcil'd to the Catholick church, he became acquainted with ſeveral *Engliſh* gentlemen in exile; who ſuſpecting that he held a private correſpondence with the miniſtry in *England*, ſhunn'd his company. Afterwards he went to *Lyons*; where he behaved himſelf in ſuch a manner, as ſtill to lie under the ſame ſuſpicion. Finding at laſt, that he could not make his market abroad, he returned into *England*; and found means to acquaint the queen, that, while he was abroad, he had been admitted into ſeveral ſecrets againſt her majeſty and government; and was allowed to come into her preſence to inform her of the particulars: the ſubſtance whereof was, that he had diſcover'd a deſign againſt her majeſty's life; that one *Morgan* a gentleman of note in *Paris*, with ſeveral others, had engaged him to commit the fact; and, in the cloſe, produced a letter from cardinal *Coſmo*, to encourage him in the undertaking. The queen, having diligently conſidered all the circumſtances of this pretended deſign, made ſo little account of it, that ſhe did not think it proper, to communicate it to her counſel. He appeared to her majeſty, to be very much diſturbed in his brain: the charge was only general: and as for cardinal *Coſmo*'s letter, if genuine, it imported no more, than an exhortation to remain firm and ſteddy in the profeſſion, he had embraced; an uſual complement paid to perſons, who ſeem to be of diſtinction, upon their converſion. However, the account, Mr. *Parry* gave of affairs abroad, made him look upon himſelf, as a man of merit: and, as he had not hitherto been conſidered for his ſuppoſed ſervice, he petitioned her majeſty for the maſterſhip of St. *Catharine*'s hall; which being refuſed, from an imaginary deſign of attempting the queen's life, he either form'd a real one; or, by his dangerous ſpeeches, made many perſons think, that he was meditating ſome atrocious matter. This behaviour in a little time occaſioned his ſeizure; and being clapp'd up in the *Tower*, and examined, he own'd his deſign to aſſaſſinate the queen; and that the pope and cardinals had engaged him in the work: adding, that one *Watts* a prieſt, and *Creighton* a *Scottiſh Jeſuit* were alſo his adviſers, and Dr. *Allen*'s works, which allowed and juſtified ſuch practices. When his trial came on at *Weſtminſter*, *February* 25, 1585, he pleaded guilty to the indictment. But before the ſentence was pronounced, he publickly recanted all, he had own'd before. That his confeſſion in the *Tower* was extorted from him, in hopes of pardon, and for fear of the rack; and that thoſe, he had accuſed, as his adviſers and inſtigators to deſtroy the queen, were innocent perſons, and clear of any ſuch deſign. This behaviour was very ſurpriſing to the court. 'However (*f*) they proceeded in the methods of the law: and Mr. *Parry*, being commanded to ſpeak, if he had any thing to ſay, why judgment ſhould not be given againſt him, anſwered perplexedly, (as if he were troubled in conſcience for the foul fact, he had undertaken). *I ſee, I muſt die, becauſe I have not been conſtant to myſelf.* Being will'd to declare more plainly, what he meant: *My blood*, ſaid he, *be amongſt you.* Sentence of death being pronounced, he in a fury cited the queen to the judgment ſeat of *God*.' He was executed in the *Palace* yard, before *Weſtminſter* hall, *March* 2, 1585, a terrible example of providential infatuation.

Walter Pool (*g*), nephew to cardinal *Pool*; who, towards the latter end of queen *Eliſabeth*'s reign, took a journey to *Rome*, with his ſon *Arthur*, a youth about ſeven years of age. They paſſed through *Rheims*, and were honourably entertained in the *Engliſh* college.

Thomas Pound (*h*), a gentleman of a conſiderable fortune. He was a great ſupport to the miſſioners, and ſuffered much for his religion in priſon, in queen *Eliſabeth*'s reign. He was a man of letters, and publiſhed a ſmall treatiſe intituled,

Six Reaſons, &c. Anſwer'd by a work call'd, *An Anſwer to* Thomas Pound's *ſix Reaſons*, wherein

(*f*) *Cambden*, Annal. *Eliſ.* p. 308.
(*g*) Diary of *Douay* College.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

he ſheweth, that the Scriptures muſt be judged by the Church. By *Robert Crowley*, Lond. 4to, 1581.

Roger Aſhton (*i*), made himſelf obnoxious to the laws, by entertaining miſſioners, as alſo by applying himſelf to the ſee of *Rome* for a diſpenſation in a marriage contract; and, being proſecuted, was condemn'd to die. He ſuffered at *Tyburn*, *June* 23, 1591.

Edward Atſlow (*k*), doctor of phyſick, and fellow of *New-college* in *Oxford*; who, refuſing to ſubmit to the new injunctions concerning religion the firſt of queen *Eliſabeth*, was depriv'd. *Luke Atſlow* his brother was alſo depriv'd.

Anthony Babington, Eſq; (*l*), of *Dethick* in *Derbyſhire*; a very accompliſhed gentleman, and of a plentiful fortune: and, being engaged in a conſpiracy, with thirteen more, to releaſe *Mary* queen of *Scots*, he, and ſix of his accomplices, coming upon their trial, confeſſed to the indictment: and were executed *September* 20, 1586. This conſpiracy was commonly call'd *Babington*'s plot: he being the principal perſon concern'd.

Laurence Baily (*m*), a layman convicted of entertaining a miſſionary prieſt, and condemn'd to die on that account: he ſuffered at *Lancaſter* in the year 1603.

Marmaduke Bowes (*n*), being condemn'd to die, for entertaining *Hugh Taylor*, a prieſt of the *Roman* communion, he was executed at *York* in *Auguſt*, in the year 1585, together with Mr. *Taylor* his confeſſor. He that receives a prophet ſhall have the reward of a prophet.

Humphrey Prichard (*o*), he was convicted of entertaining a prieſt: and on that account was condemn'd to die. He ſuffer'd in the year 1589.

Francis Puccius (*p*), deſcended of a family of note in *Florence*, and from his childhood brought up to letters. After ſome time, betaking himſelf to trade, he ſettled at *Lions* in *France*, yet ſtill cheriſhed his inclination for books, and converſing with learned men: and took a particular pleaſure in being preſent at conferences about religion, between Catholick divines, and thoſe of the reformation. As he was naturally addicted to novelties, this piece of curioſity, at laſt, determin'd him to embrace ſeveral opinions of the latter party. Soon after, having diſpoſed of his effects, and forſaken the buſineſs of a merchant, he came over into *England*: and, ſettling in *Oxford*, applied himſelf to divinity; and took the degree of maſter of arts in the year 1574. The *Calviniſtical* party being very ſtrong in the univerſity at that time, and Mr. *Puccius*, being too open in oppoſing their principles, it created him a great many enemies, and diſappointed him of the place of publick profeſſor, which he was in a fair way of obtaining. This diſguſted him ſo much, that he was obliged to leave *Oxford*. Afterwards going over to *Baſil* in *Switzerland*, he became acquainted with *Fauſtus Socinus*, the reviver of *Arianiſm*, whoſe notions he partly imbib'd: yet ſo as to claſh with them both in their writings, and conferences. *Puccius* happening to aſſert *Chriſt*'s univerſal grace, did very much diſpleaſe the divines of *Baſil*; and, falling under ſome perſecution on that account, he left *Switzerland*, and came over to *London*. He had not been there long, before he was taken notice of, for his exotick opinions: and, upon information, was thrown into priſon. Having obtained his diſcharge, he retired into *Holland*; where he renewed, and kept his correſpondence, by letters, with his old acquaintance *Fauſtus Socinus*. Then taking up his reſidence, for a while, in *Antwerp*, he quarrel'd with men of all religions. His next flight was to *Cracow* in *Poland*. Here he had frequent diſputes with the *Jeſuits*; as alſo with *Socinus*, whom he ſometimes favoured, and other times attacked, according to cuſtom. At *Cracow* he cultivated a friendſhip with two noted *Engliſh* phyſicians *John Dee*

(*i*) *John Stow*, Chron. p. 764. Dr. *Worthington*, Catal. Martyr.
(*k*) Hiſt. & Antiq. Univ. Oxon. p. 283.
(*l*) *John Stow*, Chron. p. 728. *Camden*, Annal. *Eliſ.* &c.
(*m*) Manuſcript in my hands.
(*n*) Diary of *Douay* College. Dr. *Worthington*, Catal. Martyr.
(*o*) Dr. *Worthington*, Catal. Martyr.
(*p*) Epiſt. *Fauſti Socini* ad Amicos. Epiſt. 3. Racoviæ, 1618, 8vo. *Nathan. Chrytræus*, in var. in *Europ.* Itin. Deliciis. *Wood*, Athen. Oxon.

and

and *Edward Kelly*, reputed magicians; whom *Albertus Alaskie*, prince or vaywood of *Sirod*, had brought with him out of *England*. Theſe whimſical phyſicians, propoſing ſome advantage through *Puccius*'s fame and learning, became very intimate with him; and let him into ſeveral of their magical ſecrets. For they pretended to hold a correſpondence with certain ſpiritual beings, whereby they were capable of diſcovering ſeveral matters, unknown to the reſt of mankind. But here was the *non plus ultra* of this learned man's folly. For, not long after, being at *Prague* in in *Bohemia*, he fell into converſation with *Philip*, biſhop of *Placentia*, the pope's nuncio; by whoſe means he was reclaim'd from all his errors; made a publick recantation; became a new man by a penitential life; looking back, with horror, upon the precipice, his pride and folly were leading him into. He afterwards entered into holy orders. And, that his parts and learning might not be unſerviceable, he was made ſecretary to cardinal *Pompeius* of *Arragon*; in whoſe family he died about 1600: and was buried in the church of St. *Onuphrius* in *Rome*. The following epitaph was made for him:

Inveni portum. Spes & Fortuna, valete: Nil mihi vobiſcum; ludite nunc alios.

His works are:

I. *Theſes, univerſum Genus Humanum in ipſo Matris utero efficaciter particeps eſſe Beneficiorum Chriſti, & Vitæ Immortalis, & Beatæ, &c.* On which account he was obliged to leave *Baſil.*

II. *De Immortalitate naturali primi Hominis ante Peccatum*, againſt *Socinus.*

III. *De Fide in Deum: quæ & qualis ſit.* This was the occaſion of his leaving *Oxford.*

IV. *Epiſtola ad* Johannem Dee, & Edwardum Kelly: dated at *Prague* 15 *Calend. Octob.* 1585. full of reſpect for thoſe two magicians.

V. *De Chriſti Salvatoris Efficacitate omnibus & ſingulis Hominibus, quatenus Homines ſunt. Aſſertio Catholica*, Dedicated to pope *Clement* VIII. Goudæ 8vo, 1592.

Henry Pugh (*q*), a gentleman of *Flintſhire* in *Wales*; who, being committed priſoner to the county jail for recuſancy, ſuffered very much both before and after the year 1584. He was ſeveral times put to the rack, till he became ſpeechleſs, and almoſt ſenſeleſs; and, as he came to himſelf, the trial was renew'd. Several enſnaring queſtions were propoſed to him; *viz.* Who reconciled him? What prieſts he was acquainted with? What houſes he frequented to hear maſs, *&c.* But no ſatisfactory anſwer could be obtained from him; being encouraged by the example of Mr. *Bennet*, a zealous prieſt, priſoner in the ſame jail. Mr. *Pugh*, being brought to his trial, was acquitted.

John Somerville (*r*), a young gentleman of *Elſtow* in *Warwickſhire*, ſon in law of *Edward Arden* Eſq; of *Park-hall*, in the ſaid county; who, together with one *Hall*, a prieſt, Mr. *Arden*, and his wife, was indicted for conſpiring the death of queen *Eliſabeth*, for which they were all condemned to die. *Hall*, and Mrs. *Arden* were pardon'd; Mr. *Arden* was executed. As for Mr. *Somerville*, he was found ſtrangled in priſon, *December* 19, 1583, the day before he was to ſuffer. It was agreed he was a furious perſon, and ſcarce *compos mentis*. The whole was judged by many, to be one of the earl of *Leiceſter*'s ſtratagems; who was a declared enemy to Mr. *Arden*, as he was to *Leiceſter*.

Richard Smith (*s*), doctor of phyſick, and a zealous oppoſer of the reformation, in the beginning of queen *Eliſabeth*'s reign; and, upon that account obliged to leave *England*. He reſided ſome time in the univerſity of *Doway*, and was uncle to *Richard Smith*, biſhop of *Chalcedon*.

John Rigby (*t*), born in *Standiſh* pariſh in *Lancaſhire*, and educated in the Proteſtant religion. Afterwards, going up to *London*, he was entertained in the ſervice of a Catholick lady of quality, and was reconciled

(*q*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Diary of *Doway* College.
(*r*) *John Stow*, Chron. p. 697.
(*s*) Diary of *Doway* College.
(*t*) *John Stow*, Chron. p. 789. MS. Life of *John Rigby*.

conciled to the Catholick church: and, by this, having made himſelf obnoxious to the laws, he was tried, and condemned to die. He ſuffered at St. *Thomas Watering*'s in *Southwark*, *June* 21, 1600. He was very young, but died with remarkable courage; as his life, in the hands of his relation, obſerves.

Edward Shelley (*u*), a gentleman of a good family; indicted for harbouring and aſſiſting miſſioners; on which account he was condemned to die; and accordingly was executed at *Tyburn*, *Auguſt* 30, 1588.

Thomas Sherwood (*x*), a young gentleman, nephew to Mr. *Tregian* of *Cornwal*. Being ſent to the *Engliſh* college at *Doway*, he went through his philoſophical ſtudies, and ſome part of divinity, with a deſign of taking orders. But before that matter was compleated, he went over into *England*, with an intention to bring over his parents, and the whole family: that they might enjoy the happineſs of practiſing their religion with more freedom. Not long after his arrival in *England*, being apprehended, and queſtion'd upon the article of recuſancy; he behaved himſelf with ſuch extraordinary zeal, that he was committed; and put to the torture, in order to extort a confeſſion, of what was acting abroad againſt the queen and government. At laſt, being brought to his trial, he was condemn'd to die for denying the queen's ſpiritual ſupremacy. He ſuffered at *Tyburn*, *February* 7, 1578.

John Talbot (*y*), a gentleman of the North of *England*. He was condemn'd to die, for entertaining Mr. *Palafer*, a miſſionary prieſt: and was executed at *Durham*, *an.* 1600.

Thomas Talbot (*z*), ſon of *John Talbot* of *Saliſbury* in *Lancaſhire* Eſq; (who died *Auguſt* 30, 1551) an excellent genealogiſt, and clerk of the records in the *Tower*; often quoted with honour by our antiquarians Mr. *Cambden* and *Thomas Abingdon*. He made a choice collection from ſeveral records, which are depoſited in folio in the *Cottonian* library. Some of his collections are alſo to be found in the *Sheldonian* library in the heralds office; among which is a treatiſe intituled: *Eſcheateorum Inquiſitiones de tempore Regis* Edw. IV. *Thomas Talbot* was alive in 1580.

Robert Sutton (*a*), was educated in the Proteſtant religion, and was ſome time maſter of a publick ſchool. Afterwards, being reconciled to the Catholick church, he was proſecuted, and condemn'd to die on that account. He ſuffered at *Clerkenwell*, near *London*, *October* 5, 1583. Mr. *William Naylor*, a prieſt and miſſioner, tells us, he was preſent at his execution; and that he behaved himſelf with ſingular courage. He adds farther, that he heard the ſheriff offer him his life, if he would take the oath of ſupremacy.

William Barclay (*b*), a *Scottiſhman* by birth; who, having received a liberal education at home, and made ſome progreſs in the civil law, went abroad into *France*, in the year 1573, aged thirty: and, ſettling in the univerſity of *Bourges*, applied himſelf entirely to the law, and became doctor in thoſe faculties. Afterwards, being invited to *Pont-à-mooſſon* in *Lorain*, he was made ducal profeſſor, and married a lady of that country. Thence returning into *France*, he was made royal profeſſor at *Angiers*; and was eſteemed one of the greateſt civilians of his time. As to his political notions, he was a great ſtickler againſt the league; a zealous maintainer of the *Gallican* privileges; and ſtrenuouſly defended, with his pen, the rights of princes againſt both papal and popular pretenſions, in regard of temporal matters, and civil government: upon which ſubjects he entertain'd *Bellarmin*, *Eudemon - Joannes*, *Becan*, *Bouchier*, and other writers of the contrary party. Towards the latter end of his days, he came over into *England*; and paid a ſhort viſit to king *James* I, who had a great value both for his perſon and writings; and made him large offers, which he modeſtly refuſed; and, returning into *France* in the year 1604, died at *Angiers* the latter end of 1605; leaving behind him

(*u*) *John Stow*, Chron. p. 749.
(*x*) Diary of *Doway* College. *John Stow*, Chron. p. 684. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*y*) Dr. *Worthington*, Catal. Martyr.
(*z*) *Cambd.* Brit. in fine cap. cui Titulus. *Law Courts of England.* Cotton. Libr. Veſpa. D. 21. *Sheldon*, Lib. Cod. MS. No. 72, 222.
(*a*) *John Stow*, Chron. p. 750. Manuſcript of Mr. *Naylor* in my hands.
(*b*) *Bayle*'s Dictionary, &c.

a ſon,

a ſon, *John Barclay*, the celebrated author of *Argenis*. His works are:

I. *De Regno & Regali Poteſtate contra Monarchomachos*, Buchananum, Brutum, Boucherum, &c. *lib.* 6. Pariſ. 1600.
II. *Comment. in Titul. Pandectarum de Rebus creditis, & de jure Jurando.* Pariſ. 8vo, 1605.
III. *Tractatus de Poteſtate Papæ: an. & quatenus in Principes ſæculares Jus & Imperium habeat?* Francof. 8vo, 1613.

Dr. *Barclay* was attack'd by a work intituled, *De Poteſtate Papæ in Rebus Temporalibus, adverſus* Gul. Barclæum, Coloniæ 8vo, 1610. By *George Buchanan*'s treatiſe, in favour of popular government, intituled, *De Jure Regni apud Scotos. Dialogus.* Edinb. 8vo, 1581.

Robert Barnſtaple (*c*), was a man of letters; and ſome time a domeſtick to cardinal *Allen*. In the year 1588, he reſided in *Venice*; and publiſhed a defence of *Mary* queen of *Scots*, intituled,

Maria Stuarta *Innocens.* Ingolſt. 8vo, 1588.

Robert Barnwell Eſq; (*d*), of a very plentiful fortune in *Ireland*. He was concern'd in *Babington*'s plot; and indicted *Sept.* 7, 1586, *viz.* For attempting to releaſe *Mary* queen of *Scots*, fomenting a rebellion, introducing a foreign power, and meditating queen *Eliſabeth*'s death: and, pleading guilty at his arraignment, *Sept.* 13, had ſentence paſſed upon him the next day; and the twentieth he was executed, together with Mr. *Babington*, and other five of the conſpirators. This gentleman being one, that uſually frequented the court, was perſonally known by the queen, when the pictures of the perſons concern'd in the plot, were, by a ſtratagem of the ſecretary, and his ſpies, privately convey'd to her.

Richard Bates (*e*), a gentleman condemned to die for entertaining a miſſionary prieſt. He ſuffered at *Tyburn, an.* 1601.

Laurence Cade (*f*), a gentleman of a good family, educated in *Cambridge*. He afterwards became a Catholick, and travelled to *Rome*; where he reſided for ſome time a ſcholar in the *Engliſh* college; and returned into *England* about 1581. It was not long before he was apprehended; and, not being willing to anſwer ſuch queſtions, as were propoſed to him, concerning his religion, he was committed priſoner to the *Tower*. His friends and relations, who were rich, and perſons in power, never ceaſed to attack him by threats and promiſes, till they had brought him back to the church of *England*. Having purchaſed his liberty by theſe means (tho' much againſt his conſcience) it was not long, before he return'd again to the Catholick church, publiſhed a recantation in favour of his laſt change, to which he adhered the remainder of his life; and was very inſtrumental in moderating the fury of *John Nichols*, who, having alſo been a ſtudent at *Rome*, had prevaricated, and not only publiſhed ſeveral ſcandalous libels againſt the Catholicks abroad, but was contriving to do that party all the miſchief he could, by turning prieſt-catcher. An account of this *Nichols* ſhall be given in a proper place.

William Carter (*g*), a noted printer in *London*; formerly amanuenſis to Dr. *Nicholas Harpsfield*. His employment, as a printer, and zeal for the Catholick cauſe, made him concerned in publiſhing ſeveral books in favour of his party: and, having been often threatened by Dr. *Aylmer*, the biſhop of *London*, upon that account; he was at laſt ſeized, for ptinting a book, intituled, *A Treatiſe of Schiſm*; wherein the *Engliſh* are exhorted to treat queen *Eliſabeth*, as *Judith* did *Holofernes*. He was tried for the fact at the *Old Bailey*, *January* 10, 1584, and, being found guilty, was executed the next day at *Tyburn*. Many thought him hardly dealt with; that expreſſion, concerning *Holofernes*, being the only paſſage in the book, which look'd towards treaſon; and not applicable to queen *Eliſabeth*, if the meaning had not been ſtrain'd by the lawyers.

(*c*) Dedication to Cardinal *Allen*.
(*d*) *John Stow*, Chron. p. 729.
(*e*) *John Stow*, Chron. Dr. *Worthington*, Catal. Martyr.
(*f*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*g*) *John Stow*, Chron. p. 698. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

John Cary (*h*), a layman; condemned to die for entertaining and aſſiſting miſſionary prieſts. He ſuffered *an.* 1594.

John Finch (*i*), born in *Lancaſhire*, in the pariſh of *Eccleſton*; where ſome of the family are ſtill in being. He was brought up a member of the church of *England*, and ſo continued till after he was married. Before he became a Catholick, he had been a conſtant obſerver of their faſts, and well reconciled to many other of their practices. After his converſion, he became very zealous in the cauſe; and his greateſt delight was, to conduct miſſioners from houſe to houſe, and aſſiſt them in the duties of their function. The earl of *Derby* being inform'd, in what manner Mr. *Finch* employed his time, and how inſtrumental he was in promoting the Catholick intereſt; ſuborn'd ſome falſe brethren to obſerve his haunts, and ſeize him: rightly judging, that, at the ſame time, they might lay hold of ſome *Romiſh* prieſt, from whoſe company he was almoſt inſeparable. And it happened accordingly. For, not long after, Mr. *Finch* being apprehended, Mr. *George Oſterliff*, and Mr. *Laurence Johnſon*, both miſſionary prieſts, were ſeized at the altar. What gave Mr. *Finch* a great deal of concern, upon this occaſion, was a malicious report, ſpread abroad, that he had ſet the two prieſts, and given private intelligence of them to the earl of *Derby*. Afterwards, being brought before the ſaid earl, and queſtion'd concerning the queen's ſupremacy, he gave a ſmart reply, that ſhe had no authority over him in regard of ſpiritual matters. The earl, provoked no leſs with the manner, than with the ſubſtance of the anſwer, gave him a box on the ear; and immediately ordered him to *New-Priſon* in *Mancheſter*, a jail lately built for Popiſh recuſants; all the other priſons being overſtock'd with people of that communion. Dr. *Chatterton*, at that time biſhop of the dioceſe, had given orders to the clergy of *Mancheſter*, to read prayers in the apartments, where the priſoners were lodged, eſpecially at meal time. The more ſcrupulous choſe rather to be depriv'd of their victuals, than endanger the health of their ſouls, by taking in a nouriſhment, as they conjectur'd, to poiſon their better part. But at laſt they relaxed in their zeal; and agreed, that there was no harm in being preſent at ſuch kind of prayers, provided they were not perform'd in the church, or any other place deſign'd for publick worſhip; which, they were inform'd, was directly contrary to the ſcriptures, and practice of Catholicks in all ages. Now, as Mr. *Finch* diſtinguiſh'd himſelf above all the reſt upon this occaſion; ſo the clergy of *Mancheſter* were reſolved to preſs him to a farther compliance: and, when neither arguments, nor threats could work upon him, they dragged him by force to the church, and he was moſt pittifully bruiſed by the rude treatment. Mean time an order came, from above, for the removal of three prieſts; who were to take their trial at *Lancaſter*. It was a ſenſible mortification to Mr. *Finch*, not to be included in the order; which he ſignified by a holy impatience, and expoſtulation of his hard fate, to be ſeparated from thoſe, whom he had ſo often waited upon, and attended in the exerciſe of their functions. But this favour (for ſo he eſteem'd it) was to be the reward of a farther trial of his conſtancy. He was to be ſchool'd in afflictions by a tedious impriſonment, which by degrees reduced him to a meer ſkeleton, tho' he was otherwiſe a ſtrong hail man, and of the beſt of conſtitutions. But he was not only a ſufferer in his body: frequent attacks were made to bring him back again to the church of *England*. They laid before him the loſs of his eſtate, and miſeries of his ſuffering family. But theſe were quickly exploded, as weak arguments, where conſcience and religion were concern'd. Other times they tried him in a doctrinal way, and endeavour'd to foil him by diſputing. He replied according to his capacity and education; telling them, that, as he was only a layman, he was an improper perſon to manage controverſies of that kind; but, where he was wanting, they might conſult the learned divines of his party, who had given full ſatisfaction in every point under debate. Mean time, he deſired them to conſider, that the univerſal church was a judge without appeal, and far ſuperior to any authority, they could name, were the

(*h*) Dr. *Worthington*, Catal. Martyr.
(*i*) Manuſcript Account in my hands. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Dr *Worthington*, Catalog. Martyr.

cauſe

cauſe to be tried upon that iſſue. Having ſpent four years under theſe conflicts, he was at laſt brought to his trial, and indicted upon two articles, *viz.* for being reconciled to the church of *Rome*, and denying the queen's ſupremacy: and, being found guilty, was condemned to die. He attended to his ſentence with remarkable pleaſure, and gave God thanks by ſeveral texts of ſcripture ſuitable to the occaſion. His brother, and ſeveral of his relations being admitted, to pay him their laſt viſit, and comfort him under his unfortunate circumſtances; found him in ſo quiet a poſture, and ſo free from thoſe anguiſhes, which commonly perſons lie under at ſuch a time; that 'tis hard to ſay, whether they were more ſurpriſed or overjoyed to ſee him ſo throughly content: and, what was a great addition to his compoſed ſtate, he was happy in the converſation of Mr. *James Bell*, a prieſt, condemned to die at the ſame time, whoſe aſſiſtance he had at his laſt moments; they both ſuffering together at *Lancaſter*, *April* 20, 1584.

Nicholas Fitzherbert (k), ſecond ſon of *John Fitzherbert* (who was the ſecond ſon of Sir *Anthony Fitzherbert* the famous lawyer) was educated for ſome time in *Oxford*; and ſtands in the regiſter in *Exeter* college, *an.* 1572. Afterwards, going abroad, he ſettled at *Bononia* in *Italy*: where he employed himſelf in the canon law, and left that place in 1580, in order to take up his abode in *Rome*. When Dr. *Allen* was honour'd with the purple, Mr. *Fitzherbert* became his ſecretary, and conſtantly reſided in his family. Tho' he always lived a ſingle life, and in all other reſpects was qualified to ſerve the church; yet he never could be prevailed upon to take orders. When a propoſal was made to the ſee of *Rome*, in the year 1607, about ſending a biſhop into *England*, for the benefit of the miſſion, I find Mr. *Fitzherbert* mention'd by father *Auguſtine*, prior of the *Engliſh* monks in *Doway*, as a perſon worthy of a mitre. He preſſes him to accept of it, after the example of St. *Ambroſe* and *Nectarius*, who were aſſumed from the laity to the ſees of *Milan* and *Conſtantinople*, to the good of religion, and general ſatisfaction of the people. But Mr. *Fitzherbert* was ſo far from coveting that dignity, that he thought himſelf unworthy of the loweſt place in the houſe of God. He lived to a great age, and was unfortunately drown'd in paſſing a river in the year 1612. He was a general ſcholar, and very much eſteem'd for his polite ſtile in the *Latin* tongue. His works are:

I. *Oxonienſis Academiæ Deſcriptio.* Romæ 8vo, 1602.
II. *De Antiquitate Religionis Catholicæ in Angl.* Romæ 8vo, 1608.
III. *Caſæ Galatæ, de bonis Moribus.* A Tranſlation. Romæ 1595.
IV. *Epitome Vitæ Cardinalis* Alani. Romæ 8vo, 1608. Again Antw. 1621.

John Bretton (l), a gentleman condemn'd to die for entertaing a miſſionary prieſt. He ſuffered in the year 1598.

James Burden (m), a lay gentleman, who, having endured a tedious impriſonment upon account of recuſancy, was at laſt brought to his trial, and condemn'd to die for denying the queen's ſupremacy. He ſuffered at *Wincheſter*, *March* 25, 1593.

Thomas Butler (*n*), had an academical education in *Oxford*, and was doctor of laws. His zeal for the Catholick religion obliged him to go into voluntary baniſhment the firſt of queen *Eliſabeth*. He chiefly reſided at *Rome*, with his great friend, *Thomas Godwell*, biſhop of St. *Aſaphs*; to whom he dedicated a work, intituled:

A Treatiſe of the Holy Sacrifice of the Altar, called the Maſs. A Tranſlation from the *Latin* of *Anthony Poſſevin*. *Lovain* 120, 1570.

John Hall (*o*), a gentleman executed at *Tyburn*, *November* 28, 1572, for being concerned in the Northern inſurrection under the earls of *Northumberland* and *Weſtmorland*. *Oſwald Wilkinſon*, ſometime jailer of *York* caſtle, ſuffered with him.

(*k*) Dr. *Pitts*, de Illuſt. Angl. Script. Athen. Oxon. Manuſcript of Eather of *Auguſtine*, Prior of the Monks in *Doway*, in my hands.
(*l*) Dr. *Worthington*, Catal. Martyr.
(*m*) *Ibid.*
(*n*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. *Anth. Wood*, Hiſt. & Ant. Univerſ. Oxon. lib. 1. p. 283.
(*o*) *John Stow*, Chron. p. 673.

John

John Harris (*o*), formerly ſecretary to Sir *Thomas More*, lord high chancellor of *England*. He went abroad in the beginning of queen *Eliſabeth*'s reign, taking his wife and family along with him. He was a perſon of ſtrict morals, and much eſteemed for his knowledge in the works of the ancient fathers. The learned *Pamelius* made uſe of his notes, and collections, which were very ſerviceable to him. He had a daughter call'd *Alice*, married to the ingenious printer, *John Fowler*; who kept houſe ſeveral years in *Doway*, after the deceaſe of her huſband. Mr. *Harris* died at *Namur*, *November* 11, 1579, and left behind him a work intituled,

Collectanea ex Sanctis Patribus.

William Hawle (*p*), doctor of phyſick, and fellow of *Merton* college in *Oxford*: who, declaring himſelf againſt the reformation in the beginning of queen *Eliſabeth*'s reign, was deprived of his fellowſhip.

Richard Heſketh (*q*), was indicted, for contriving the queen's death, and perſuading *Ferdinand* earl of *Derby* to lay claim to the crown by vertue of his grandmother's title. He was condemn'd to die, and was executed at St. *Alban*'s, *an.* 1593. He pretended, that the Catholicks, fugitives abroad, had ſet him upon this project: a calumny, made uſe of by ſome other wretches in thoſe times; with a deſign either to extenuate their crimes, or to obtain mercy; and perhaps put into their mouths by politicians, who ſtuck at nothing to vilify the Catholick party.

Thomas Hill (*r*), an eminent miniſter of the church of *England* and doctor of divinity, who becoming a Catholick, towards the latter end of queen *Eliſabeth*'s reign, made his motives publick in a writing intituled:

A Quartron of Reaſons, 1604.

Dr. *Hill* was reply'd to in the following works: A Quartron of Reaſons compoſed by Dr. *Hill* unquarter'd, *Cambridge* 4to, 1603. *Francis Dillingham.* Dr. *Hill*'s Reaſons for Papiſtry unmaſked, *Oxford* 4to, 1604, by *George Abbot*, afterwards Archbiſhop of *Canterbury*.

Sidney Hodgſon (*s*), educated a Proteſtant, but afterwards becoming a member of the Catholick church, was proſecuted upon the ſtatute againſt reconciliation; and condemn'd to die. He ſuffered in the year 1591.

Robert Griſſold (*t*), being informed againſt, for entertaining a miſſionary prieſt, he was tried, and condemn'd to die on that account. He ſuffered about the year 1603.

Ralph Grimſton (*u*), a gentleman condemn'd to die for entertaining Mr. *William Anlaby*, a miſſionary prieſt. He ſuffered at *York*, *an.* 1596.

Richard Flower (*x*), tried at the *Old Bailey*, *Auguſt* 26, 1588, for entertaining miſſioners: and, being condemned to die, was executed at *Tyburn*, *Auguſt* 30, together with *Edward Shelly*, *R. Martin*, *R. Leigh*, *J. Roch*, and *Margaret Ward*: who all ſuffered on the ſame account, excepting two of them: who died for being reconciled to the Catholick church.

Jerome Bellamy (*y*), a gentleman of a plentiful eſtate at *Harrow* on the *Hill*, near *London*. His family had always been noted for entertaining ſuch perſons, as were obnoxious to the laws upon account of recuſancy; eſpecially miſſioners. This being known to ſome of the gentlemen concern'd in *Babington*'s plot, *viz.* Mr. *Babington* himſelf, Mr. *Barnwell*, and Mr. *Dun*, they deſired to be concealed in Mr. *Bellamy*'s houſe, as ſoon as they heard of the proclamation out againſt them, having conceived a great opinion of his ſecrecy. And happening to be apprehended there, Mr. *Bellamy* was carried to priſon along with them; and by a conſtruction of the law made an accomplice: and indicted

(*o*) Diary of *Doway* College. Dr. *Pitts* de Illuſt. Angl. Script.
(*p*) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 285.
(*q*) *John Stow*, Chron.
(*r*) Preface to his Book.
(*s*) Diary of *Doway* College.
(*t*) Dr. *Worthington*, Catal. Martyr.
(*u*) *Ibid.*
(*x*) *John Stow*, Chron. p. 749.
(*y*) *John Stow*, Chron. p. 789. Diary of *Doway* College.

Septem-

September 15, 1586. When his trial came on, he pleaded, not guilty. But was condemned, and executed *September* 21. His general good character, and the ſmall ſhare he had in the conſpiracy, made his caſe much lamented,

Robert Bickerdyke (*z*), a lay perſon executed at *York*, *Auguſt* 5, 1585, for entertaining a prieſt of the *Roman* communion.

Alexander Blake or *Blague* (*a*), being convicted of entertaining *Chriſtopher Bales*, a miſſionary prieſt, was condemn'd to die; and executed in *Gray's-Inn-lane*, *March* 4, 1590.

Adam Blackwood (*b*), an *Engliſh* or *Scottiſh* gentleman, reſiding in *Paris*, well ſkilled in the canon law, and hiſtory, was author of the following books,

I. *De Vinculo, ſeu Conjunctione Religionis & Imperii, & de Conjurationum Inſidiis Religionis fuco adumbratis*, lib. 3. 8vo, *Pariſ.* 1575.
II. *Apologia pro Regibus, contra Buchanani Dialogum de Jure Regni apud Scotos*, Pictav. 8vo, 1581.

William Blandy (*c*), born at *Newbury* in *Berkſhire*; and ſometime a member of *New-college* in *Oxford*: from whence he was ejected in the year 1563. He afterwards applied himſelf to the law in the *Middle Temple*. He tranſlated into *Engliſh* a work intituled,

The Five Books of *Jerome Oſorius* of Civil and Chriſtian Nobility, *Lond.* 4*to*, 1576.

Thomas Heath (*d*), falſely reported by ſeveral Proteſtant hiſtorians, to have been a *Jeſuit*, and brother to *Nicholas Heath*, archbiſhop of *York*. Mr. *Collier* gives this account of him, *viz.* That having preached ſix years, as a kind of diſſenting Puritan, in the year 1568, he applied himſelf to the dean of *Rocheſter* for a benefice: but was diſcovered to be a *Jeſuit* in maſquerade by Dr. *Gueſt*, biſhop of the dioceſe, in the following manner. Being permitted to preach, a letter dropp'd out of his pocket in the pulpit, directed to him under the name of *Thomas Fine*, from one father *Malt*, a *Jeſuit* of character at *Madrid*. And his chamber being ſearched, ſeveral tracts favouring *Arianiſm*, *Anabaptiſm*, &c. were found in his keeping. Upon this, he was confined; underwent a trial; was condemn'd to the pillory; had his noſe ſlit, his ears cut off, his forehead marked with an *R*. And laſtly was ſentenced to end his days in priſon. The account farther ſays, that he owned, he was educated among the *Jeſuits*: but denied, that he was one of that order. However our credulous hiſtorians ſtill inſiſt, he was a *Jeſuit*; becauſe a bull of *Pius* V. was found upon him; and certain inſtructions in letters, how to carry himſelf in *England*; with a licence, to preach what doctrine he pleaſed. This is the ſubſtance of one of thoſe ridiculous ſtories and fictions, whereby Proteſtants endeavour to expoſe the miſſioners, ſent into *England* from abroad, as if they were inſtructed to act any part, to propagate the intereſt of their religion. So much of truth there might be in this, and ſuch like accounts; that this ſame *Heath* might perhaps have had ſome part of his education among the *Jeſuits*, as *Eliot*, *Slade*, *Norton*, *Nichols*, and many others had; who were ſent thither, as ſpies, by the miniſtry, to pick up the idle tattle of boys, and work it up into a plot againſt the queen and government. But to pretend, that ſuch profligate wretches, as thoſe, were inſtructed in the colleges, to come over and preach *Arianiſm*, *Anabaptiſm*, &c. in order to promote the Catholick religion, is ſo inconſiſtent with itſelf, and ſo directly oppoſite to the principles and behaviour of the miſſioners, that 'tis impoſing upon the common ſenſe of mankind, to advance ſuch paradoxes. 'Tis well known, that no *Jeſuit* miſſioner ever appeared in *England*, before the year 1580; when *Campion* and *Parſons* came over; and they were ſo far from concealing themſelves under the maſk of diſſenting Proteſtants, that they were accuſed by their own party, of being too open, and free

(*z*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Ang.
(*a*) *John Stow*, Chron. p. 760.
(*b*) Preface to his works.
(*c*) Athen. Oxon. 187.
(*d*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 518. Regiſter of *Rocheſter*. A Pamphlet ſtiled *Foxes* and *Firebrands*.

in expoſing their characters, and provoking their adverſaries, to engage with them upon the heads of religion. Now this pretended *Jeſuit*, *Thomas Heath*, began to preach in 1561; which was twenty years before the date of any *Jeſuits* arrival in *England*. Beſides, the *Engliſh Jeſuits* had no ſettlement at *Madrid*, till forty years after the time mentioned: nor does it appear by their records, that there was any ſuch perſon, as father *Malt*, belonging to their body. As for preaching up *Arianiſm*, or *Anabaptiſm*; the church of *Rome* is a ſtranger to ſuch methods. It behoves thoſe, to wipe off ſuch aſperſions, who encourage and prefer ſuch orthodox teachers, and erect monuments to perpetuate their memory.

N. Freeman (*e*), chief maſter of St. *Paul*'s ſchool in *London*; who, oppoſing the reformation the firſt of queen *Eliſabeth*, was deprived: as alſo were the head ſchool maſters at *Briſtol*, *Wells*, *Salisbury*, *Lincoln*, *Durham*, and others.

John Fryer (*f*), an eminent doctor of phyſick; who, appearing very zealous againſt the reformation, in the beginning of queen *Eliſabeth*'s reign, was thrown into priſon; where he died. He left a ſon, *John Fryer*, who was alſo a phyſician, and lived abroad.

Robert Gage (*g*), a gentleman of a good family; ſometime a Proteſtant: but afterwards reconcil'd to the Catholick church. He was one of thoſe unfortunate perſons engaged in *Babington*'s plot, for releaſing *Mary* queen of *Scots*: for which he was tried *September* 15, 1586: and, being condemn'd to die, was executed with ſix others *September* 21. He objected againſt *Ballard*'s evidence, as being a perſon under ſentence of condemnation: but was over-rul'd. However he own'd himſelf privy to the conſpiracy.

William Gibſon (*h*), a gentleman convicted of entertaining a prieſt of the *Roman* communion; for which he was executed *an.* 1595.

George Gilbert (*i*), a gentleman of a very plentiful fortune. He was the firſt patron of the *Jeſuits* after their arrival in *England*, in the year 1580: furniſhing them with horſes, and other conveniences. He alſo contributed very largely towards printing ſeveral books of controverſy, in defence of the Catholick religion; and procured the pictures of the firſt miſſioners, that were executed on account of their character: which he made a preſent of to the *Engliſh* college at *Doway*. Afterwards going to *Rome*, he died there in his prime *an.* 1583.

Stephen Gourmelin (*k*), born in *Cornwal*; had an academical education abroad: and was doctor of phyſick of the univerſity of *Paris*. He was a compleat maſter of the *Latin* and *French* languages; and was alive in 1584. His works are,

I. *Vita & Martyrium St* Albani.
II. *Hiſtoriæ Britannicæ.*
III. *Memor. Britann.*
IV. *De Chirurgia*, lib. 6.

N. Carr (*l*), doctor of phyſick, and an eminent practitioner; who, for his zeal in oppoſing the reformation in the beginning of queen *Eliſabeth*'s reign, was impriſoned.

John Caſe (*m*), born at *Woodſtock* in *Oxfordſhire*; educated in *New-college* in *Oxford*: where he was ſometime choriſter, as alſo in *Chriſt-church*. In 1564, he was choſen ſcholar of St. *John*'s college, proceeded maſter of arts, and was made fellow of the houſe; being one of the acuteſt diſputants of his time. He forſook his fellowſhip, as it was believed, upon account of religion, many ſuſpecting him to be a Catholick, at leaſt in perſuaſion. However he was ſo uſeful a perſon, for inſtructing young men in philoſophy, that he was permitted to keep a boarding ſchool: which was much frequented, eſpecially by Catholicks. He exerciſed his ſcholars in declamations, and philoſophical diſputations; and turn'd ſeveral eminent men out of his hands. The works, he publiſhed, were much eſteemed in the

(*e*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*f*) *Ibid.*
(*g*) *John Stow*, Chron. p. 729. State Trials.
(*h*) Dr. *Worthington*, Catal. Martyr.
(*i*) Diary of *Doway* College. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*k*) Dr. *Pitts*, de Illuſtr. Angl. Script.
(*l*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*m*) Dr. *Pitts*, de Illuſtr. Angl. Script. *Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 309. lib. 2. p. 303. Athen. Oxon.

univerſity

univerſity, and read with great profit by the juniors of the colleges. He did not confine himſelf to one ſort of learning. Phyſick was one of his darling ſtudies, in which faculty he took the degree of doctor *an.* 1589: and, having obtained a competent fortune by his ſeveral employments, he took his farewell of the world, *January* 23, 1600. It appears, that the conveniences of this life had laid ſtrong hold of him, when he durſt venture his claims to happineſs in the next, with injury to his conſcience, under ſo many years occaſional conformity. For he never made a candid declaration of his faith, till he lay in his laſt ſickneſs, and was aſſiſted by *A. T.* a prieſt of the *Roman* communion. Dr. *Caſe* was happy in a particular talent, for the education of youth, whom he engaged by mild methods; and at the ſame time furniſhed them with learning, and good humour. He was agreeable, and facetious in converſation: and, having a head well adapted for ſpeculation, he endeavoured to revive that kind of learning, which was rather deſpiſed, than neglected in the univerſity in his time: upon which account certain criticks had not a juſt value for his works, which are as follows,

I. *Summa veterum Interpretum in Univerſam Dialecticam Ariſtotelis*, Lond. 4to, 1584.
II. *Speculum Moralium Queſtionum in univerſam Ethicam Ariſtotelis*, Oxonii 4to, 1585. Often reprinted.
III. *Sphæra Civitatis: Sive de Politia*, Oxonii 4to, 1588. Often reprinted abroad.
IV. *Apologia Muſices, tam Vocalis, quam Inſtrumentalis, & Mixtæ*, Oxonii 8vo, 1588.
V. *Theſaurus OEconomiæ, ſeu Comment. in OEconomica Ariſtotelis*, Oxonii 4to, 1597.
VI. *Appendix Theſauri OEconomiæ.*
VII. *Reflexus Speculi Moralis: ſeu Comment. in Magna Moralia Ariſtotelis*, Oxonii 8vo, 1596.
VIII. *Lapis Philoſophicus, ſeu Comment. in 8 Libros Phyſicorum Ariſtotelis*, Oxonii 4to, 1599.
IX. *Ancilla Philoſophiæ, ſeu Epitome in 8 Libros Ariſtotelis*, Oxonii 4to, 1599.
X. *Apologia Academiarum*, MS.
XI. *Rebellionis Vindiciæ*, MS.

John Catagre (n), batchelor of laws, and fellow of *New college* in *Oxford*: who, refuſing to ſubſcribe to the ſupremacy the firſt of queen *Eliſabeth*, was deprived.

John Charnock (o), a gentleman of an ancient family in *Lancaſhire*: who ſometime ſtudied the law in *Furnival's-Inn*, and had ſerved in the army abroad under the king of *Spain*. Afterwards, being engaged in *Babington's* plot for releaſing *Mary* queen of *Scots*, he was apprehended and brought to his trial *September* 17, 1586. He pleaded not guilty to the whole indictment: but own'd, he was privy to the conſpiracy. He alledged in his defence, that perſons under ſentence of condemnation, were an illegal evidence: but was over-rul'd. He ſuffered *September* 21, together with ſix others, *viz. Thomas Salisbury*, Eſq; *Henry Dun*, gent. *Edward Jones*, Eſq; *John Travers*, gent. *Robert Gage*, gent. and *Jerome Bellamy*, gent.

Richard Cheney (*p*), was batchelor of divinity of the univerſity of *Cambridge*; and conſecrated biſhop of *Glouceſter April* 19, 1562; ſucceeding *James Brooks* in that dignity. He alſo held the ſee of *Briſtol* in *Commendam*, wherein he was ſucceſſor to *John Holyman*. (*q*) 'He was originally a Catholick; but, in the beginning of queen *Mary*, a diſputer againſt the maſs, and real preſence, in the convocation of the clergy then held: for which he abſconded. In the beginning of queen *Eliſabeth*, he was an incliner to *Zuinglianiſm*, and at length a *Lutheran*.' 'Tis confidently reported by *Godfrey Goodman*, once biſhop of *Glouceſter*, that *Richard Cheney*, towards the latter end of his days, was ſuſpended for Popery; and remain'd ſo ſtill, till his death: and that the ſame was upon record in the arches. And moreover, that he bred up his ſervants in the Catholick faith; as one of them had aſſured *Goodman* by word

(*n*) Hiſt. & Ant. Univ. Oxon. lib. 1. p. 283.
(*o*) *John Stow*, Chron. p. 729. *Cambden* &c.
(*p*) *Godfrey Goodman*, in his Review of the Court of King *James* I. MS. p. 89. *Godwin*, de Preſul. Angl. *Anth. Wood*, Athen. Oxon. Vol. I. p. 593. *Edmund Campion*. Opuſcul. *Antw.* 1631. Letter to Biſhop *Cheney*.
(*q*) *Faſti* Oxon. p. 96.

of

of mouth. This account is favour'd by a letter to biſhop *Cheney*, from *Edmund Campion*, dated *Calend. Novembris* 1571; at which time *Campion* was retired to *Doway*. This letter inſinuates, that biſhop *Cheney* was in a manner a Catholick, as to his belief; and only conform'd for the ſake of preferment. *Campion* earneſtly exhorts him to lay aſide his hypocriſy; putting him in mind of ſeveral diſcourſes, that paſſed between them two at *Glouceſter*, and elſewhere, upon the ſubject of religion; with ſome other particulars, intimating his inclinations. *Godwin*, in his catalogue, ſays, biſhop *Cheney* died in the year 1578; and was buried in the cathedral at *Glouceſter*, in the ſame vault with his predeceſſor, Dr. *Brooks*, and *Parker*, the laſt abbot of the monaſtery.

John Cooper (*r*), a young man of hopeful parts, and conſiderable learning; which he had acquired under Dr. *Nicholas Harpſfield*, whom he almoſt conſtantly attended in the *Tower* as his amanuenſis. But upon his deceaſe, *an.* 1583, deſigning to leave *England*, and improve himſelf further abroad, he was detected, thrown into a dungeon, and, either through neglect, or deſignedly, was ſtarved for wanted of ſuſtenance, and by the coldneſs of the place: inſomuch that, when he was ſtripp'd, his fleſh parted from his bones.

Everard Digby Eſq; (*s*), of *Dryſtoke* in *Rutlandſhire*, educated in St. *John's* college in *Cambridge*; of which he was fellow, and took the degree of maſter of arts, *an.* 1579. The circumſtances of his life intimate, that he was no enemy to the church of *Rome*; and perhaps, only an occaſional conformiſt to the church by law eſtabliſh'd: which is farther confirm'd by the book, he was author of; intituled:

A Diſſuaſive from taking away the Goods and Livings of the Church. *London*, 4*to*.

Richard Hopkins (*t*), a gentleman of a good family, and conſiderable fortune; was entered a commoner in St. *Alban's-hall* in *Oxford*, when he was about ſeventeen years of age: and reſided there in 1563. But ſoon after, quitting the univerſity upon account of religion, he ſtudied the municipal laws in the *Middle Temple*. Afterwards, about 1566, he left *England*, and retired into *Flanders:* where he took the advice of Dr. *Thomas Harding*, how to ſpend his time to the greateſt profit to himſelf and his neighbour. After ſome time, he went into *Spain*; and, beſides his improvement in one of the univerſities, he became a perfect maſter of the language of the country. Then leaving *Spain*, he ſettled in *Paris* for the remainder of his days; and was univerſally eſteem'd for his learning, and ſerious application to all the duties of a chriſtian. *Vir nobilis, inſignis tam pietate, quàm doctrina*; ſays one of my authors. Another tells us. He was, *vir pietatis exercitiis, & bonarum litterarum ſtudiis multum deditus.* I find, by original letters between him and Dr. *Allen*, that he was very zealous in advancing the Catholick cauſe, by ſending miſſioners into *England*; and very generous, when the college was erected at *Doway* for that purpoſe. His life was very private, and chiefly ſpent in reading and tranſlating books of devotion. In which employment, after fifteen years labour, he died in *Paris* about 1590. His works are:

I. Memorial of a Chriſtian Life. A Tranſlation from the *Spaniſh* of *Lewis de Granada*, with his own controverſial Notes. *Roan* 8*vo*, 1599.
II. Meditations. A Tranſlation from the *Spaniſh* of *Lewis Granada*, with cuts. *Paris* 8*vo*, 1582.
III. Several other Tranſlations out of *Spaniſh*.

John Story (*u*), educated in the univerſity of *Oxford*, chiefly in *Henxey-hall*, a moſt noted houſe for civilians. He was admitted batchelor of the civil law, *an.* 1531; and appointed profeſſor of a new lecture, *an.* 1535, founded by king *Henry* VIII. In the year 1537, he was choſen

(*r*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*s*) Athen. Oxon.
(*t*) Dr. *Pitts*, de Illuſtr. Angl. Script. Athen. Oxon. vol. 1. p. 245. 2d Edit. 1721. Regiſt. Matricul. P. fol. 606. Anonym. Manuſcript, de Script. Angl. about 1602.
(*u*) *John Stow*, Chron. p. 668. *Cambd.* Ann. *Eliſ.* ad an. 1569. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. *Aug. Trevir*, 1594 Dr. *Sanders*, De Viſibili Monarch. lib. 7. Dr. *Pitts*, De Illuſtr. Angl. Script. *Anth. Wood*, Athen. Oxon.

principal

principal of *Broadgate*'s hall; and, the year following, created doctor of laws. Having afterwards perform'd remarkable ſervices in adminiſtring juſtice at the ſiege of *Boulogne*, under the marſhal, in conſideration thereof his lecture in *Oxford* was confirmed to him, by patent, for life. In the beginning of *Edward* VI's reign, being a juſtice of the peace, and a zealous maintainer of the old religion, he appeared very forward in oppoſing all innovations, and hindering the people, in his neighbourhood, from plundering, and making a prey of the goods of the church: to which purpoſe he made a very warm harangue at one of the quarterly meetings. This behaviour being carried to court, he was ſeverely threatened, and ſoon after obliged to withdraw into *Flanders*: where he remain'd the reſt of king *Edward* VI's reign. Queen *Mary*'s acceſſion favouring his return, he came back into *England*, and was conſider'd ſuitably to his capacity and merits. The patent of profeſſor in *Oxford* was reſtored to him: but this he quickly gave up, for places of greater advantage. He was frequently employed in what regarded the canon law in the courts held in *London*; and being made chancellor of the dioceſe of *Oxford*, it engaged him to be very active in proſecuting the Proteſtants of queen *Mary*'s reign. When queen *Eliſabeth* came to the crown, Dr. *Story* was a member of the houſe of commons, and ſpoke ſo warmly againſt the reformation, that he was committed. But finding means to make his eſcape, he retired once more into *Flanders*, where he was put into an advantageous poſt in the cuſtom-houſe at *Antwerp*. 'Tis thought, his behaviour in that place gave great offence to ſeveral *Engliſh* merchants, that frequented that port; which, together with the remembrance of his having acted with a high hand againſt the reformers in the late reign, put ſome perſons upon thoughts of revenge. And it was not long, before they drew him into a ſnare. Being a certain day call'd upon, to viſit an *Engliſh* ſhip in the harbour, belonging to one *Parker*, who, as it appear'd, had contriv'd his matters beforehand; he no ſooner had gone on board, but *Parker* immediately orders the hatches to be nail'd down upon him; and, hoiſting up ſail, brought him over priſoner to *England*, about the beginning of 1570. Afterwards, being committed priſoner to the *Tower*, he was frequently examined, and preſſed to take the oath of ſupremacy; which he refuſed with great courage and conſtancy; being animated thereunto by abbot *Feckenham*, priſoner in the *Tower* at the ſame time. When his trial came on, ſeveral things were alledged againſt him, *viz.* His cruel treatment of the Proteſtants in queen *Mary*'s reign: ſeveral treaſonable ſpeeches againſt the queen and government, while he reſided in *Antwerp*. But the chief article of the indictment was, his denying the queen's ſupremacy. In his defence, he inſiſted very much upon his being the king of *Spain*'s ſworn ſervant, and, upon that account, no longer ſubject to the laws of *England*. But his plea was not allowed. '(*x*) So, ſtedfaſtly refuſing to take 'the oath of ſupremacy, as he had done 'ſeveral times before within the *Tower*, he 'was drawn thence on a hurdle to *Tyburn* '*June* 1, 1571.' He made a bold ſpeech at the place of execution, and died as he lived, a zealous aſſertor of the faith of his anceſtors. He was cut down before he was deprived of the uſe of his ſenſes; and, as 'twas reported, ſtruggled with the executioner, while he was rifling among his bowels. His head was placed upon *London* bridge, and his quarters upon the gates of the city. People were variouſly affected by his death. Some pitied him upon account of his age, being above ſeventy: others look'd upon his death as a piece of revenge, and unbecoming a court of judicature: while thoſe at the helm judged it a piece of policy, to take off a perſon, whoſe parts and experience might be prejudicial to the government, in caſe he were permitted to live in a kingdom, with which they had daily conteſt, and a war threatned.

Thomas Watkinſon (*y*), a *Yorkſhire* gentleman, condemned to die for entertaining *Robert Thorp*, a miſſionary prieſt. They both ſuffered at *York*, *May*, 31, *an.* 1595. I meet, in one account, with *John Watkinſon*, alias *Warcop*, a layman, executed at *York* in the year 1599, for entertaining miſſioners. But there ſeems to be a miſtake in the name and date; probably they were the ſame perſon.

(*x*) *Anth. Wood*, Athen. Oxon. p. 168.

(*y*) Manuſcript in my hands. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

Thomas Welley (*z*), a dyer by trade. He was tried at the *Old-Bailey*, *July* 5, 1585, for diſperſing ſeveral Catholick books; and among others, the anſwer to *Juſtitia Britannica*. Being condemned to die, he ſuffered the next day at *Tyburn*, together with *Thomas Auſield*, a miſſionary prieſt.

Swithin Wells Eſq; *(a)*; who, having entertain'd ſeveral prieſts of the *Roman* communion, was tried and condemned on that account. He was executed in *Gray*'s-*Inn-Fields*, near his own houſe, *December* 10, 1591, together with *Edmund Gennings*, alias *Ironmonger*, one of the prieſts ſeized in his houſe. Alſo five more ſuffered the ſame day, at *Tyburn, viz.* Mr. *Blaxton* and Mr. *White*, prieſts; and three lay-men, for being aſſiſtants to them. Mr. *Wells* being abroad, when the prieſts were ſeized in his houſe, alledged it, as a material circumſtance, to take off his guilt. But the judges replied, tho' he came too late for the feaſt, he came ſoon enough, to taſte of the ſauce. Mrs. *Wells* was alſo condemned; but pardoned.

Richard White (*b*), born in *Montgomeryſhire*, in *Wales*; and being favour'd with an academical education in *Cambridge*, he afterwards became a noted ſchool-maſter at *Wrexham* in *Denbighſhire*; and then, at *Norton* in *Flintſhire:* where, being reconciled to the Catholick church, he was obliged, not only to part with his place, but to abſcond. Being, not long after, diſcover'd by the parſon of *Wrexham*, where he had conceal'd himſelf in a Catholick family, he was ſeized, and put under confinement; but the ſame night found means to make his eſcape. It was not long, before he was retaken by one Mr. *David Edwards*, and carried before Mr. *Pilſon* or *Puleſton*, a juſtice of peace in *Ruthin*; who committed him to priſon, with ſtrict orders, to have him ſecured by ſtrong fetters; which were ſo heavy and troubleſome, that he was ſcarce able to bear them, or take any reſt at nights. The *Sunday* following, they preſſed him hard to go to church; which he refuſed with great reſolution; adding, that it was a ſtrange kind of treaſon, which could be wiped off by his perſonal appearance at their ſervice; they having promiſed him his pardon, if he would comply. The next market-day, he was put into the ſtocks; and expoſed to the inſults and deriſion of the mob. When his trial came on, and the clerk of the aſſizes began to read the indictment, ſuch a dimneſs ſeized his eyes, that he could not proceed; ſo that another was call'd upon to read it. The court was very much ſurpriſed at the accident: but judge *Bromley* endeavour'd to turn all to a jeſt; ſaying: that certainly the Papiſts, one day or other, would take care to record it among their miracles. Then they went on with his trial, and condemn'd him to die, for being proſelyted to the *Roman* communion. The *Sunday*, before he ſuffered, they obliged him to be preſent at a ſermon, according to cuſtom: which he reſiſted to his power, but was forced to ſubmit. The preacher was one Mr. *Jones*, who took an occaſion, to rail bitterly againſt the doctrine of the church of *Rome*. Mr. *White* attempted to make a reply to the calumnies; but not being permitted, he ſhook his chains, by way of confutation. He ſuffered at *Wrexham*, *October* 14, 1585; and died with the character of being a perſon of ſtrict morals, and ſingular acuteneſs in the way of argument: which he gave proof of in the conferences he had with ſeveral divines of the church of *England*. His quarters were diſpoſed of at *Denbigh*, *Ruthin*, and *Howlet:* and his memory was dear among the Catholicks; being the firſt that ſuffered in *Wales* on account of religion, ſince the reformation.

James Leyburn (c), of an ancient *Saxon* family of good account in the North of *England*, even before the conqueſt; and ſince diſtinguiſhed by alliance of marriage with ſome of the nobility. They enjoyed large poſſeſſions formerly; which were impaired by degrees; but very conſiderable, till queen *Eliſabeth*'s reign: when the family underwent a ſevere perſecution on account of religion. Their chief ſubſtance, at that time, lay at *Witherſlack* and *Conſwick* in *Weſtmorland:* when *James Leyburn*, having been a long time confined in ſeveral priſons for recuſancy, eſpecially at *Man-*

(*z*) *John Stow*, Chron. p. 708.
(*a*) *John Stow*, Chron. p. 764. Life of Mr. *Edmund Jennings*.
(*b*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*c*) *Ibid.*

cheſter,

cheſter in *Lancaſhire*; and at laſt being brought to his trial at *Lancaſter* aſſizes, was condemn'd to die, for denying the queen's ſupremacy. He ſuffered at *Lancaſter* in the year 1583.

Roderick Lopez (*d*), a Jew, native of *Portugal*, and phyſician in ordinary to queen *Eliſabeth*. He was arraigned, the laſt day of *February* 1594, for deſigning to take off the queen by poiſon; and ſuffered a few days after, with three others of the ſame nation, his accomplices. He own'd, at his examination, that he had mentioned poiſoning the queen to ſome great men in *Spain*; but it was only to wipe them of their money. At the place of execution, he declared, he loved queen *Eliſabeth* better, than he did *Jeſus Chriſt*, and queſtionleſs the pope was not much more in his favour. However Catholicks were to be charged with the infamy of this fact. For ſuch was the humour of thoſe times, that they were always made a party, when any villany was in hand: and the miniſtry, willing to cheriſh a belief of ſuch matters, perſuaded queen *Eliſabeth*, to write a letter of complaint to his Catholick majeſty; that his counſel favoured attempts againſt her perſon: requiring of him at the ſame time, that he would deliver up the *Engliſh* fugitives under his protection; namely *Hugh Owen*, *Thomas Throckmorton*, father *Holt*, Dr. *Giffard*, and ſome others.

Thomas Martin (*e*), a younger ſon of *Thomas Martin*, gent. was born at *Cerneley*, commonly call'd *Cearne* in *Dorſetſhire*; and being educated at *Wincheſter* ſchool, he was from thence ſent to *New-college* in *Oxford*, where he was admitted fellow *an.* 1539. He applied himſelf chiefly to the canon and civil law, wherein he became a great proficient. Having afterwards an inclination to travel, he met with an opportunity of going over into *France*, as tutor to a young gentleman. He reſided a conſiderable time at *Bourges*, an univerſity of note for civilians; and, applying himſelf ſeriouſly to ſtudy, became doctor in that faculty. At his return into *England*, he reſigned his fellowſhip *an.* 1553, having got good practice in the court of *Arches*. In 1555, he was incorporated doctor in the univerſity of *Oxford*, and about the ſame time made chancellor of the dioceſe of *Wincheſter*, chiefly by the recommendation of biſhop *Gardiner*, who had a great opinion of his zeal, and perſonal abilities. When *Cranmer* was brought to his trial at *Oxford*, Dr. *Martin* was joined in commiſſion with Dr. *Story*, as managers. This employment, being odious of its own nature, render'd him a mark of reſentment to the reformed party; who omitted no opportunity, to traduce him, though he never came under proſecution in the following reign: in the beginning whereof, he was deprived of all his places, on account of his religion; and retired with his wife and family to *Ilfield* in *Suſſex*; where he lived very privately, till his death; which happened *an.* 1584. *John Bale*, according to cuſtom, beſtows a great deal of ſcurrilous language upon him; and gives him no quarter, even as to private life. But that infamous pen, which could not refrain from beſpattering Sir *Thomas More*, biſhop *Tunſtall*, and biſhop *Fiſher*, can make no impreſſion upon thoſe, that have regard for the principles of Chriſtianity, which *Bale* in his characters ſeems entirely void of. Dr. *Martin*'s works are,

I. A Treatiſe, proving, that the Marriage of Prieſts, and profeſſed Perſons, is no Marriage; but altogether unlawful, *Lond.* 4*to*, 1554.
II. A Confutation of Dr. *John Poynet*'s Book, intituled, A Defence of the Marriage of Prieſts, *Lond.* 4*to*. 1555.
III. An Oration directed to Dr. *Cranmer* Archbiſhop of *Canterbury*, *March* 12, 1555.
IV. A Diſcourſe with Archbiſhop *Cranmer*.
V. *Vita* Gulielmi Wiccami Wintonienſis *Epiſcopi*. Lond. 4to, 1597. *Oxford* 1690. The ſubſtance of this Work is taken from the Life of that Biſhop, written by *Thomas Chandler*, Warden of *New-college*.

What appeared againſt Dr. *Martin* from the contrary party, was A Defence of the

(*d*) *John Stow*, Chron. p. 766. *Camd.* Annal. of Q. *Eliſ.* *Echard* Hiſt. of *England*, &c.
(*e*) Dr. *Pitts*, de Illuſt. Angl. Script. *Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 2. p. 134. *John Bale*, Cent. 9. N° 98.

Mar-

Marriage of Prieſts againſt Dr. *Martin*, 8*vo*, 1555. The author ſuſpects, that his antagoniſt was either biſhop *Gardiner* or Dr. *Smith*. A Defence of Prieſts Marriage eſtabliſhed by the Imperial Laws of the Realm of *England*. 4*to*, attributed to *Matthew Parker*.

Richard Martin (*f*), a layman executed at *Tyburn*, *Auguſt* 30, 1588, for being aiding and aſſiſting to miſſionary prieſts. Thirteen others ſuffered about the ſame time, *viz*. ſix prieſts, four laymen, for being reconciled to the Catholick church, and four for entertaining prieſts. They were all tried, and condemn'd at the *Old Bailey*, *Auguſt* 26, 1588.

John Maſon (*g*), a layman condemned to die for being reconcil'd to the Catholick church. He ſuffered at *Tyburn an.* 1585.

Richard Michy (*h*), doctor of laws, who, appearing zealous againſt the reformation in the beginning of queen *Eliſabeth*'s reign, was obliged to lay aſide his practice.

John Roche (*i*), a layman condemn'd to die, for aſſiſting a prieſt of the *Roman* communion. He ſuffered at *Tyburn*, *Auguſt* 30, 1588, with ſome others, that died on the ſame account.

Thomas Salisbury Eſq; (*k*), ſon of *John Salisbury* of *Llanery* in *Denbyſhire*; where for ſeveral ages the family had been of great account. He was engaged in *Babington*'s plot, for releaſing *Mary* queen of *Scots*: for which he was arraign'd *September* 15, 1586, and being condemn'd to die ſuffered *September* 21. He had a daughter *Margaret*, married to *William Norris* of *Speke* near *Leverpool* in *Lancaſhire*. Sir *Robert Cotton* of *Cumbermere*, in *Cheſhire*, marrying an heireſs of the family, in king *Charles* II's reign, by this means became maſter of the greateſt part of the *Salisbury*'s eſtate.

Patrick Salmon (*l*), a layman indicted, and found guilty of entertaining a prieſt of the *Roman* communion: for which he was condemn'd to die, and ſuffered *an.* 1594.

John Savage (*m*), a gentleman of a conſiderable family; who, being firſt brought up to the law in *Bernard's-Inn*, afterwards ſerv'd in the king of *Spain*'s army in *Flanders*. He was one of thoſe, that engaged with *Babington*, to releaſe *Mary* queen of *Scots*: for which he was condemn'd to die *September* 13, *an.* 1586: and was executed with others of the ſame conſpiracy *September* 20.

Francis Tregian (*n*), ſon of *Thomas Tregian* of *Volvedon* or *Golden* in *Cornwal*, by the eldeſt ſiſter of Sir *John Arundel*. He was maſter of a very plentiful fortune, remarkable for hoſpitality, ſtrictly religious, and a zealous maintainer of the faith of his anceſtors. In the year 1577, the laws againſt recuſants, which, for ſome time before, were vigorouſly put in execution in ſeveral parts of *England*, were alſo encouraged in *Cornwal*, through the malice of ſome exaſperated neighbours; who, one way or other, were offended at Mr. *Tregian*, and laid hold of the opportunity to bring him under diſtreſs. Accordingly they inform'd againſt him, and a warrant was iſſued out to ſeize him; he being then only twenty eight years of age. Wherefore *June* 8, 1577, the ſheriff of the county, with eight or nine juſtices of the peace, and above a hundred attendants, well arm'd, enter'd his houſe, took away by force Mr. *Tregian*, with his chaplain *Cuthbert Mayne* batchelor of divinity, and ſeveral of his domeſticks. They were firſt hurried away to *Truro*, a market town at five miles diſtance; where the biſhop of *Exeter* had a ſeat, and reſided at that time. It appearing upon examination, that Mr. *Tregian* was a recuſant, he was obliged by the juſtices to give a bond of two thouſand pounds for his appearance the next aſſizes. Some time before the aſſizes, his proſecutors, not being prepared for a

(*f*) *John Stow*, Chron. p. 749.
(*g*) Dr. *Worthington*, Catalog. Martyr.
(*h*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*i*) *John Stow*, Chron. p. 749.
(*k*) *John Stow*, Chron. p 729. State Trials. *Cambden*, &c.
(*l*) Dr. *Worthington*, Catal. Martyr.
(*m*) *John Stow*, Chron. p. 729.
(*n*) Manuſcript Life of Mr. *Tregian* in my hands, written *an.* 1593. and formerly, *viz. an.* 1656 in the poſſeſſion of *Thomas Yate* of *Berkſhire* Eſq; great Nephew to Mr. *Tregian*. Diary of *Doway* College.

trial

trial, contrived matters ſo, that an order came down, to have him brought before the queen's privy counſel. Wherefore being carried up to *London*, he was kept under confinement, till the counſel was diſpoſed to call him before them. At his examination he was charged with recuſancy, with entertaining perſons of a ſuſpected character in his family, and countenancing ſuperſtitious practices. He frankly own'd the charge of recuſancy; but at the ſame time aſſured the counſel, that he did not abſent himſelf from the Proteſtant church, out of any evil affection to the queen, or government; but entirely from a principle of conſcience. At the breaking up of the ſitting, Sir *Francis Walſingham* told him, he was not to be diſcharged as yet. For other informations were expected againſt him, out of the country. However he was civilly treated; eſpecially by the earl of *Eſſex*, who invited him to dinner, and gave him ſuch advice, as he thought friendly, and ſeaſonable: which was, to appear once at church; with an aſſurance, that all farther proſecution ſhould be ſtopp'd; Mr. *Mayne* and his domeſticks ſhould be releaſed; and no doubt, but he would be very much in the queen's favour. Mr. *Tregian* was prepared againſt ſuch attacks, and remain'd firm to his principles. Mean time his family was in the utmoſt diſtraction, and his chaplain Mr. *Mayne* condemn'd to die, and publickly executed at *Launceſton*, *November* 29, 1577. By this time the counſel was furniſhed with other allegations againſt him, *viz.* Beſides recuſancy, that he had been preſent at maſs; received *Agnus Dei's*, and a jubilee from the biſhop of *Rome*; abetted, and entertained thoſe, that had aſſerted the pope's ſupremacy. Upon this he was committed cloſe priſoner to the *Marſhalſea*: where he was confined ten months, not being permitted to keep any correſpondence with his family during that time; which was a great detriment to his domeſtick concerns, as it appeared from one particular inſtance. Mr. *Tregian* had dealings with one Mr. *Braudore*, a goldſmith in *London*; to whom, upon balancing accounts, he was found indebted 70 *l.* Now this goldſmith, underſtanding, that Mr. *Tregian* lay under a very dangerous proſecution, and apprehending the loſs of his money, went down to *Golden*, and made a ſeizure of his goods to the value of 500 *l.* and what with charges and other incident expences, Mrs. *Tregian* was obliged to pay down 200*l.* to the creditor, before the goods could be replevied. All this happened without Mr. *Tregian*'s being acquainted with the affair. It was thought his trial would come on at the *King's-bench-bar*; which his counſel preſſed hard for. But the witneſſes againſt him being at a great diſtance, and his enemies apprehending, leſt his friends in *London* (ſome whereof were men in power) might fruſtrate their deſigns; they procured to have him ſent down into *Cornwal*, not doubting to carry their point there. This project taking effect, one *Walkew*, his profeſſed enemy, was to be his guard, and conductor; and, as he was a perſon void both of good manners and humanity, Mr. *Tregian* was treated by him accordingly. For to omit other hardſhips, the horſe he provided for his journey, including ſaddle and bridle, was ſcarce worth ten ſhillings. After ſome time the trial came on; and Mr. *Tregian* made his appearance at *Launceſton* aſſizes. The queen's counſel endeavoured to charge him with the ſeveral indictments, upon which Mr. *Mayne* had been condemned, and executed. In order to this, they produced one *Twig* a muſician, or rather a ſtrolling fidler, whom Mr. *Tregian* had entertained in his family in the *Chriſtmas* time, for the diverſion of his tenants, and neighbours. This *Twig* depoſed, that he had ſometimes ſeen Mr. *Tregian* go into Mr. *Mayne*'s chamber, and remain there about an hour: which he conjectured to be the time, while Mr. *Mayne* was ſaying maſs: that during the *Chriſtmas an.* 1575 he was Mr. *Mayn*'s bedfellow; who own-ed himſelf to him to be a prieſt; and that he had brought a number of *Agnus Dei's* from *Rome*. Other evidence were produced: but not ſo material. Then Mr. *Tregian* was permitted to make his exceptions; which were conſiderable, had the court been diſpoſed to attend to them. In the firſt place, he made it appear, that *Twig* was not acquainted with Mr. *Mayne*'s chamber, from ſeveral queſtions propoſed to him concerning the ſituation. But the queen's counſel reply'd, that ſuch circumſtances were not material. Then he propoſed to the bench, whether Mr. *Mayne*, who was known to be a cautious and prudent man, could be ſo indiſcreet, as to own himſelf to be a prieſt to a ſtranger, and vagabond? or that a common fidler ſhould be made bedfellow to one of Mr. *Mayne*'s character?

character? Again he alledged, that *Twig* had perjured himſelf, as to the circumſtances both of time and place; he had ſworn to *Chriſtmas an.* 1575, whereas Mr. *Mayne* was then at *Doway*; and did not come over into *England*, till *Eaſter*; and had never been at *Rome* in his whole life. Theſe particulars he could prove by forty witneſſes. But as they were not ready in court, the judges ſaid, it was a frivolous thing to mention them; and that the trial could not be put off. So the jury were left to conſider matters, as they ſtood. While they went out upon the caſe, ſome pains were taken, to perſuade Mr. *Tregian*, to conform ſo far, as to appear at church; with a promiſe, that the reſt of the proſecution ſhould be dropp'd; which he refuſing, as formerly he had done, the jury returning into court brought him in guilty of the ſeveral articles of the indictment, *viz.* of being preſent at maſs, of recuſancy, of entertaining one, that maintain'd the pope's ſupremacy, of receiving and diſperſing *Agnus Dei's*, &c. However, judgment was not given at theſe aſſizes. It was thought convenient, firſt to adviſe with thoſe above, concerning the penalty; the caſe being new as to ſome particulars. Between the two aſſizes, Mr. *Tregian* ſent up a ſervant towards *London*, to pay off ſome bills; as alſo with letters to his friends, to give them an account of his trial, and deſire their intereſt, for the mitigating of his ſentence the next aſſizes. But either caſually, or deſignedly, his ſervant was ſtopped at *Hunnington*: and, being examined, had his letters, bills, and money taken from him; and the poor man himſelf was thrown into priſon. By this means Mr. *Tregian*'s friends at *London* became incapable of doing him any ſervice; nor was any thing ſaid, or done in his behalf.

The time of the aſſizes at *Launceſton* being at hand, judge *Manwood*, a violent enemy to Mr. *Tregian*, was upon the circuit, inſtructed with the particulars for his ſentence: which was, that he had incurr'd a *premunire*, that is, forfeiture of goods, chattels, *&c.* with impriſonment for life, or during the queen's pleaſure. At the court's ſitting, Mr. *Tregian*'s counſel alledg'd ſeveral things, why judgment ſhould not paſs, *viz.* That the proofs againſt him were only preſumptions; no fact being made out, excepting recuſancy, which the priſoner owned, and ſubmitted himſelf to the penalty. That it did not appear, that Mr. *Tregian* was privy to Mr. *Mayne*'s bringing over the *Agnus Dei's*, or pope's jubilee; much leſs, that he had abetted, or countenanced him in denying the queen's ſupremacy. But all this, and much more they ſaid to the ſame purpoſe, could not hinder the ſentence; which was no ſooner pronounced, but Mr. *Tregian* was hurried from the bar, to a loathſome priſon; being a dungeon, where he had neither bed to reſt upon, nor ſtool to ſit on, nor the leaſt glimpſe of light, to diſcover what kind of apartment he was thruſt into. Here he remained all that night. The next day he was removed to his old habitation in *Launceſton* caſtle, where he had better conveniences, though very poor ones. About midnight the day following, certain officers arrived poſt from *London* at *Golden*, with a commiſſion to break open the doors, in caſe of reſiſtance, and ſeize upon all the unfortunate gentleman's goods. Mrs. *Tregian* with her three children *Francis*, *Adrian*, and *Mary* were at the ſame time ordered immediately to quit the houſe. She was then big with child; and ſo near her time, that a journey to *London* was very dangerous. However, her preſence there was abſolutely neceſſary, to ſollicit for a maintenance for her huſband and family. Wherefore, without farther deliberation, ſhe undertook that tedious journey of two hundred miles, with her three children, a man, and a maid ſervant. She ſtowed her children in a pair of panniers, and ſo proceeded on her journey: which ſhe had ſcarce half compleated, before ſhe fell in labour; and was delivered of a female child: which was of ſome ſervice, in helping to poiſe the panniers, and keep them to a better balance. And thus having reſted herſelf for ſome time upon the road, ſhe arrived at *London*: where ſhe followed the court, a whole year, with very little ſucceſs. Mean time all Mr. *Tregian*'s goods were diſpoſed of at the queen's pleaſure; and, in a little time, all his real eſtate; in ſo much, that his mother, Mrs. *Catharine Tregian*, was alſo deprived of her jointure. By this means the whole family was ſo reduced, as to live upon the charity of friends and relations. But Mr. *Tregian* himſelf was the greateſt ſufferer; who was almoſt ſtarving in *Launceſton* caſtle: what he had to ſupport him, paſſing through ſeveral hands, and often thoſe that were not well affected towards

towards him, made his allowance very ſcanty. But worſe things threatened him. Some, that were enrich'd by part of his ſubſtance, apprehending, that he might find friends, to recover his real eſtate, had engaged, as 'twas believ'd, a villain to aſſaſſinate him: But providentially the deſign was detected.

Mr. *Tregian*, having now loſt all hopes of recovering his freedom, began to enter upon a method of life ſuitable to a perſon fully poſſeſſed with the beſt notions of religion. He ſpent a great deal of time in praying, and meditating upon the bleſſings attending thoſe, that carry the croſs, and follow the ſteps of their Redeemer. To his religious practices he joined ſuch ſtudies, as the inconveniences of the place would allow of. And having ſome taſte for poetry, he now and then compoſed verſes upon the miſeries of human life; and other ſubjects, which were ſuitable to his preſent condition. But, as he tells us in one of his poems, he was very ill provided with tools for the buſineſs; being ſometimes obliged to make uſe of a pin, and a liquid ſubſtance of water, and the ſnuff of a candle, inſtead of pen and ink. By this means, he became entirely reſigned to the conduct of divine providence. But as the late attempt upon his life, had given him ſome perplexity; ſo it continually run in his thoughts, that his enemies would contrive ſome way, to take him off privately; and, by ſpreading a report, that he had laid violent hands upon himſelf, caſt an aſperſion both upon his cauſe and character. Theſe reflexions put him upon a project of making his eſcape: wherein being detected, he was thrown into a dungeon, loaded with irons of thirty pound weight. In this apartment he had twenty malefactors for his companions; who commonly eaſed themſelves upon the floor: which was but once cleanſed in the thirty days, he remained amongſt them. Beſides the loathſomeneſs of the place, he was frequently inſulted by one of the malefactors, a man of a barbarous and inhuman temper: who treated him with baſe language, revil'd him for his pretended crimes againſt the queen and government; but moſtly for his praying and religious diſcourſe; which is a ſufficient matter of ridicule for ſuch abandoned wretches. When he had remain'd about a month in this company, the jailer was pleaſed to reconduct him above ſtairs, to his former apartment, where he was better accommodated.

His lady, in the mean time, had obtained an order for his removal to the *King's-beneh* priſon: which being executed, the officer, who was charged with him on the road, brought him in a bill of expences of 50 pounds. The demand appearing very extravagant, Mr. *Tregian* was dilatory in the payment. Upon which the officer threatens to carry him back into *Cornwal*. Mr. *Tregian* petitions, and lays his caſe before the counſel; where he found no relief: the officer being left to uſe his own diſcretion, in caſe his expences were not repaid. This obliged Mrs. *Tregian* to uſe all the means, ſhe could, to raiſe the ſum. She ſold her beſt clothes, and ſome other things of value; which falling ſhort, was made out by a collection among friends. Mr. *Tregian* was afterwards removed to the *Fleet* priſon; where, *July* 20, 1593, he had been thirteen years. His lady lived conſtantly with him in priſon. He had by her eighteen children; whereof eleven were born during their confinement; and moſt of them were alive in 1593, which is the date of the manuſcript from whence I have collected all theſe particulars. Mr. *Tregian* was a perſon of invincible courage under affliction, and of a ſtrong conſtitution as to his body; which he enjoyed without any remarkable indiſpoſition the firſt ſeven years of his confinement. But, as he advanced in years, he began to feel the effects of the hardſhip, he had undergone; and labour'd ſeveral years under ſeveral indiſpoſitions: but was perfectly re-eſtabliſhed in the year 1593, which is the laſt time, I find any mention made of him; only what is recorded in the Diary of the *Engliſh* college at *Doway*, *viz.* That in *July* 1606, one Mr. *Tregian*, an ancient gentleman, after above thirty years impriſonment, arrived there, in his way to *Spain*. Mr. *Francis Tregian* was deſcended of an ancient *Britiſh* family, of great account in *Cornwal*, even before the conqueſt. His great grandmother was the daughter of *Thomas Gray*, marquis of *Dorcheſter*, half brother to queen *Eliſabeth*, daughter of king *Edward* IV, and wife of king *Henry* VII. His mother was the eldeſt ſiſter of Sir *John Arundel* knight, of *Lanhern*, the thirteenth knight of that family of the name of *John*. His lady was the eldeſt ſiſter of lord *Stourton*, by *Catharine*, ſiſter to *Ferdinand*, earl of *Derby*; which *Catharine* was married to Sir

Sir *John Arundel* for her ſecond huſband: her firſt, the lord *Stourton*, having been executed at *Saliſbury*, in queen *Mary*'s reign. Mr. *Tregian*'s eldeſt daughter, *Mary*, was married to *Thomas Yate* Eſq; of *Berkſhire*, whom he took without any portion, by his father's expreſs command.

Thomas White (*o*), ſon of the learned *Richard White*, doctor of laws. He was entered a ſtudent in the *Engliſh* college at *Doway*, *Auguſt* 28, 1586.

Oſwald Wilkinſon (*p*), a citizen of *York*, and ſome time jailer of the caſtle: who, being condemned to die upon account of the inſurrection under the earls of *Northumberland* and *Weſtmorland*, was executed at *Tyburn*, *November* 28, 1572. *John Hall*, gentleman, ſuffered at the ſame time on the ſame account.

Robert Windmerpool (*q*), a layman, condemn'd to die for denying the queen's ſupremacy, and being reconciled to the Catholick church. He ſuffered in the year 1588.

Robert Turwhit (*r*) ſon of Sir *Robert Turwhit*. He was a gentleman of ſingular accompliſhments: and, being very zealous in the cauſe of religion, was impriſon'd for recuſancy in the year 1577: and after great hardſhip died under confinement.

N. Horn (*s*), a layman, convicted of felony, for relieving *Chriſtopher Bales*, a prieſt of the *Roman* communion. For which he was executed in *Smithfield*, *March* 4, 1590. *Alexander Blage*, or *Blake*, alſo a layman, ſuffered the ſame day, on the ſame account, at the end of *Gray's-Inn-Lane*.

Thomas Houghton Eſq; (*t*), of *Houghton* tower, near *Preſton* in *Lancaſhire*: who, being zealous for the old religion, went abroad towards the beginning of queen *Eliſabeth*'s reign; and died at *Liege*, *June* 3, 1580. He was a great aſſiſtant to Dr. *Allen*, in founding the *Engliſh* college at *Doway*; and advanced a hundred pounds for that purpoſe, which was to be beſtow'd upon the pariſh church of *Preſton*, if the Catholick religion was ever reſtored in *England*. His executors were charged, to remove his body, to the place, where his anceſtors lay. Mean time it was carried from *Liege* *July* 5, 1590: and, as I find in the Diary of *Doway* college, placed, *ſub Scabello ſummi Altaris ad cornu Epiſtolæ*, in the church belonging to the *Engliſh* college, *July* 13, 1603, when the firſt high maſs was ſung, after the finiſhing of the ſaid church.

John Hughes (*u*), a gentleman of *North Wales*; who was a great ſufferer on account of recuſancy in the year 1584. He had formerly been a Proteſtant, but was reconciled to the Catholick church about ſix years, before the time mentioned. Sir *George Bromley*, who was his great enemy, caus'd him to be ſeiz'd; and kept him five years under cloſe confinement: during which time, he and ſeveral others were frequently put to the rack, in order to make them confeſs, by whom they were reconciled? What places they frequented to hear maſs? *&c.* Mr. *Hughes* was ſo reſigned in his ſufferings, that he appear'd overjoyed at his condition; and was often obſerv'd to hug and kiſs his chains. At laſt, being brought to his trial, he was condemned to die for being reconciled to the church of *Rome*, but was reprieved and pardon'd.

Richard Langley Eſq; (*x*), was tried, and condemn'd to die for entertaining miſſioners, and refuſing to take the oath of ſupremacy. He ſuffered at *York* in *December* 1586.

William Lampley (*y*), condemn'd to die, for relieving a prieſt of the *Roman* communion. He ſuffered at *Glouceſter*, *an.* 1588.

William Knot (*z*), doctor of laws, and fellow of *New-college* in *Oxford*; who,

(*o*) Diary of *Doway* College.
(*p*) *John Stow*, Chron. p. 673.
(*q*) Manuſcript in my hands.
(*r*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*s*) *John Stow*, Chron. p. 760.
(*t*) Diary of *Doway* College. Manuſcript in Dr. *Allen*'s Hand writing.
(*u*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Diary of *Doway* College.
(*x*) Dr. *Worthington*, Catal. Martyr.
(*y*) *Ibid.*
(*z*) Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 283. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

being

being depriv'd towards the beginning of queen *Eliſabeth*'s reign, was afterwards a great ſufferer for his religion.

William Knight (*a*), a gentleman, whoſe family was very much frequented by miſſioners of the *Roman* communion; and being indicted, and condemned to die on that account, he was executed in the year 1595.

Francis Throckmorton (*b*), ſon of Sir *John Throckmorton*, juſtice of *Cheſter*. While *Mary* queen of *Scots* was kept priſoner at *Chatſworth* and *Chartley*, the miniſtry were always jealous, that the Catholicks of thoſe parts would uſe their endeavours, to releaſe her from her confinement. '(*c*) Two 'ways were taken, to try how men ſtood 'affected. Counterfeit letters were privily 'ſent in the name of the queen of *Scots*, 'and the fugitives, and left in Papiſts 'houſes. Spies were ſent abroad, up and 'down the country, to take notice of 'people's diſcourſe, and lay hold of their 'words. Reporters of vain and idle ſtories 'were admitted and credited. Hereupon 'many were brought into ſuſpicion.' By theſe methods ſeveral Catholicks of figure were ſeized, and brought into great trouble: *viz.* '(*d*) *Henry* earl of *Northumberland*, '*Philip* earl of *Arundel*, with many others 'of an inferior rank, whoſe prudence and 'innocence could hardly protect them.' For ſuch was the complexion of thoſe times, that the miniſtry had ſeveral general topicks, to graft a plot upon at pleaſure; while ſpies and mercenary wretches were never wanting, to ſwear to particulars; and fix a deſign upon ſuch perſons, as were objects either of fear or reſentment. The colleges abroad, a *Spaniſh* invaſion, and the queen of *Scots*, were the common topicks of accuſation againſt Catholicks all queen *Eliſabeth*'s reign. About 1584, a letter was intercepted; ſent, as 'twas pretended, from lord *Paget* abroad, to *Mary* queen of *Scots*: the contents whereof appearing dangerous to the government, orders were ſent out, to ſeize ſeveral Catholicks, and among others, Mr. *Francis Throckmorton*: who being apprehended, upon a ſuſpicion of correſponding with *Mary* queen of *Scots*, it was alledged, upon his examination, that he had not only uſed means for her eſcape, but had encouraged an invaſion from abroad, in favour of her title. In confirmation whereof, a liſt of ſea-port towns, and of the names of the moſt eminent Catholicks, ſaid to be found in his trunk, was produced againſt him. What he alledged, in his defence, was the inſignificancy of ſuch kind of liſts, had they been of his drawing up; whereas, indeed, they were convey'd among his papers, by his enemies, who deſigned to deſtroy him. '(*e*) He was twice ſet upon 'the rack in the *Tower*: and, at the laſt 'torture, confeſſed ſeveral things, he after-'wards denied at his execution.' When his trial came on at *Guildhall*, *May* 21, 1584, he ſtiffly denied every particular; and affirm'd, '(*f*), That they were vain 'fictions of his own, purpoſely utter'd, 'that he might not be put again to the 'rack; and openly accuſed the queen of 'cruelty, and his enemies of falſe dealing. '—— Being afterwards perſuaded, to caſt 'himſelf upon the queen's mercy, he, in 'writing, confeſſed again, at large, all 'thoſe things, in a manner, which he had 'done before; which yet (ſuch was his 'inconſtancy) he again began to deny at 'the gallows.' He ſuffered at *Tyburn*, *July* 10, 1584. Conſidering all circumſtances, this gentleman's caſe ſeems to have been very hard. It was own'd, that counterfeit letters and papers were privately convey'd into Catholick houſes. The force of the rack, with the fear of death, and hopes of pardon, appear to have influenced him in his confeſſion: and his dying words, which are chiefly to be regarded, declare his innocence. Again, a liſt of ſea-port towns, and ſuch like remote circumſtances, are very inſignificant proofs, had not the rack been applied, to enforce their meaning. But, what ſtill pleads farther in his favour; the earl of *Leiceſter*, his chief proſecutor, was a ſworn enemy to his family. An inſtance whereof is; that Sir *John Throckmorton*, father to this unfortunate young gentleman, died in confinement, under the oppreſſion of that formidable favourite. '(*g*) This, and 'ſuch like treatments, were become ſo

(*a*) Dr. *Worthington*, Catal. Martyr.
(*b*) *John Stow*, Chron. p. 698. *Cambden*, Annal. *Eliſ.* *Collier*, Church Hiſt. &c.
(*c*) *Cambden*, Annal. *Eliſ.* p. 294.
(*d*) *Ibid.*
(*e*) *Collier*, Eccl. Hiſt. vol. 2. B. 7. p. 591.
(*f*) *Cambd.* Ann. of Q. *Eliſ.* p. 298..
(*g*) *Ibid.* p. 295.

'ſcandalous, that the queen was highly 'offended with the inquiſitors, that were 'to examine and diſcover Papiſts, as in-'humanly cruel towards them, and inju-'rious to her honour.—— who command-'ed the inquiſitors, to forbear tortures.'

Miles Windſor (h), fellow of *Corpus-Chriſti* in *Oxford*, was ejected in the year 1568. *Animam exhalavit, zelo magis temperato præditus, pontificius, an. dom.* 1624. *ætatis quaſi* 82; *inque collegii* Corporis Chriſti *(cui libros ſuos, cum aliqua nummorum ſumma, conſignavit) ſacello ſepultus eſt.* He was a laborious antiquarian; and very much conſulted by Mr. *Twine*; and left behind him a work, intituled;

Academiarum, quæ aliquando fuere, & hodie ſunt in Europa, *Catalogus & Enumeratio brevis.*

William Zoon (i), doctor of laws, and an eminent profeſſor in *Cambridge*, in queen *Mary*'s reign; upon whoſe deceaſe, he retired to *Lovain*, where he was entertained as a publick profeſſor for ſome time. Afterwards, going to *Cologn*, he was an aſſiſtant to *Abraham Ortelius*, the famous geographer. Then travelling into *Italy*, he had a very honourable and beneficial employment beſtowed upon him by the pope. He died at *Rome* about 1572. His works are:

I. *Annotationes in Pomponium Melam.*
II. *In Novos Orbis Terrarum Incolas.*
III. *Epiſtolæ variæ.*

'*John Nichols (k)*, a buſy and forward 'perſon; was born near to *Dunraven*, 'or, as the Catholick writers ſay, at *Cow-'bridge*, in *Glamorganſhire*. He firſt of 'all applied his muſe to academical learn-'ing in *Whitehall*, where *Jeſus* college now 'ſtands, in the year of his age ſixteen: 'where ſpending one year, he tranſlated 'himſelf to *Brazen-noſe* college; and con-'tinued there, till he was batchelor's ſtand-'ing. Afterwards, leaving the univerſity, 'without a degree, he went into his own 'country; where, at firſt, he taught a 'gentleman's children; and then became 'curate of *Withicombe*, under one Mr. '*Jones*, vicar of *Taunton*, in *Somerſetſhire*. 'From thence he removed to *White Stan-'ton*; where he exerciſed his function till '1577. At which time, being poſſeſſed 'with certain motives, he left the church 'of *England*, went to *London*, and ſhipp'd 'himſelf for *Antwerp*. Where tarrying, 'for ſome time, he went to *Rheims*, and 'at length to *Rome*. So that, as ſoon as 'he was ſettled, and had gain'd an oppor-'tunity, he offered himſelf to the inqui-'ſition, and made a recantation of his he-'reſy, as 'tis there called, and forthwith 'was not only received into the boſom of 'the holy Catholick church, but alſo a 'member into the *Engliſh* college at that 'place. After he had continued there 'about two years, he, under pretence of 'going to *Rheims*, returned into *England*, 'and was ſeized on at *Iſlington*, near *Lon-'don*, and ſent priſoner to the *Tower*. There 'he recanted his Catholick opinions, before 'Sir *Owen Hopton*, lieutenant thereof, ſe-'veral courtiers, and others: after which 'he publiſhed theſe books;

'I. His Pilgrimage; wherein is diſ-'play'd the Lives of the proud 'Popes, ambitious Cardinals, leche-'rous Biſhops, fat-bellied Monks, 'and hypocritical Jeſuits. *London* '8*vo*, 1581.

'II. Declaration of his Recantation; 'wherein he deſireth to be recon-'ciled, as a Member, into the 'Church of Chriſt in *England*, '*London* 8*vo*, 1581. Soon after, 'came out a Confutation of *John* '*Nichol*'s Recantation, *&c.* written 'by anonymous: but anſwered 'by an old Puritan, call'd *Dudley* '*Fenner*. *London*. 4*to*, 1583. This '*Fenner*, a noted Diſſenter from 'the Church of *England*, died at '*Middleborough* in *Zealand* in the 'Winter time, 1589.

'III. Oration and Sermon, pronounc'd 'before the Cardinals, *an.* 1578. 'Or, as another title ſaith, an O-'ration and Sermon, made at '*Rome* by Commandment of the 'four Cardinals, and the *Dominican* 'Inquiſitor, *&c. London.* 8*vo*, 1581. 'After which the Catholicks taking 'theſe things as unworthy, and

(*h*) Hiſt. & Antiq. Univ. Oxon.
(*i*) Dr. *Pitts*, de Illuſt. Angl. Script.
(*k*) *Anth. Wood*, Athen. Oxon. vol. 1. p. 215. 2d Edit. 1721.

falſly

'falſly done; one of them, named '*Robert Parſons*, a *Jeſuit*, publiſh'd 'a book againſt him, intituled: 'A Diſcovery of *John Nichols*, 'Miniſter, miſrepreſenting a *Je-* 'ſuit. Printed 1581, 8*vo*. Then '*Nichols*, to vindicate himſelf, pub- 'liſh'd:

'IV. An Anſwer to an infamous Li- 'bel, maliciouſly written and caſt 'abroad againſt him. *London* 1581, '8*vo*. Notwithſtanding which, and 'the endeavours of *D. Fenner*, and 'other Puritans, who labour'd to 'ſtrengthen him in his faith; yet 'he went beyond the ſea again: 'but upon what account, I know 'not: tho' I am apt to think, not 'upon any deſign of turning *Ma-* 'hometan, as *N. Sanders*, or rather 'his continuator *Riſhton*, is pleaſed 'to tell us. However it is, ſure I 'am, that being got as far as '*Roan* in *Normandy*, he was there 'ſeized on, clapp'd up in priſon, '*an.* 1582. and like to pay for his 'old tales againſt the *Romaniſts*. 'Soon after came out a pamphlet, 'intituled: A Report of the Appre- 'henſion and Impriſonment of '*John Nichols*, Miniſter, at *Roan*, 'and his Confeſſion, *&c.* printed '1583 in 8*vo*. In this perplexity 'and reſtraint, the ſaid *Riſhton* tells 'us, how *Nichols* recanted all, that 'he had formerly utter'd againſt 'them; proteſting, that what he 'had formerly divulged, was ei- 'ther through vain-glory, envy, 'fear, or hopes of reward. About 'the ſame time he alſo wrote:

'V. *Litteræ ad D.* Gul. Alanum: 'printed at the end of *Sanders*'s 'third book, *De Schiſm. Angl.* Col. 'Agrip. 1598. And,

'VI. *Litteræ aliæ ad eundem* Alanum, '19 *Feb.* 1583. printed there alſo 'in the ſame edition. After which 'follows,

'VII. *Confeſſio publica* Joh. Nicholai, '*quâ fatetur, ſe multa mendacia* '*contra ſummum Pontificem, Car-* '*dinales, & Catholicos Anglos protu-* '*liſſe, eo tempore, quo in Anglia* '*verſabatur*, &c. What became 'of him afterwards, I cannot find; 'nor do I know any more of him; 'only this, that it doth appear from 'his writings; that he was an in- 'conſtant man in his religion, ti- 'morous, vain-glorious, and a 'meer braggadocio.

Chidioke Tichburn (*l*), of an ancient and worthy family in *Hampſhire*; who, being unfortunately engaged in *Babington*'s plot for releaſing *Mary* queen of *Scots*, was arraign'd with ſeveral others *September* 13, 1586. He own'd his guilt, as to the queen of *Scots*; but denied, he knew any thing of an invaſion, or offering violence to queen *Eliſabeth*. He excepted againſt *Ballard* and *Babington*'s confeſſion, as an illegal evidence: being both under ſentence of condemnation. But the plea not being allowed, he was condemned to die; and ſuffered with ſix others involved in the ſame guilt. *September* 20, 1586.

George Swallowell (*m*), was formerly a miniſter of the church of *England*, and reader of *Houghton-ſpring* in *Biſhoprick*. Afterwards, being reconcil'd to the Catholick church, he was apprehended, and kept above a year priſoner in *Durham*. At laſt, being brought to his trial, he was arraign'd, together with two miſſionary prieſts, Mr. *Boaſt* and Mr. *Ingram*. Mr. *Boaſt*, obſerving Mr. *Swallowell*, to be ſomewhat intimidated, during his trial; and that his anſwers inſinuated ſomething of conforming; clapp'd him on the back, ſaying: *George*, take courage; my ſoul for thine, all will be well, take courage. Upon this Mr. *Swallowell* recovered himſelf from the conſternation he lay under; and went through the remainder of his trial with great reſolution. The jury brought him in guilty of death for being proſelyted to the church of *Rome*. He was attended to the place of execution, by four miniſters of the church of *England*; whoſe aſſiſtance he refuſed with a great deal of good manners. He kneel'd down at the foot of the ladder, and made a publick confeſſion of the Catholick faith. He ſuffered at *Darlington*, *July* 26, 1594. and his body was thrown into a hole, near the gallows.

(*l*) *John Stow*, Chron. p. 728. State Trials. *Cambd.* Ann. of Queen *Eliſ.* &c.

(*m*) Manuſcript in my hands.

Rowland

Rowland Jenks (*n*), a bookſeller in *Oxford*, of a conſiderable ſubſtance; who, being tried at the aſſizes, held in that city *July* 4, 1577, for promoting the Catholick intereſt, and publiſhing books in favour of that religion, was condemn'd to very ſevere penalties, and all his effects ſeized. A remarkable viſitation, from Heaven, happened upon this occaſion: which diſtracted the minds and opinions of the people. (*o*) 'Almoſt all the jury-'men, and 300 other perſons, there pre-'ſent, died in the town in eight days time; 'and, 200 more ſicken'd, and died in other 'places within a month; amongſt whom, 'not either woman, or child.' Of the number that was carried off, the chief were Sir *Robert Bell*, lord chief baron. Mr. *D'oyle* high ſheriff, Sir *Robert D'oyle*, Sir *William Babington:* alſo four juſtices of the peace, *viz.* Mr. *Wenman*, Mr. *Danvers*, Mr. *Fettiplace*, and Mr. *Harcourt*; ſerjeant *Pecham*, ſerjeant *Bayram*, Mr. *Greenwood*, Mr. *Foſter*, Mr. *Naſh*, Mr. *Stephens*, with many others, lawyers, attorneys, and perſons of diſtinction. So that five hundred died between *July* 6, and *Auguſt* 12: after which the malignity ceas'd, and affected none, but thoſe that attended the aſſizes. Several remarks were made upon this ſurprizing mortality. Some attributed it to an infectious ſtench, which the priſoners brought into the court; others, eſpecially the Catholicks, repreſented it as a divine judgment ſhewn upon their enemies, who were met, to put in execution the new laws made againſt recuſancy. As for Mr *Jenks*, his life was ſpared; but his fortunes entirely ruined. He afterwards left *England*, and reſided in *Rheims* in the year 1587: from whence he ſet out for *Rome*, *September* 2, the ſaid year.

Edward Jones Eſq; (*p*), of a very plentiful fortune; who, being engaged with Mr. *Babington*, and others, in the attempt for releaſing *Mary* queen of *Scots*, was brought to his trial *September* 15, 1586. He owned, he was acquainted with the deſign; but inſiſted, that ſeveral particulars of the indictment did not affect him; and that the confeſſion of ſome of the accomplices, under ſentence of condemnation, was not a legal evidence. However he was ſentenced to die, and ſuffered *September* 21, 1586, with ſix others of the party.

John Kay or *Cay* (*q*), born in *Norwich*, ſon of *Robert Kay*, a *Yorkſhire* man. He was an eminent doctor of phyſick, and ſpent a great deal of his time, in foreign univerſities. He was afterwards phyſician to queen *Mary*, and to the founder of *Gonvil* or *Caius* college in *Cambridge*. He wrote, and tranſlated ſeveral books: and was author of the hiſtory of the univerſity of *Cambridge*. (*r*) 'Some, ſince, 'have thought to blaſt his memory, ſays 'Mr. *Fuller*, by reporting him a papiſt. 'No great crime to ſuch, as conſider the 'time, when he was born, and foreign 'places, wherein he was bred. However, 'this I dare ſay, in his juſt defence: he 'never mentioneth Proteſtants, but with 'due reſpect; and ſometimes occaſionally 'doth condemn the ſuperſtitious credulity of popiſh miracles. Beſides, after he 'had reſigned his maſterſhip to Dr. *Legg*, 'he lived fellow commoner in the college: 'and, having built himſelf a little ſeat in 'the chappel, was conſtantly preſent at 'Proteſtant prayers. If any ſay, this 'amounts but to a luke-warm religion, 'we leave the heat of his faith to God 'his ſole judgment, and the light of his 'good works, to mens imitation.

Thomas Morgan (*s*), a gentleman born in *Wales*, and educated in the univerſity of *Oxford*. Afterwards, he was taken into the ſervice of *Mary* queen of *Scots*; who often employed him, as one of her ſecretaries: and, having had experience of his fidelity and abilities, ſent him over to *France*; where ſhe appointed him to be receiver of her dowry, as being queen dowager of *France*. He continued in this office, for ſeveral years, during her impriſonment in *England*. Mean time there happened to be a faction among the *Eng-*

(*n*) *John Stow*, Chron. p. 681. Diary of *Doway* College. *Cambd.* Ann. *Eliſ.* Dr. *Fuller*, &c.
(*o*) *Fuller* Chur. Hiſt. B. 9. p. 109.
(*p*) *John Stow*, Chron. p. 729.
(*q*) Dr. *Fuller* Chur. Hiſt.
(*r*) *Fuller* Chur. Hiſt. of *Cambrid.* p. 135.
(*s*) Diary of *Doway* College. Athen. Oxon. vol. 1. p. 263. *W. Udall's* Life of *Mary* Queen of *Scots*, p. 172, State of *Engliſh* Fugitives, *Lond.* 4to. 1596, p. 51.

liſh

liſh abroad; ſome inclining to the *Spaniſh* intereſt, others to the *French*. Mr. *Morgan* was of the latter ſort; with whom were joined *Thomas* lord *Paget*, *Charles Paget* his brother, Mr. *Throckmorton*, Mr. *Liggon*, the biſhop of *Dunblain*, a *Scottiſh* prelate of great worth; and ſeveral others of diſtinction. But their proceedings being diſpleaſing to thoſe of the other party, ſeveral indirect means were made uſe of, to diſcredit them. But Mr. *Morgan* was the perſon chiefly aim'd at. They gave out, that he was a ſpy, and held a private correſpondence with ſecretary *Walſingham*, betraying to him the ſecrets of his miſtreſs *Mary* queen of *Scots*. Theſe reports brought Mr. *Morgan* into great troubles. Queen *Mary* took his place of receiver from him, and beſtowed it upon *John Leſley*, biſhop of *Roſs*; and his enemies farther procured an order from the *French* court, to have him impriſon'd in *Paris*. Mr. *Morgan*, having many friends at *Rome*, eſpecially Dr. *Owen Lewis*, his countryman, repreſented his caſe to them. Several letters paſſed between *Rome* and *France* upon this affair, which were always directed to the pope's nuncio reſiding in *Paris*: and, at laſt, upon his application, Mr. *Morgan* was diſcharged. Being now at liberty, he began to complain loudly of the wrongs he had ſuffer'd; and took all opportunities, both publickly and privately, to juſtify himſelf. Soon after a book appear'd, wherein the *Jeſuits* were ſeverely handled; and ſeveral things laid to their charge, in regard of perſecuting thoſe, that at any time had oppoſed them; and from circumſtances, Mr. *Morgan* was judged to be the author of the aforeſaid book. For, as he had conſtantly taken part with Dr. *Owen Lewis*, in ſeveral diſputes, he had with the *Jeſuits*, concerning the *Engliſh* college at *Rome*, and Dr. *Owen*'s promotion to the dignity of cardinal; they were thought to be no friends to him, but much the contrary. But, whoever his enemies were, they were reſolved, not to let him eſcape in this manner. For Mr. *Morgan*, ſome time after, having occaſion to go down into *Flanders*, in company of lord *Paget*, and his brother *Charles*; it happened, that, one night, being late at evening ſervice, in St. *Gudule*'s church in *Bruſſels*, he was ſuddenly attacked, and dangerouſly wounded by one *Gage*, a young gentleman of the family of *Furle* in *Suſſex*; who imagining, that he had kill'd him, endeavour'd to make his eſcape; but was prevented, and ſeized, thro' the induſtry of lord *Paget*, who, with ſeveral others of Mr. *Morgan*'s friends, were reſolved to proſecute the aſſaſſin, and frequently petitioned the duke of *Parma*, governor of the Low-countries, to have him brought to juſtice. Mean time, the *Jeſuits* interpoſed in favour of Mr. *Gage*, which made ſome ſuſpect them in that affair; as all perſons, uncharitably diſpoſed, are but too apt, to put ſuch conſtructions upon the occurrences of life. However, to put a ſtop to any farther proſecution of Mr. *Gage*, ſeveral accuſations, by way of counterplot, were laid againſt Mr. *Morgan*, *viz.* That he had betrayed his miſtreſs *Mary*, queen of *Scots* formerly; and was ſtill ſuſpected to be a ſpy under the miniſtry in *England*. Several perſons were ready to depoſe their ſuſpicions upon oath; that he was an accomplice with *Giffard* the prieſt, who was then ſeized in *Paris*, for having been an informer againſt queen *Mary*. And *Creighton*, a *Scottiſh Jeſuit*, was immediately ſent from *Bruſſels* to *Paris*, to examine *Giffard* what he knew concerning Mr. *Morgan*. But theſe were old calumnies, which would not have been much regarded, had not certain cyphers been found upon him, whereby he correſponded with great perſons abroad; eſpecially a letter lately written to the biſhop of *Dunblain*, which reflected very much upon the duke of *Parma*, and was the occaſion of his being committed to a loathſome priſon, called the *Truerenborch*, in *Bruſſels*, where he remain'd till the duke of *Parma*'s death. Mr. *Morgan*, after his diſcharge, ſpent the remainder of his life with Dr. *Owen Lewis*, his old friend, then biſhop of *Caſſano*, in *Italy*. More may be met with concerning him, in the manuſcript beſtowed upon the herald's office by the duke of *Norfolk*.

Charles Tylney Eſq; (*t*), gentleman penſioner to queen *Eliſabeth*; was bred a Proteſtant, but reconciled to the Catholick church. Being engaged in *Babington*'s plot, for releaſing *Mary* queen of *Scots*, he was arraigned and tried *September* 13, 1586. He pleaded not guilty, as to any deſign of

(*t*) *John Stow*, Chron. p. 729. State Trials.

aſſaſſinating queen *Eliſabeth*; and excepted againſt *Babington*'s and *Ballard*'s confeſſion. He was executed with ſeveral others, *September* 20, 1586; much lamented, as all the reſt were; being all gentlemen of families, great parts, and generally of conſiderable fortunes.

John Slade (u), educated in the univerſity of *Doway*; where he employed his time chiefly in the civil and canon law. Afterwards, returning into *England*, he reſided in *Hampſhire*; and, as *John Stow* relates, became a ſchoolmaſter. Being queſtioned concerning his religion, and preſſed with the oath of ſupremacy, which he refuſed to take, he was brought to his trial, and condemned to die on that account. He ſuffered at *Wincheſter*, *October* 30, 1583. One *John Bodi* was condemned at the ſame time, upon the like indictment; and ſuffer'd at *Andover November* 2.

John Travers (x), born in *Lancaſhire*, and deſcended from an ancient family at *Nateby*, near *Garſtang*, in the ſaid county. He had born arms in the wars in *Flanders*; from whence returning into *England*, he became an accomplice in *Babington*'s plot for releaſing *Mary* queen of *Scots*; and being tried *September* 15, 1586, ſuffered with ſeveral others, *September* 21.

Thomas Abington (y), ſon of *John Abington* of *Henlip* in *Worceſterſhire* Eſq; ſome time cofferer to queen *Eliſabeth*; and he the ſon of *Richard Abington* of *Brookhampton* in *Herefordſhire*. *Thomas* was born at *Thorpe*, near to *Chertſey* in *Surrey*, *Auguſt* 23, 1560, queen *Eliſabeth* being his Godmother. At about ſixteen years of age, he became a commoner in *Lincoln* college in *Oxford*; where ſpending about three years in academical ſtudies, he was taken from thence by his father; and improved himſelf afterwards at *Rheims* and *Paris*: and, after ſome time, returned into *England*, an accompliſh'd perſon, both as to letters, and other qualifications becoming a gentleman. When Mr. *Babington* laid his deſign, for releaſing *Mary* queen of *Scots* out of her confinement, *Edward Abington*, younger brother to *Thomas*, was deeply engaged in it; and, being condemned, ſuffer'd on that account, *an.* 1586, and Mr. *Thomas Abington* himſelf, being very much ſuſpected, as an accomplice, was committed priſoner to the *Tower* of *London*; where he remain'd ſix years, ſpending the greateſt part of his time in ſtudy, and improving himſelf by books. At laſt, being diſcharged, he retired to *Henlip*, a manor ſettled upon him by his father; and took to wife *Mary*, the eldeſt daughter of *Edward* lord *Morley*, by *Eliſabeth*, daughter and ſole heir of Sir *William Stanley*, knight, lord *Mounteagle*. It being afterwards his fortune, to conceal in his houſe, at *Henlip*, *Garnet* and *Oldcorn*, two *Jeſuits*, accuſed of being privy to the gun-powder plot, he was again committed to priſon; and, as 'tis ſaid, was condemn'd to die; but reprieved and pardoned, upon account of his father's merits in the late reign, and through the intereſt of *William* lord *Mounteagle*, whoſe ſiſter he had married. And, as 'tis ſaid, the remarkable letter, which diſcovered the gun-powder plot, was written by Mr. *Abington*'s lady to her brother. As ſoon, as he had obtain'd his pardon, he returned to *Henlip*, under an obligation, as 'tis reported, never to depart out of the confines of the county of *Worceſter*. From hence he took an occaſion to ſpend his whole time in taking an account of, and viewing all the records and antiquities of his own country: whereof he left behind him a very valuable collection. He lived to a very advanced age, being eighty-ſeven, when he died at *Henlip*, near *Worceſter*, on the eighth of *October* 1647. He was buried by his father in a vault, under the chapel belonging to the church at *Henlip*. His works are:

I. The Antiquities and Survey of *Worceſterſhire*. A large fol. in his own hand writing: but the county is not totally ſurvey'd.
II. The Cathedral Church, and Biſhops of *Worceſter*. A manuſcript in a thin folio. The ſucceſſion of the biſhops reacheth down to *John Alcock*.
III. A Tranſlation of *Gildas* the *Britiſh* Hiſtorian. *De Excidio & Conqueſtu Britanniæ*, with a large Preface. *London* 8*vo*, 1638.

(*u*) *John Stow*, Chron. p. 697. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*x*) *John Stow*, Chron. p. 729. State Trials.
(*y*) Athen. Oxon. Pedigree of the Family, *&c.*

IV. The Hiſtory of *Edward* IV, King of *England*, was chiefly his work, publiſhed by his ſon *William*. He wrote ſeveral other things, fit for the preſs.

ARTICLE VII.

Lives of Women.

JANE Berkley (*z*), daughter of Sir *John Berkley* of *Beverſton* in *Glouceſterſhire*, was ſent over to *Rheims* in *France*; and received her education in St. *Peter*'s monaſtery of *Benedictine* nuns in that city; where ſhe was clothed with the habit of the order, *September* 14, 1580; and made her religious vows, *an.* 1581, being then twenty-five years of age. In 1598 ſhe was permitted to go to *Bruſſels*, in the Low-countries, at the requeſt of lady *Mary Piercy*, daughter to the earl of *Northumberland*; who, jointly with other *Engliſh*, was diſpoſed to leave the world, and found a religious community in *Bruſſels*. Their deſign was compleated in a very little time, and Mrs. *Berkley* was conſecrated the firſt lady abbeſs, *November* 4, 1599, by *Matthias Hovens*, archbiſhop of *Mecklin*. When lady *Berkley* had governed the monaſtery ſeventeen years, with ſingular edification, ſhe died *Auguſt* 2, 1616, aged ſixty-one, and the thirty-fifth year after her profeſſion.

Aloyſia de Caravajal (*a*), a *Spaniſh* lady; a ſingular friend to all the *Engliſh* exiles in queen *Eliſabeth*'s reign; but moſt eſpecially to the *Jeſuits*. She placed a ſum of money in father *Robert Parſons*'s hands, *December* 22, *an.* 1604, to be employ'd in eſtabliſhing a noviceſhip, and procuring other conveniences for perſons of his order.

Margaret Clement (*b*), daughter of *John Clement*, doctor of phyſick, and *Margaret Giggs*. She was educated by her father with ſingular care; ſo as to be made miſtreſs of the *Latin* and *Greek* languages. And, going abroad, with her father, and whole family, in *Edward* VI's reign, ſhe became a nun of St. *Auguſtin*'s order, in St. *Urſula*'s monaſtery, in *Lovain*, in the year 1569; and govern'd the houſe, as ſuperior, thirty-eight years. Afterwards, loſing her ſight, ſhe reſign'd her office, and was permitted to join with thoſe *Engliſh* ladies, formerly her ſpiritual children, who had lately founded a monaſtery in *Lovain*, *an.* 1609, and continued with them till her death, which happened *May* 25. 1612.

Margaret Clitheroe (*c*), in ſome accounts call'd *Middleton*, as being the daughter of Mr. *Middleton*, a gentleman of a fair eſtate in *Yorkſhire*. She was married to one Mr. *Clitheroe*, and lived in the city of *York*; where their houſe was a common refuge for miſſionary prieſts. But at laſt being detected, her huſband was obliged to abſcond; and ſhe, being ſeized, was committed to *York* caſtle: and, when brought to her trial, condemned to die for relieving and entertaining prieſts of the church of *Rome*. Some accounts tell us, ſhe was preſſed to death: others ſay, ſhe had only a great weight placed upon her body, to keep her down in the ſledge. At the place of execution, ſhe was indecently ſtripp'd to her ſhift, and expoſed to the inſults of the mob. But, as ſhe was endowed with a courage above her ſex, ſhe little regarded this barbarous uſage: but, looking up towards heaven, cried out: *Oh! how ſhort is the paſſage towards eternal happineſs! This, or any other way is indifferent to me.* She ſuffered at *York* in the year 1585. Mean time, her huſband not daring to appear, their children were carried away by orders from the government. One of the ſons, call'd *William Clitheroe*, was ſent to *Cambridge*; and afterwards ſtudied in *Oxford*. But the ſtrong impreſſions, his mother's chriſtian behaviour had left in him, even in

(*z*) Manuſcript Diary of the *Engliſh Benedictine* Nuns in *Bruſſels*.
(*a*) *Henry Moor*, Hiſt. Provinc. Angl. Societ. Jeſu.
(*b*) Diary of the *Auguſtine* Nuns in *Lovain*. Manuſcript of her Life.
(*c*) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl. Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.

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his childhood, made him very uneaſy, till he embraced the Catholick faith: upon which he took the firſt opportunity to leave *England*, and was admitted into the *Engliſh* college at *Doway*, *an.* 1604.

Anne Line (d), a widow gentlewoman; who, being convicted of entertaining a prieſt of the church of *Rome*, was condemned to die, and ſuffered at *Tyburn*, *February* 27, 1601. She own'd the fact, wiſhing it had been in her power, to have entertained a hundred prieſts, inſtead of one. Her poor neighbours lamented her loſs, upon account of her remarkable charity. Two prieſts ſuffer'd at the ſame time, *viz.* *Mark Backworth*, and *Thomas Filcock*.

N. Lovel (e), a nun of the order of *Carmelites*; who ſurvived the changes of religion, and laid the firſt foundation of a monaſtery of her order, at *Antwerp*, about the year 1616.

Mary Piercy (f), daughter of the earl of *Northumberland*. Upon the misfortunes of her family, in the middle of queen *Eliſabeth*'s reign, ſhe was ſent over into *Flanders*: and, being a lady of extraordinary piety, in the year 1598, invited Mrs. *Berkley*, a *Benedictine* nun of St. *Peter*'s monaſtery in *Rheims*, to come to *Bruſſels*, in order to erect a monaſtery of *Engliſh* in that city; which was compleated *an.* 1599. Lady *Piercy*, and ſeven other young gentlewomen, took the habit under their firſt abbeſs, Mrs. *Berkley*; and Mrs. *Berkley* dying in the year 1616, lady *Piercy* ſucceeded her, and govern'd the houſe with ſingular prudence, till her death; which happened in the year 1642.

Margaret Ward (g), a gentlewoman; who, having convey'd a rope to a prieſt of the *Roman* communion, in order to make his eſcape out of *Bridewell*, was indicted, and condemned to die on that account. She ſuffer'd at *Tyburn*, *Auguſt* 30, 1588.

Iſabel Sackville (h), deſcended of a noble family, was the laſt prioreſs of a nunnery at *Clerkenwell*, near *London*. Upon the diſſolution of her monaſtery, ſhe was allowed a penſion; and lived many years in great retirement. She died *October* 21, 1570. and lies buried near the high altar in *Clerkenwell* church.

Mary Stuart (i), queen of *Scotland*; daughter of *James* V, king of that nation, and *Mary*, ſiſter to the duke of *Guiſe*; and great grandaughter to *Henry* VII, king of *England*. She was born in *Scotland*, *December* 8, 1541, her mother being then regent of *Scoland*; who took care to ſend her over into *France*, at ſix years of age, to be educated by her two uncles, the duke and cardinal of *Guiſe*. She was convey'd in a ſhip, which paſſed through the Weſtern ſeas, that ſhe might eſcape the *Engliſh*, who had demanded her in marriage for *Edward* VI: and, upon a refuſal, were reſolved to obtain her by force. Having made that long paſſage by ſea, not without danger of being caſt away in a violent ſtorm, ſhe was landed in *Little-Britain*, and received by the *French* court with all the ceremonies due to her character. When ſhe was arriv'd at a proper age, ſhe was married, *April* 24, 1558, to *Francis*, dolphin of *France*, ſon to *Henry* II. This match, which was carried on to ſupport the Catholick intereſt, as well as that of *France*, highly provoked the *Engliſh*, as well as ſeveral of the *Scottiſh* nation; who were diſpoſed for novelties in religion, by the preaching of *John Knox*, a divine educated under *John Calvin*, at *Geneva*, and by the correſpondence they held with the reformers in *England*. On a certain day, this red-hot reformer, *John Knox*, being at St. *Andrew*'s, mounted the pulpit; and preach'd upon the text of our Saviour's purging the temple. '(*k*) He applied the 'corruption in the *Jewiſh* church to the 'preſent caſe: and from thence went on 'to dilate upon the duty of thoſe, to whom 'God had given authority: taking it for 'granted, that thoſe, who headed the 'congregation, were a legal magiſtracy; 'and had their commiſſion from Heaven. 'And thus, by begging the queſtion, and 'arguing from falſe premiſſes, the concluſion paſſed. The people, being thus

(*d*) *John Stow*, Chron. p. 794. Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.
(*e*) Dr. *Sanders*, De Monarch. Eccleſ.
(*f*) Records of the *Engliſh Benedictine* Nuns in *Bruſſels*.
(*g*) *John Stow*, Chron. p. 749.
(*h*) *Dugdale*'s Monaſt. by *Stephens*.
(*i*) *Cambd.* Annal. *Eliſ.* *Collier*, Eccl. Hiſt. *Udall*, Life of Queen of *Scots*. *Echard*, &c.
(*k*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 456.

'prepar'd,

'prepared, and preach'd into a ferment, 'immediately took the ſignal, ravaged the 'churches, levelled the monaſteries; and, 'in ſhort, reform'd like the *Goths* and the '*Wandals* at the ſacking of *Rome*.' The queen regent, tho' ſhe wanted neither power nor zeal, to put a ſtop to the farther progreſs of the reformers, was diverted from it, by being obliged to ſhew ſome civilities to ſome great men of their party, that had concurr'd with her in the match with *France*. This indolence gave the reformers time and opportunity to ſpread; ſo that in a little time they became very formidable; eſpecially after they were ſupported by the miniſtry in *England*, who underhand gave them all the encouragement imaginable: and, *Scotland* being, ſoon after, thrown into more confuſion by the queen regent's death, other things occurr'd, to increaſe their friends in *England*.

It happened very unfortunately, upon princeſs *Mary*'s marriage with the dolphin of *France*, that *Henry* II, his father, had order'd the arms of *England* and *Scotland* to be quarter'd with thoſe of *France*: which, conſidering, that *Mary* was to inherit both kingdoms, upon queen *Eliſabeth*'s demiſe without iſſue, gave this laſt a jealouſy, that there might be ſome deſign of diſpoſſeſſing her before: ſince her title was thought, by ſome, not to be ſo clear, as not to be ſubject to cavil. '*(l)* From 'this title and arms, which, through the 'perſuaſion of the *Guiſes*, *Henry* king of '*France* had impoſed upon the queen of '*Scots*, being now in a tender age, flowed, 'as from a fountain, all the calamities, 'wherein ſhe was afterwards wrapp'd. 'For hereupon queen *Eliſabeth* bore more 'enmity to the *Guiſes*, and a ſecret grudge 'againſt her; which the ſubtle malice of 'men, on both ſides, cheriſh'd; emulation 'growing betwixt them, and new occaſions 'daily ariſing, in ſuch ſort, that it could 'not be extinguiſh'd, but by death. For 'a kingdom brooketh no companion; and 'majeſty more heavily taketh injuries to 'heart.' *Henry* II, king of *France*, died about a year after the aforeſaid marriage, and was ſucceeded by his ſon *Francis* II, huſband to queen *Mary*; and he being carried off, the ſecond year of his reign, queen *Mary* was left a widow, *an.* 1560, aged eighteen. Mean time queen *Eliſabeth* omitted not to expoſtulate with the *French* court concerning the joining of the arms of *England* and *Scotland* with thoſe of *France*. To which ſeveral things were replied: particularly, that it was done with no other deſign, but only to ſignify queen *Mary*'s remote claim; adding, by way of recrimination, that the kings of *England* bore the arms of *France*, and joined them to the reſt of their titles. But this could not give content to a jealous mind, which commonly ſuſpects the worſt.

Scotland, all this time, lay under the utmoſt diſtraction. *Knox* and *Goodman*, by their preaching and books, had blown up the people into open rebellion; and were headed by ſeveral of the nobility, who had appear'd in arms againſt the queen regent. Thoſe two intoxicated divines were ſo extravagant, as to write againſt the government of women: meaning the queen regent of *Scotland*, and *Mary* queen of *England*. They maintain'd, that all power was founded in grace; and that no one had grace, but ſuch as followed their doctrine. However, upon the queen regent's death, matters were ſomewhat compoſed; and the majority of the *Scottiſh* nobility agreed to ſend for their young queen to come over: who, having receiv'd their meſſage, deſired a ſafe conduct from queen *Eliſabeth*, and a permiſſion to paſs quietly through *England* to her dominions. Which was refuſed her, unleſs ſhe would make a publick diſclaim of the arms of *England*, and confirm the league lately made with the nobility of *Scotland*. Queen *Mary* promiſed to do all that was in her power, and conſiſtent with her honour, and the good of her kingdom. As to the arms of *England*, ſhe ſaid they were joined with thoſe of *France*, by her father and huſband: and, ſhe believed, it was not in her power, to recall and alter what they had done, beſides the impracticableneſs of the thing itſelf, as it ſeem'd to be requir'd, *viz.* To raze the arms out of all the plate, ornaments, hangings, *&c.* However, ſhe would remit that affair, as well as other matters, to her parliament, when ſhe arrived in *Scotland*. Mean time queen *Eliſabeth*, with the concurrence of ſeveral diſaffected *Scottiſh* nobility, was reſolved to interrupt queen *Mary* in her paſſage: and a fleet was ordered to ſea, to obſerve her. But queen *Mary*, taking the

(l) Cambden, Annal. *Eliſ.* p. 34.

advantage of foggy weather, ſtole privately out of the road of *Calais*, and landed ſafely in *Scotland* in the year 1561; '*(m)* 'where, contrary to expectation, ſhe uſed 'all poſſible clemency to her ſubjects, 'made no changes in religion, tho' tumultuouſly ſet up; but began to govern the 'kingdom by wiſe and excellent laws.' Not long afterwards, the treaty of *Edinborough* was concluded, and ratified between the two nations. The queen of *Scotland* is to lay aſide the arms of *England*; and the queen of *England* is to act nothing in prejudice of the other's claim to the crown of *England*. Queen *Mary* farther inſiſted, that ſhe might be declared heir apparent, and ſucceſſor to queen *Eliſabeth*, upon the failure of iſſue. But this was preſſing the thing too far; and it was refuſed with a viſible reſentment. Other things alſo happened, ſoon after, which ſet theſe two rival queens at a greater diſtance. *Charles* archduke of *Auſtria*, having made a propoſal of marriage to queen *Eliſabeth*, it appear'd to be very kindly receiv'd; and the ſame propoſal being made by the *Guiſes*, in favour of another intereſt, this increaſed the emuloſity between the two queens; tho' neither of them thought it convenient, to proceed to a treaty. Afterwards, queen *Eliſabeth*, finding, that the queen of *Scots* was reſolv'd to marry, and expecting to be adviſed with in the treaty; propoſed, for her huſband, her great favourite, *Robert Dudley*, earl of *Leiceſter*; promiſing, if ſhe conſented, '*(n)* ſhe ſhould by act of parliament 'be declared her ſiſter, her daughter, and 'her ſucceſſor, if ſhe died without iſſue.' But this propoſal was neither agreeable to the family of the *Guiſes*, nor to the nobility of *Scotland*; who, beſides many other reaſons, thought it unbecoming the dignity of a queen to marry a perſon of the earl's character. Some pretended to ſpeculate, that queen *Eliſabeth* made uſe of a ſubtlety upon this occaſion. For being deſperately in love with the earl herſelf; ſhe thought, ſhe might, with a better colour, take him for her huſband, if he had once been talk'd of as making his addreſſes to a crown'd head. Paſſion, in ſuch caſes, is without bounds; otherwiſe the earl of *Leiceſter*'s character was ſo vile, that he was an object unworthy of the meaneſt reſpect, much leſs of being a ſovereign's darling. However, he was for a long time queen *Eliſabeth*'s favourite, without a rival; an enemy to Catholicks, and indeed to all mankind. '*(o)* He was 'ſullen to his ſuperiors, haughty to his 'equals, inſolent to his inferiors; ungrateful to his friends, and pernicious to his 'enemies: and, in a word, inſupportable 'to all, but the queen —— He lived without any religion towards God, or fidelity 'to men —— and queen *Eliſabeth*, with 'all her virtues and excellences, was ſcarce 'able to ſecure herſelf from being infamous and unfortunate, by the monſtrous 'wickedneſs of this earl.

Queen *Mary* had another project in view; and that, very well concerted, for ſecuring her claim to the crown of *England*. *Matthew Stuart*, earl of *Lenox*, who had lived near twenty years in *England* in a ſtate of baniſhment, had, during that time, a ſon born, call'd *Henry Stuart*, lord *Darley*, by *Margaret Douglaſs*, neice to *Henry* VIII, king of *England*. Lord *Darley* was about nineteen years of age; ſo near allied to the crown of *England*, that he was next in ſucceſſion, after the deceaſe of queen *Eliſabeth* and *Mary* queen of *Scots*, without iſſue. By taking this nobleman to her huſband, queen *Mary* ſecured the crown of *England* to her iſſue. For, tho' there might be ſome demur in admitting her, as being a *Scottiſhwoman*, and a foreigner by birth: yet this could not affect lord *Darley*, who was born in *England*. This match being concluded, they were married about *Midſummer*, *an.* 1565. An alliance very diſpleaſing to many of the *Scottiſh* nobility, and no leſs to queen *Eliſabeth*; eſpecially when ſhe underſtood, that lord *Darley* had the marks of royalty conferred upon him. However, theſe reſentments were diſſembled at preſent, and common civilities were not refuſed. On the 19*th* of *June* 1566, they had a ſon born, who was *James* VI, of *Scotland*, and firſt of *England*. He was chriſtened in the Catholick church, *December* 18; his godfathers being *Charles* IX, king of *France*, and *Philibert* duke of *Savoy*, and queen *Eliſabeth* his godmother; who made him a preſent of a font of gold, weighing three hundred and thirty three ounces, amounting to the value of 1043 *l.* 19 *s.*

(*m*) *Echard*, Hiſt. of *England*, p. 332.
(*n*) *Ibid.* p. 338.
(*o*) *Ibid.* p. 334.

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In the mean time the *Scottiſh* nobility, that encouraged the reformation, were underhand contriving the queen's ruin, aſſiſted by the ſtratagems of *James* (afterwards earl) *Murray*, the queen's baſe brother. '(p) This young man, commonly call'd 'the Prior of St. *Andrews*, diſdaining that 'religious name, ſued for a higher title of 'honour: which when ſhe, by the advices of the *Guiſes*, her uncles, would 'not grant him, he return'd into *Scotland* 'diſcontented; and under a glorious pretext of reforming religion, and maintaining the liberty of *Scotland*, began to 'diſturb the quiet of the land. The firſt contrivance was, to create a miſunderſtanding between the queen and her huſband. And, in order to this, they made lord *Darley* jealous of her behaviour; inſinuating, that ſhe was too familiar with *David Rizzio*, whom ſhe entertain'd as her *Italian* ſecretary, and upon account of his ſkill in muſick. This gentleman was murthered by her huſband's order, in the queen's preſence, while ſhe was at dinner, and big with child. Afterwards, they craftily perſuaded her, to ſhew her huſband ſeveral tokens of diſreſpect; as to have his name left out in publick proclamations, and ſuch like occaſions. But this was only a prelude to the tragedy, that ſoon after followed; wherein her enemies deſign'd, that ſhe ſhould be repreſented as the chief actreſs. For *February* 10, 1567, her huſband, lord *Darley*, was ſtrangled in his bed; his body thrown out of a window; and the apartment ſet on fire; his lordſhip being then only twenty-one years of age, and one of the handſomeſt and moſt accompliſh'd noblemen of his time. The world was a conſiderable time left to gueſs at the authors of this barbarous murder. Thoſe, that were acquainted with the inclinations of ſeveral about the court, conceiv'd it to be, as it really was, a contrivance of *Murray*, *Morton*, and other ambitious perſons, to bring the queen under ſuſpicion; and, by that means, get the young king, and the reigns of the government into their hands; and, by the ſame method, carry on the reformation.

'(q) The king thus murder'd, and the 'queen left alone to herſelf, ſhe was ſoon 'adviſed, to marry with ſome perſon, that 'might be able, to aſſiſt her againſt all 'oppoſers. *James Hepburn*, earl of *Bothwell*, being then highly in the nation's 'favour, and eminent for his courage and 'valour; tho' he was really one that committed the murder, was yet by *Murray*, 'and his confederates, recommended to 'the queen. To this motion, as being 'deſtitute of friends, and not knowing 'whom to truſt in thoſe dangerous times, 'ſhe at laſt conſented; but upon theſe 'conditions; that, above all things, reſpect 'ſhould be had to her young ſon, and that '*Bothwell* ſhould firſt be legally acquitted 'both from the king's murder, and from 'the obligation of his former marriage. 'Hereupon a project was contriv'd, by 'which *Bothwell* was formally call'd to 'the bar; and *Morton* being his advocate, 'and *Lenox*, his chief accuſer, not daring 'to appear, he was fully acquitted by ſentence of the judges. Upon this he was 'created duke of *Orkney*, and, by conſent 'of ſeveral of the nobility, was precipitately married to the queen; which action 'encreaſed the ſuſpicion of many, that 'the queen was an acceſſory in the 'murder; the belief of which, was the 'only thing they intended by the marriage. 'This ſuſpicion being blown up to the 'hight, *Murray* politickly retired into '*France*; and the ſame perſons, who had 'acquitted *Bothwell*, and given him their 'conſents to marry the queen, immediately took up arms againſt him. But 'ſtill they gave him ſecret notice, to provide for himſelf; both to prevent the 'diſcovering of the plot, if once he was 'taken; as alſo to make uſe of his flight, 'the more plauſibly to charge the queen 'with her huſband's murder. After that, 'they proceeded ſo far, as to ſeize on her 'perſon, and treated her after the moſt 'contemptuous manner, allowing her but 'ordinary cloathing. They impriſon'd her 'at *Locklevin*, and put her into the cuſtody of *Murray*'s mother: who, having 'been miſtreſs to *James* V, inſulted over 'the captive queen's misfortunes; and 'boaſted, that ſhe was the lawful wife 'of king *James*, and her ſon *Murray* the 'legitimate iſſue.' In the mean time the rebels were conſulting how to diſpoſe of the queen. Some were for baniſhing her;

(p) *Cambden*, Ann. *Eliſ.* p. 89.

(q) *Echard*, Hiſt. of *England*. p. 336.

others,

'(r) others, more inhuman, would have 'her at once depriv'd of royal authority 'and life: And this was the doctrine of '*Knox*, and ſome other miniſters, in their 'pulpits.' But thoſe, that were thought to be moſt mercifully inclined, endeavour'd to perſuade her to reſign; aſſerting the right of the people, and putting *George Buchanan* upon writing his book, in favour of their power. Many arguments were made uſe of, to bring her to compliance. '(s) At length, when civil perſuaſions would 'not prevail, to make her freely reſign 'her kingdom; they openly threatened, 'to bring her to a publick trial, for incon-'tinence, murther, and tyranny; ſo that, 'through fear of death, ſhe was compell'd, 'unheard, to ſet her hand to three inſtru-'ments: By the firſt of which, ſhe reſign'd 'the crown to her ſon, then ſcarce thirteen 'months old. By the ſecond, ſhe conferr'd 'the regency on *Murray*, during the mi-'nority of her ſon. In caſe he refuſed it, 'the third conferred that power upon the 'duke of *Caſtel-Herault*, with the earls of '*Argyle*, *Lenox*, *Athol*, *Morton*, *Glencairn*, 'and *Marr*. Next ſhe repreſented to the 'queen of *England*, that ſhe reſign'd upon 'force, and by the counſel of *Throckmor-'ton*, queen *Eliſabeth*'s ambaſſador in *Scot-'land:* who told her, that ſuch an extorted 'reſignation was void of itſelf.

While theſe matters were carrying on, care was taken to acquaint *Murray* with them, time after time; who arrived from *France* five days after the queen's reſignation, and was immediately inſtalled regent. Hitherto the authors of the king's murther lay undiſcovered. But a ſuſpicion falling upon ſome of earl *Bothwel*'s ſervants, they were apprehended, and brought to their trial; the regent, in all appearance, coming willingly into their proſecution. But as thoſe, that are concern'd in blood, commonly lie under ſome infatuation: ſo it was never expected, what happened at their execution. (t) 'For they, contrary to 'expectation, when they came to die, moſt 'ſolemnly proteſted, that *Bothwel* had told 'them, that *Murray* and *Morton* were the 'firſt authors of the murther. They 'freed the queen from all ſuſpicion, as '*Bothwel* himſelf did afterwards: who, 'when priſoner in *Denmark*, both living 'and dying, declared, the queen was in-'nocent: and, fourteen years after, *Mor-'ton*, going to execution, confeſſed, that '*Bothwel* had urged him, to conſent to the 'murther. But when he refuſed, unleſs he 'had the queen's hand for his warrant, '*Bothwel* anſwer'd; That could not be. 'For the fact was to be done, without her 'knowledge.'

On the 2d, of *May*, 1568, queen *Mary* made her eſcape out of *Locklevin* caſtle, through the aſſiſtance of *George Douglas*, brother to the lord *Lockledon* her keeper; and, in a few days, 6000 men appeared in arms in her defence, headed by the earls of *Argyle*, *Eglington*, and *Rothes*, with *Claud Hambleton* ſon to the duke of *Caſtel-herault:* who, engaging with the rebel's army, commanded by the regent *Murray*, were entirely routed. Fourteen of the *Hambleton* family loſt their lives: and thirty perſons of diſtinction were taken priſoners; among whom were the lords *Seaton* and *Roſs*. The queen fled towards the ſea coaſt: and with ſixteen attendants and four watermen, landed at *Werkington* in *Cumberland*, *May* 17. From thence ſhe was conducted by captain *Read*, and fifty *Engliſh* ſoldiers, to *Carlile*; and, ſoon after, was removed to *Bolton* caſtle, belonging to the lord *Scroop:* who, together with Sir *Ralph Sadler* (ſent down on purpoſe) were to have the cuſtody of her. Mr. *Collier* gives the following account of her reception in *England*. (u) 'The queen 'of *England* had given her a ſtrong ex-'pectation of ſhelter, in caſe of diſtreſs; 'and had preſented her with a diamond, 'as a mark of her affection. —— But 'when ſhe underſtood, her ſiſter was actu-'ally in *England*, ſhe drew in her kindneſs; 'and ſent down orders not very inviting. 'For now the lord lieutenant of *Cum-'berland* was required, to convey the 'queen of *Scots* back to *Carlile:* where, 'under the pretence of more ſecurity, ſhe 'was deſired to ſtay, till queen *Eliſabeth* 'was farther informed of the juſtice of 'her cauſe. —— How our queen ſtood af-'fected is uncertain. It muſt be granted, 'her mind was ſomewhat myſterious. But 'how friendly ſoever ſhe might be diſpoſ-'ed in her own perſon, her counſel ad-'viſed her, not to part with this princeſs.

(r) *Echard*'s Hiſt. of *Eng.* p. 337.
(s) *Ibid.*
(t) *Ibid.*
(u) *Collier*, Eccl. Hiſt. Vol. II. B. 6. p. 516.

'And

'And thus, as far as it appears, the queen 'of *Scots* was kept at a diſtance, and 'made priſoner upon reaſons of ſtate. As 'to this reſolution, though of no bright 'appearance, I ſhall determine nothing. 'However, I cannot forbear ſuggeſting; 'that intereſt has often times too much 'the aſcendant in publick debates: and 'thus politicks prove the bane of con-'ſcience and honour, of good nature and 'good faith.' How far the court of *England* are chargeable with this reflexion, will appear from the courſe of this unfortunate queen's ſtory. Mean time, they took care, not to ſhew any partiality. For though queen *Mary* had reſign'd chiefly out of compliance with the *Engliſh* ambaſſador's advice; yet ſhe was not ſupported accordingly. Indeed queen *Eliſabeth* took upon her an air of reſentment againſt the *Scottiſh* nobility, and expoſtulated with them for the rude treatment of their queen. This produced a congreſs at *York*; where commiſſioners were appointed, to examine the reſignation, and look into other matters, relating to the queen of *Scots*. Accordingly the commiſſioners met at *York*, *October* 7, 1568. *Murray* was there ready, not only to juſtify the reſignation, but to gratify the implacable hatred, he had conceiv'd againſt the queen. To which purpoſe he brought along with him one *Buchanan*, a mercenary writer, who had ſpent his whole life, hitherto, in *Satyr* and *Lampoons*; whereby he not only got bread, but was careſſed by ſeveral great men, who made uſe of his pen to aſperſe thoſe, that ſtood in their way. This miſerable wretch, who had a great deal of wit and impudence, but no grace, having firſt diſpoſed the people for rebellion, by his dialogue in favour of popular right, brought with him papers, letters, and his libel call'd the *Detection*: whereby he undertook to prove queen *Mary* guilty of incontinence, of the murther of her huſband, &c. On the queen's part appeared *John Leſley* biſhop of *Roſs*, and ſeveral of the nobility, her friends. From the queen of *England* came *Thomas* duke of *Norfolk*, and ſome others, upon the pretence of ſeeing juſtice done to both parties. *Murray* and his adherents alledged, that the reſignation was voluntary, and with the general conſent of the whole kingdom. (x) 'All this the queen of '*Scots* deputies anſwered, and confuted: 'particularly affirming, that of the hun-'dred earls, biſhops, and barons, that had 'voices in parliament, not above four 'earls, one biſhop, two abbots, and ſix 'barons were preſent in that tumultuous 'aſſembly.' As to the queen's perſonal behaviour, ſeveral amorous letters, ſongs, &c. were produced; and *Buchanan*'s book of the *Detection* publickly read. However, neither the commiſſioners, nor the duke of *Norfolk*, made any account of theſe ſcandalous informations. Queen *Mary*'s managers particularly demonſtrated the inſignificancy of ſuch kind of proofs. They alledged, that ſongs, and letters without name or date, could not be fixed upon the queen, without manifeſt injuſtice; and that *Buchanan* was a hireling, and a man of no reputation. The congreſs was broke up, without any thing being done in favour of the diſtreſſed queen. The *Scots* would not recall her, nor would queen *Eliſabeth* releaſe her. 'Tis true, ſhe was cleared, as to her reputation, with all impartial men: but calumny can never be wiped off ſo clean, but ſomething will remain among the ignorant, and malicious. Some were pleaſed to ſpeculate upon this occaſion, that the congreſs was purely deſigned by thoſe, that were enemies to queen *Mary*'s future claim to the crown of *England*. For hereby it was ſuppoſed, that her character would be expoſed ſo much, that the parliament of *England*, taking it into conſideration, might concur with their queen, to put her out of the ſucceſſion. It was alſo thought, that the publick queſtioning of queen *Mary*'s behaviour was not very diſpleaſing to queen *Eliſabeth*: being, that ſhe tax'd the duke of *Norfolk* with ſlowneſs of belief on that account; and ſaid publickly: '(y) The queen of *Scotland* 'would never want an advocate, while '*Norfolk* was alive.' What farther relates to this matter, may be found in moſt of our hiſtorians; eſpecially in Mr. *Cambden*, (z) in his Annals of queen *Eliſabeth*: who, though in the foul draught of his manuſcript he had, upon publick fame,

(x) *Echard*, Hiſt. of *England*, p. 338.
(y) *Ibid.*
(z) *Cambden*'s, Ann. *Eliſ.* were firſt publiſhed in fol. *an.* 1616. 'Having had ſeveral things therein before 'that time, expunged; eſpecially, ſuch as related to the 'ſtory of Queen *Mary* of *Scots*. Athen. Oxon. p. 483

mentioned ſome things reflecting upon queen *Mary*'s conduct; yet, upon the ſight of the original of the tranſactions at the *York* congreſs, expunged thoſe paſſages, and gives the following account of *Buchanan*'s reputation. '(*a*) *Buchanan*, ſays 'he, being tranſported with partial af-'fection, and with *Murray*'s bounty, 'wrote in ſuch ſort, that his ſaid books 'have been condemn'd of falſhood by 'the eſtates of the realm of *Scotland*, to 'whom more credit is to be attributed; 'and, ſince, he himſelf ſighing, and 'ſorrowing ſundry times, blamed himſelf, 'as I have heard, before the king, to 'whom he was ſchoolmaſter, for that he 'had employed his pen ſo virulently againſt 'the well deſerving queen; and upon his 'death bed wiſhed, that he might live ſo 'long, till by recalling the truth, he might 'even with his blood wipe away thoſe aſ-'perſions.

Upon the breaking up of the congreſs at *York*, and before the commiſſioners were departed, queen *Mary*'s enemies had craftily mentioned a match between her, and the duke of *Norfolk*, as a means to reconcile the differences among all parties; but indeed, as it proved, with a deſign of ruining both the queen and the duke; whoſe power and riches were envied by the politick earl of *Leiceſter*; and he took this way to attack him. The propoſal was very well reliſhed by *Leſley* biſhop of *Roſs*, and the reſt of queen *Mary*'s friends, eſpecially by the lord *Scroop*, and the earl of *Northumberland*; it appearing, as a favourable conjuncture, towards reſtoring the Catholick religion. For though the duke of *Norfolk* was, in appearance, a Proteſtant; it was generally ſuppoſed, that he was only an occaſional conformiſt, many zealous Catholicks being protected by him, and entertain'd in his family. The match being propoſed to the queen of *Scots*, ſhe ſhew'd no averſion to it; eſpecially, when ſhe underſtood it was encouraged by the earl of *Leiceſter*; who went ſo far, as to draw up a foul draught of articles. But the queen of *Scots*, thinking it neceſſary, that queen *Eliſabeth* ſhould be made acquainted with the deſign: *Leiceſter* promiſed to manage that part: as none was more capable of giving her an account of matters (had he been ſincere in the relation) he being maſter of the whole ſecret, and all the letters, and inſtructions paſſing through his hands. But as *Leiceſter*'s deſign was the ruin of the great duke of *Norfolk*; ſo he took particular care, that queen *Eliſabeth* ſhould never be informed, how things were carried on, till being acquainted with it from other hands, ſhe was ſo provok'd at the duke's proceedings, that he was committed priſoner to the *Tower*, and the queen of *Scots* behaviour more narrowly inſpected. By this means the politick earl of *Leiceſter* obtained his ends; and both queen *Mary* and the duke were caught in the ſnare, which he, and *Murray* had laid for them. Theſe proceedings of queen *Mary*'s enemies being kept a ſecret from her, ſhe had not an opportunity of ſaying any thing in her own juſtification. However when ſhe was tax'd with the deſign, ſome time after, ſhe made a ſufficient defence in the following letter to queen *Eliſabeth*: '(*b*) I know you will object my corre-'ſpondence with the duke of *Norfolk*; 'but I poſitively deny, there was ever 'any harm intended you, or your king-'dom, in that negotiation. Indeed that 'buſineſs was approved by the principal 'nobility of your counſel. I have their 'hands to produce for evidence: and be-'ſides they expreſly promiſed to procure 'your conſent.

This negotiation about the queen of *Scots* marriage with the duke of *Norfolk* being followed, not long after, by the earl of *Northumberland*'s inſurrection, made her condition ſtill much worſe. For the rebels gave out among other things, that they deſigned to releaſe her from her confinement in *Bolton* caſtle. Upon which ſhe was removed to *Tutbury*, and committed to the care of *George Talbot* earl of *Shrewſbury*; and from thence to *Whimfield*: and, not long after, to *Chatſworth* in *Derbyſhire*. In the mean time ſeveral remarkable things happened, which ſeem'd reſpectively to obſtruct, or promote her freedom. In the year 1570 the earls of *Northumberland* and *Weſtmorland* were diſperſed with all their adherents; and ſome of the leaders publickly executed. In 1572, the duke of *Norfolk* being, a

(*a*) *Cambden*, Ann. *Eliſ.*

(*b*) Queen of *Scots* Letter to Queen *Eliſ. November* 8. 1582.

ſecond

ſecond time, accuſed of renewing the treaty of marriage with the queen of *Scots*, and impeached upon ſome other articles, was condemn'd and beheaded. In *Scotland* her capital enemy, earl *Murray*, was ſhot in the open ſtreets, *an.* 1570, by one of the *Hambletons*; and *Matthew Stuart*, earl of *Lenox*, the king's grandfather, was made regent. And the year after, *viz.* 1571, he alſo was murther'd; and *John Areſkin* earl of *Marr* choſen regent. The ſame year queen *Eliſabeth* and her counſel made a ſhew, as if they deſigned to ſet queen *Mary* at liberty: but the conditions were ſo extravagant, that ſhe could not in honour accept of them. This, proving to be only an amuſement, ſo excited ſome of queen *Mary*'s party in *England*, that they entered into a combination to releaſe her by force, while ſhe lay at *Chatſworth*. The chief Perſons, concerned in this affair, were *Thomas* and *Edward Stanley* brothers to the earl of *Derby*, Sir *Thomas Gerard* with ſeveral others of the gentry of *Lancaſhire*, and *Derbyſhire*: who were obliged to ſubmit to very extravagant compoſitions, and give up a great part of their ſubſtance, to ſave their lives; ſome of them being condemn'd to die, and executed upon the evidence of one *Rolſton*, who betrayed them.

Queen *Mary* herſelf was buſy, all this while, in making uſe of other means, to procure her enlargement. Sometimes ſhe made her application to the king of *France*; other times to the king of *Spain*; who ſucceſſively eſpouſed her cauſe, dropp'd it, and took it up again, as it ſerv'd their politick views: though, at the ſame time, they aſſiſted her with money for her domeſtick uſes, which often were very preſſing: eſpecially ſhe had conſiderable remittances from the biſhop of *Rome*. Now ſome of thoſe remittances paſſing through the hands of one *Ridolpho*, an *Italian* merchant reſiding in *London*, the correſpondence is repreſented as a plot by moſt of our hiſtorians for invading the kingdom by a foreign power; and the duke of *Norfolk* was charged with it at his trial, as being an accomplice; and did not deny, but he had correſponded abroad, in order to have the queen of *Scots* ſupplied with money for common uſes; but no farther. Again ſeveral things occurred to make foreign princes relax in their zeal for her deliverance. The king of *France* was jealous of the mighty power of the *Guiſes*; which made him afraid, leſt the queen of *Scots* being one of that family, their intereſt would become ſtill more formidable, if ſhe obtain'd her liberty. The ſame reaſon made the *Spaniards* ſlow in her behalf, when ſhe endeavoured to obtain her freedom by a *French* intereſt. There was a plain proof of this jugling behaviour, when the treaty of marriage was on foot between queen *Eliſabeth* and the duke of *Anjou*. This prince, being convinced of the averſion, queen *Eliſabeth* had conceived againſt the queen of *Scots*, durſt not diſoblige his miſtreſs, by inſiſting on her freedom; and, it was thought by many, that the ſaid treaty was carried on, if not begun, as an amuſement, that the court of *France* might not be too forward in aſſiſting, and pleading for the queen of *Scots*. Beſides theſe contrivances to diſtreſs the captive queen; care was alſo taken to leſſen her intereſt in *Scotland*. To which purpoſe queen *Eliſabeth* and her miniſtry procured, that the earl of *Marr* ſhould be deprived of the regency; which was effected *an.* 1573, and *James Douglaſs* earl of *Morton* put in his place. (*c*) 'For 'Sir *Henry Killigrew* was ſent ambaſſador 'thither with inſtructions to ſettle [*Morton*] 'regent, and cruſh the queen of *Scots* par-'ty.' And when, afterwards, the ſaid earl *Morton* was found to be one of the contrivers of lord *Darley*'s murther, which he own'd at his death, when he was executed, in the year 1581; queen *Eliſabeth* made ſtrong intereſt, to obtain his pardon; which, (*d*) ſays Mr. *Collier*, has a ſingu-'lar aſpect; and looks like a ſtrain of 'politicks.

About theſe times, the chief perſon in favour with the young king of *Scotland*, was lord *Aubigny* of the family of the *Stuarts* earls of *Lenox*. He was born in *France*, and came over into *Scotland* in the year 1580. But his reign was not long: A party among the nobility was form'd againſt him, who not only obliged the king, to ſend him back into *France*; but alſo ſeized his majeſty, and kept him confined, as a priſoner in *Ruthen* caſtle, belonging to earl *Gowry*: and moreover

(*c*) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 529.

(*d*) *Ibid.*

forced

forced him, to own, that his confinement was legal and ſeaſonable. They pretended, that his majeſty was too much ſway'd by the Catholick intereſt; and took their conjectures from the application, he made to foreign princes of that communion, for his mother's enlargement. During theſe troubles in *Scotland*, queen *Mary* ſent a long letter of complaints to queen *Eliſabeth*, dated *November* 9, 1582. The ſubſtance whereof was, to deſire her majeſty's aſſiſtance, in favour of her ſon, againſt the rebellious nobility. In the ſaid letter ſhe declares, that what ſhe had done in relation to the treaty of marriage with the duke of *Norfolk*, was upon the propoſal, and with the concurrence of queen *Eliſabeth*'s own counſellors. Then ſhe concludes with an account of her preſent hardſhips: that, not being permitted to take the air, as uſual, ſhe was very much prejudiced in her health; and, what was of greateſt concern to her, ſhe was refuſed the privilege of having a prieſt of her own communion to comfort her; a favour, ſaid ſhe, never denied to the meaneſt of wretches. Queen *Eliſabeth*, at leaſt in appearance, ſeem'd to be very much touched at the contents of this letter, which ſhe thought proper to communicate to her counſel. They enter into a conſultation, and ſuffer themſelves to debate the queen of *Scots* liberty: and, upon the iſſue, the majority were inclined to diſcharge her, upon the following conditions: Firſt, that the king her ſon ſhould be delivered into the hands of the *Engliſh*. Secondly, that ſeveral ſtrong places in *Scotland* ſhould be garriſoned by *Engliſh*. Thirdly, that all leagues with *France*, or any other nation, inconſiſtent with the intereſt of *England*, ſhould be broken, and declar'd null. But theſe conditions being impracticable, and ſuch as neither the queen was able to procure, nor the nobility of *Scotland* willing to comply with; the whole affair was look'd upon, as a contrivance of the politicians of both nations. For hereby they imagined, they might bring people to judge favourably of their proceedings, and that they were diſpoſed to do queen *Mary* juſtice: whereas it was their opinion, as well as the common diſcourſe, that the Proteſtant religion was inconſiſtent with the queen of *Scots* liberty.

After all, 'tis hard to ſay, whether queen *Mary*, or her enemies, were under greater perplexity. A common ſtock of virtue is not ſufficient, to ſupport majeſty under reſtraint: but we have many reaſons to think, that this princeſs was well qualified, both by nature, and by grace, to make her burthen eaſy, while her enemies lay under the violent tranſports of ambition, envy, and other ungovernable paſſions; which they could find no way to free themſelves from, till they had entirely removed the object of their fears and hatred. And it was not long before they met with an opportunity of ſatisfying their wicked inclinations. Among ſome other attempts, that were made, to releaſe the diſtreſſed queen, about fourteen young gentlemen, the chief whereof was Mr. *Babington*, had entered into a combination in the year 1585, to free her from her confinement. This deſign was timely made known to ſecretary *Walſingham*: and he employed two of his ſpies to be of the party. Theſe encouraged the conſpirators; and, time after time, gave their maſter an account, how the plot went on. It was to have been put in execution, after the queen of *Scots* was removed from *Chatſworth* to *Chartley* in *Staffordſhire*: her keepers being changed, as well as her place of abode. For, inſtead of the earl of *Shrewſbury*, who was a perſon of honour, and would not ſuffer her to be ill treated, Sir *Amias Paulet*, and Sir *Drue Drury*, two of the *Leiceſtrian* faction, had now charge of her; and they kept her under ſo ſtrict a confinement, that it plainly ſpoke ſomething worſe would befall her. The prelude to the laſt ſcene of her misfortunes was the execution of *Babington* and his accomplices; who ſuffered in the year 1586. It appear'd at their trials, that the queen of *Scots* had held ſome kind of correſpondence with Mr. *Babington*; which, in reality, had no other relation but to her eſcape from priſon; yet it afforded her enemies ſomething more to be alledged againſt her from circumſtances, and diſtant ſpeculations: inſomuch, that it was whiſpered at court, that, if ſhe was brought to her trial, they did not doubt, but her crime would be found capital. Many were of opinion, that her enemies would have diſpatch'd her out of the way, long before, by ſome clandeſtine and violent manner; '(e) For *Leiceſter* privily ſent cut-throat

(e) *Cambden*, Annal. *Eliſ.* p. 298.

' murtherers

'murderers (as ſome report) to take away 'her life. But *Drury*, being a ſincere honeſt 'man, and deteſting from his heart ſo foul 'a deed, denied them acceſs to her. Never-'theleſs, there were ſome employed under-'hand to —— her; and ſeveral letters ſe-'cretly ſent her, as well counterfeit, as 'true ones, whereby her weak ſex might 'be thruſt forward to her deſtruction.' Afterwards it was reſolved in the houſe of commons, that the nation was not ſecure, unleſs the queen of *Scots* was brought to her trial; and a circular paper was put into their hands, offering arguments for the lawfulneſs of taking her off. '(*f*) But '*Leiceſter* thought —— rather by poiſon; 'and ſent a divine privately to *Walſingham*, 'to ſatisfy him, that it was lawful. Now, tho' *Walſingham* was the principal manager of moſt of the ſtratagems againſt her, yet he was not willing to ruin his miſtreſs's reputation, by encouraging barefaced cruelties. He had another project in view, equally effectual, and leſs expoſed to cenſure; as being carried on under the cloak of publick juſtice. According to a late ſtatute, call'd *The Aſſociation Act*, it was made a capital crime, for any one, that had any right or claim to the crown of *England*, to countenance an invaſion, or to be privy to, or conceal any ſuch attempt; and that they ſhould forfeit their right and title by ſuch a delinquency. This clauſe being inſerted purpoſely againſt the queen of *Scots*; there wanted nothing to bring her within the reach of it, but to prove her guilty of correſponding with *Babington*, and the reſt, who had been lately executed upon an indictment, for releaſing her; and at the ſame time for an attempt againſt queen *Eliſabeth*'s perſon, and an invaſion of the kingdom by a foreign power. To bring theſe matters to bear, queen *Mary*'s apartment, at *Chartley*, was ſearch'd by an order of counſel; her two ſecretaries, *Curle* and *Nawe*, committed to cloſe priſon; and ſhe herſelf hurried to *Fotheringhay* caſtle in *Northamptonſhire*. Afterwards queen *Eliſabeth*, and her counſel, enter'd into a conſultation, how they ſhould proceed againſt her. Some of the *Leiceſtrian* party were for diſpatching her without any trial: others were for trying her by a jury of 12 men. Others alledged, that her conſtitution being very much broken, ſhe could not live long; and might remain in ſafe confinement the remainder of her days. But thoſe, that were for having her brought to a trial, being ſtrongeſt, prevail'd: '(*g*) and ſhe 'was rather to be tried by this laſt act, as 'being made for this very purpoſe and oc-'caſion.' And this is what queen *Eliſabeth* herſelf own'd in her ſpeech in parliament; wherein ſhe ſays: '(*h*) By the laſt act of 'parliament you have reduced me to ſuch 'ſtreights and perplexities, that I muſt re-'ſolve upon the puniſhment of her, who 'is a princeſs ſo near allied to me in 'blood.

A reſolution being taken to bring the queen of *Scots* to a trial, a commiſſion was granted by queen *Eliſabeth*, for that purpoſe, to the earls of *Shrewſbury*, *Kent*, *Derby*, *Cumberland*, &c. They arrived at *Fotheringhay*, *October* 11, 1586, and upon the twelfth the commiſſion was opened, and read publickly in queen *Mary*'s preſence. '(*i*) To guard her ſovereignty, ſhe 'enter'd a proteſt in writing againſt the 'authority of the judges. She behaved 'herſelf with an air of majeſty, becoming 'her ſtation, and replied to the articles 'objected, with great ſtrength and pre-'ſence of mind.' On the 13*th* Sir *Amias Paulet* was ſent to her by the commiſſioners, to know her reſolution; whether ſhe would ſubmit to a trial? Which ſhe refuſed: alledging, that ſhe was an independent princeſs; that their proceedings were contrary to the law of nations; and ſhe could not ſubmit to them, without violating the rights of all mankind. She added, that it was plain, their commiſſion was only to blind the world; and make the ignorant believe, that what they did, was juſt and legal. But they were to conſider, the theatre of the world was larger than *England*; and they were to anſwer to all mankind, for what they did in her caſe; that they might proceed as they pleaſed, but ſhe would not depart a jot from her plea of ſovereignty and independency. At laſt, on the fourteenth, ſhe conſented to a kind of hearing of her caſe, but ordered her proteſt againſt the power of the court to be regiſtered. The chief matters produced againſt her, were the depoſitions of her two ſecretaries *Curle* and *Nawe*, and ſeve-

(*f*) *Ibid.* p. 346.
(*g*) *Echard*, Hiſt. of *Engl.* p. 356.
(*h*) Q. *Eliſ.* Speech in *Cambd.* Annal. p. 364.
(*i*) *Collier*, Eccl. Hiſt. vol. 2. B. 7. p. 559.

ral letters written by her orders, from whence the commiſſioners endeavour'd to infer, that ſhe was privy to *Babington*'s deſign of an invaſion, and attacking queen *Eliſabeth*'s perſon. She did not diſown the correſpondence with *Babington* and others, concerning her eſcape; '(*k*) but ſhe con-'ſtantly denied, his conſpiracy to have been 'known at all to her in relation to other 'parts of his indictment:' adding, that it was not in her power to hinder, what others might ſay or do in her favour; nor was ſhe anſwerable for her ſecretaries actions, where ſhe was not conſenting. Then ſhe frankly declared, that ſhe had frequently, during her confinement, made her application to foreign powers, to intercede for her liberty, as ſelf-preſervation ſuggeſted; but without any deſign of encouraging an invaſion; much leſs of attacking queen *Eliſabeth*'s perſon: tho', even in that caſe, the law of nations gives great allowances to repel force by force. But that was not her caſe. In the concluſion ſhe gave the commiſſioners to underſtand, that, as the late act of parliament was made purpoſely for her ruin; ſo, from the very beginning of her misfortunes, there had been a chain of contrivances, to make her odious to the world; and, one way or other, bring her to her end. Particularly ſhe hinted at ſecretary *Walſingham*'s ſtratagems, who was ſuſpected both to cheriſh and make plots; and tempt deſperate perſons by treaſonable letters of his own dictating, in other perſon's names; which he anſwer'd himſelf in ſuch terms, as to give encouragement to deſperate deſigns. And ſhe ſuſpected, ſome of this fraud had been made uſe of in her caſe. Now the ſtreſs of the charge againſt her depending upon the depoſition of her ſecretaries, it appear'd to be a great hardſhip, and directly contrary to law, that they were not ſuffered to give in their evidence in court, and face to face, as the ſtatute, 13 *Eliſ.* c. 1. expreſly requir'd '(*l*) For, 'as Mr. *Cambden* obſerves; there was no 'witneſs produced in court; but ſhe was 'caſt by depoſitions of her ſecretaries, 'taken in writing.' Perſons were variouſly affected, as to the nature of this evidence. Some were of opinion, that the ſecretaries were tamper'd with, and brib'd: others imagined, that the depoſitions were forged; and this was the reaſon, why the witneſſes were not permitted to appear in court. The latter conjecture ſeems moſt likely: eſpecially ſince it is confirm'd by ſecretary *Naw*'s apology, made publick in the year 1605; wherein he declares to the world, that the confeſſion, he made to the commiſſioners, was not prejudicial to his miſtreſs.

To proceed: The commiſſioners, having gone through the enquiry, adjourned themſelves to the 25*th* of *October*; and, returning to *London*, ſat again upon the day appointed. They met in the painted chamber, where they delivered their opinion, and gave judgment againſt queen *Mary*; *viz.* That ſhe was guilty of high-treaſon, by a ſtatute made the 27*th* of *Eliſ.* which includes the heirs of the crown, as to all the offences mention'd therein; and that, being privy to a deſign of hurting and deſtroying the queen, ſhe had forfeited her right, and made herſelf guilty of the penalties expreſſed in the act. '(*m*) This 'ſentence, which depended wholly upon 'the credit of the ſecretaries, and they not 'brought face to face, according to the 'firſt act of the 13*th* year of queen *Eliſa-*'*beth*, begat much talk, and various diſ-'courſe among the people: while ſome 'thought them perſons to be believed; 'and ſome unworthy of any credit. I 'have ſeen *Naw*'s apology to king *James*, 'written in the year 1605, wherein, with 'a ſolemn proteſtation, he excuſeth him-'ſelf; that he was neither the author, nor 'the perſuader, nor the firſt revealer of the 'deſign, that was undertaken; nor did he 'fail of his duty through negligence, or 'want of diſcretion. And, that day, he 'ſtoutly oppoſed the principal articles of 'accuſation againſt his lady and miſtreſs: 'which, notwithſtanding, appears not by 'the records.' Queſtionleſs care was taken, that no jugling and unfair dealing ſhould appear in publick records. When the ſentence was made publick, a great many queſtion'd the legality of it; and made bitter reflexions upon the proceedings of the commiſſioners. But to obviate ſuch objections, as were, or might be made, Sir *John Puckering*, ſerjeant at law, and ſpeaker in the houſe of commons, when the ſentence came to be conſidered in par-

(*k*) *Cambd.* Ann. of Q. *Eliſ.* p. 382.
(*l*) *Camb.* quoted by *Collier*, vol. 2. B. 7. p. 600.
(*m*) *Cambden*, Annal *Eliſ.* p. 362.

liament,

liament, laid out all his eloquence, in a ſet diſcourſe, to juſtify what was done by the commiſſioners. (*n*) 'One of his reaſons is drawn from the danger of the 'Proteſtant religion, if the queen of 'Scots was ſuffered to live. But to ſuggeſt the defence of religion, or fears of 'perſecution, for warrantable grounds to 'proceed againſt a ſovereign princeſs, 'and ſend the heir apparent of the crown 'into the other world by way of prevention: to ſuggeſt this, I ſay, looks like 'myſterious arguing. Whether reaſoning 'in this manner, is not conſulting ſafety 'farther than conſcience, and chuſing iniquity rather than affliction [*Job* xxxvi. 'ver. 21.] the reader muſt be judge. The 'ſpeaker charges the queen of *Scots* with 'a ſanguinary temper; and ſays, ſhe is 'acquainted with blood. But this is ma'licious miſrepreſentation. For this prin'ceſs allowed her ſubjects a toleration; 'and diſturb'd no body, upon the ſcore 'of conſcience: and govern'd with re'markable clemency, as has been alrea'dy related. He puts the queen in mind, 'that the queen of *Scots* held up her 'claim to the crown of *England*, 'and believed herſelf rightful ſovereign at 'preſent. But this is contrary to matter 'of fact. For the queen of *Scots* had ſe'veral times ſolemnly own'd queen *Eliſa'beth*'s right to govern; and pretended no 'title to this kingdom, till after her death. '—— But thoſe who were unbiaſſed, and 'judged fairly of matters, thought the 'queen of *Scots* hardly uſed. Their rea'ſons were, becauſe ſhe was an indepen'dent princeſs, and accountable to none, 'but God Almighty: that nearneſs of 'blood call'd loudly for good uſage from 'queen *Eliſabeth:* that, when queen *Mary* 'was driven out of the kingdom by her 'rebellious ſubjects, and had retired into '*England*, queen *Eliſabeth* immediately 'diſpatch'd *Henry Middlemore* unto her; 'and, on the word of a princeſs, made 'her large promiſes of friendſhip and pro'tection: that, notwithſtanding this en'gagement for good uſage, queen *Eliſa'beth* order'd her into cuſtody; and vio'lated the laws of hoſpitality: that ſince 'the queen of *Scots* was treated no other'wiſe, than a priſoner ſurpriſed, 'twas 'lawful for her to diſengage herſelf, and 'recover her liberty, as well as ſhe could: 'that, ſince ſhe was no ſubject, ſhe could 'not commit treaſon: for equals can have 'no juriſdiction upon each other.'

This was the queen of *Scots* defence, as to the nature and circumſtances of the pretended crime, ſhe was accuſed of. But the Catholicks went farther in their reflexions; and repreſented theſe proceedings againſt her, as a work all of a piece with the other oppreſſions and injuſtices, which attended the reformation: that, as it was begun by *Henry* VIII. in abandoning a queen, in favour of his luſt; ſo it was carried on by queen *Eliſabeth*, by ſacrificing another queen, to gratify her ambition: that, as one deſtroyed the liberties of the church, by ſeizing upon their property; ſo the other deſtroyed the liberties of mankind, by uſurping an unheard of power, and taking away the life of an independent princeſs: that, in fine, thoſe unparallell'd inſtances of injuſtice in the father, and the daughter, all committed in cold blood, would entail an everlaſting infamy upon the building, that was erected upon ſuch a foundation. Notwithſtanding the ſeverity, and, as many thought, the truth of theſe reflexions, when the parliament took the queen of *Scots* caſe into conſideration, the majority of both houſes, being under the influence of the *Leiceſtrian* party, confirm'd the ſentence given by the commiſſioners; and the commons addreſs'd the queen, that the ſentence might be put in execution. Queen *Eliſabeth*, if ſhe was ſincere, ſeem'd very unwilling to acquieſce to their petition; and deſired them to conſider, whether there might not be ſome other way of procuring her own ſafety, than by deſtroying her dear ſiſter the queen of *Scots*. But the commons, in a ſecond addreſs, inſiſted to have juſtice done upon the offender; adding, that there was no other way, to fix the reformation upon a laſting bottom. It is ſometimes a refin'd piece of policy, to ſuffer one's ſelf to be preſſed and importun'd to do a thing, they have a great mind to; as alſo, to urge a point earneſtly, they have the greateſt averſion to: and queen *Eliſabeth* was not a ſtranger to theſe myſterious methods. Wherefore, the next time ſhe ſhewed herſelf in parliament, ſhe endeavour'd, in a ſtudied ſpeech, to con-

(*n*) *Collier*, Eccl. Hiſt, Vol. II. B. 7. p. 600.

vince

vince them, how unwilling ſhe was, to proceed to ſeverity againſt the queen of *Scots*; eſpecially in what regarded her life: and hoped, neither the commiſſioners, nor any of her ſubjects, had any thoughts of ingratiating themſelves with her, by ſuch kind of ſacrifices. And then, ſhe very dextrouſly turn'd to the commendation of her own clemency, and exaggerated the queen of *Scots* ingratitude in countenancing ſo many attempts againſt her perſon, and putting her in daily apprehenſions of her life: which kind of ſpeeches viſibily tended to exaſperate the parliament more and more againſt the unfortunate queen: ſo that, ſoon after, they generally agreed, that it was fitting, ſhe ſhould die; and the ſentence was ordered to be made publick to the whole kingdom. 'However, (*o*) 'queen *Eliſabeth* found herſelf obliged 'to make uſe of ſome art to take off the 'odium. She ſeriouſly proteſted, that this 'publication was extorted from her, to 'the exceeding grief of her mind, by a 'kind of neceſſity, and at the earneſt 'prayers and entreaties of the eſtates of 'the realm. Though there were ſome 'that thought, this proceeded from the 'art and guiſe of women: who, though 'they deſire a thing never ſo much, yet 'will always ſeem rather to be conſtrain'd 'and forc'd to it.' The publication of this ſtupendious ſentence was deſign'd, if poſſible, to ſkreen particular perſons from the infamy of the fact, and prepare the minds of the people to digeſt it the better, as being a common cauſe. Accordingly the ſentence was publiſhed through all the counties of *England*. The ceremony firſt began in *London*, where the ſixth of *December* 1586, '(*p*) The lord-mayor of '*London* aſſiſted, with divers earls, barons, 'the aldermen of *London*, in their ſcarlet; 'the principal officers of the city, the 'greateſt number of the gentlemen of the 'beſt account, in and about the city; 'with the number of eighty of the moſt 'grave and worſhipful citizens in coats 'of velvet, and chains of gold, all on 'horſe-back, in moſt ſolemn and ſtately 'manner; by ſound of four trumpets, 'about ten of the clock in the forenoon, 'made open and publick proclamation 'and declaration of the ſentence, lately 'given by the nobility againſt the 'queen of *Scots* under the great ſeal of '*England*, bearing date at *Richmond* the 'fourth of *December*; being openly read 'by maſter *William Seabright*, town-'clerk of *London*, and with a loud voice 'ſolemnly proclaim'd by the ſerjeant at 'arms of the ſame city, in four ſeveral 'places, to wit, at the croſs in *Cheap*; 'at the end of *Chancery-lane* in *Fleet-'ſtreet* overagainſt the *Temple*; at *Lea-'den-hall* corner; and at St. *Magnus* cor-'ner near *London-bridge*; during which 'time, like ſolemn proclamations were 'made, with great ſolemnity, in the 'county of *Middleſex*; namely in the pa-'lace of *Weſtminſter*, without *Temple-bar*, 'and in *Holborn* by the ſheriffs of *London* 'and *Middleſex*, aſſiſted with ſeveral no-'blemen, and gentlemen of good account, 'and the juſtices of peace of the ſaid coun-'ty, to the great and wonderful rejoicing 'of the people of all ſorts; as manifeſtly 'appear'd by ringing of bells, making of 'bonfires, and ſinging of pſalms in every 'of the ſtreets and lanes of the city.

In theſe proceedings, there was nothing wanting to give the cauſe all the appearances of juſtice: and were the repreſentatives of a nation incapable of being ſurpriſed, and drawn into court-projects, the charge of this ſcandalous affair might be better ſupported. But as there are national crimes, as well as perſonal, *England* will be hard put to it to make an apology for this treatment of the queen of *Scots*, as well as in ſome other caſes. However, the queen of *Scots* enemies were ſtill apprehenſive, intereſt might be made to divert the ſtroke. Wherefore the bar, the pulpit, and the mob, are ſet to work, to beſpatter her, and repreſent her in ſuch colours, that ſhe might die unpitied. Queen *Eliſabeth* is alſo ply'd with arguments of fear from all hands, to induce her, to be quick in the execution of this formidable enemy to her repoſe. '(*q*) And, to ſtrike 'the greater terror into the queen (know-'ing, that where a man's own ſafety lies 'at ſtake, there fear excludeth all pity) 'they cauſed falſe rumours, and terrifying 'reports daily to be ſpread over *England*, 'viz. That the *Spaniſh* fleet was already 'arrived at *Milford-haven*; that the *Scots*

(*o*) *Cambd.* Annal. *Eliſ.* p. 369.
(*p*) *John Stow*, Chron. p. 740.
(*q*) *Cambden*, Annal. *Eliſ.* p. 379.

'were

'were broken into *England:* that the duke 'of *Guiſe* was landed in *Suſſex*, with a 'ſtrong army: that the queen of *Scots* was 'eſcaped out of priſon, and had rais'd an 'army: that the Northern parts were up 'in rebellion: that there was a new con-'ſpiracy on foot to kill the queen, and ſet 'the city of *London* on fire.' Theſe reports were ſpread purpoſely, to work up the queen to blood, and are mentioned by ſome of our hiſtorians in her favour, as if ſelf-preſervation, and other preſſing circumſtances induced her, to conſent to queen *Mary*'s execution, rather than inclination, or any leſs commendable motive. But queen *Eliſabeth* was too well inform'd, what foreign powers either could or would attempt in favour of queen *Mary*; and was miſtreſs of more reſolution, than to be frightened into ſuch an expedient by mobbish reports. 'Tis true, great intereſt, at leaſt in appearance, was made from abroad, to have the ſentence revers'd; but it was done in a quiet and pacifick way. The king of *France* ſent over an ambaſſador, on purpoſe to ſue in her behalf: but he was told in plain terms, that it was in vain. For there could be no ſecurity for queen *Eliſabeth*, but in the death of queen *Mary*. The king of *Scotland* alſo (as well he might) ſent agents to *London* to petition for his mother's life. But when they appear'd in queen *Eliſabeth*'s preſence, ſhe anſwer'd them: '(r) *Tell your king, what* '*I have done for him, to keep the crown on* '*his head, ſince he was born. And for my* '*part, I deſign to keep the league between* '*us; which if he break, it will be a double* '*fault.* Sir *Robert Melvil*, finding her in 'a paſſion, requeſted for eight days re-'ſpite of execution: to whom ſhe replied; '*not an hour.*' Now, tho' king *James* himſelf was very ſincere, in endeavouring to have his mother's life preſerv'd; yet many of his ſubjects were of another mind. '(s) For the *Scottiſh* miniſters, being com-'manded by the king, to recommend his 'mother's preſervation to God in their 'prayers at church, peremptorily refuſed 'to do it. Such was their hatred to the 'religion, ſhe profeſſed.

After the publiſhing of queen *Mary*'s ſentence, '(t) Her keeper, Sir *Amias Paulet*, 'ſtripp'd her of all the marks of royalty 'and regard; and reduced her to a vulgar 'figure.' She receiv'd the uſage with all the temper imaginable. The ſentence of death was very acceptable to her; eſpecially, when lord *Buckhurſt* and Mr. *Beal* were ſent down, by an order of parliament, '(u) To let her underſtand, that, as long 'as ſhe liv'd, the religion receiv'd in *Eng-'land*, could not be ſecure. Hereat ſhe 'ſeem'd to triumph with a more than 'wonted alacrity; giving God thanks, and 'rejoicing in her heart, that ſhe was taken 'to be an inſtrument for the re-eſtabliſh-'ing of religion in this iſland.' And, that 'this was the real occaſion of her death, whatever other reaſons might be pretended, ſhe herſelf obſerves at the time of her execution. '(x) They ſay, ſaid ſhe, that 'I muſt die, becauſe I have plotted againſt 'the queen's life; yet the earl of *Kent* 'tells me, there is no other cauſe of my 'death, but that they are afraid of their 'religion becauſe of me.' And now queen *Mary* began to employ her whole time in preparing herſelf for a future ſtate; only allowing herſelf ſome few moments, for the ſettling of her domeſtick concerns; not knowing, when ſhe ſhould be call'd upon, to ſubmit to the laſt ſtroke. During this time, ſhe wrote a moving letter to queen *Eliſabeth*, whom ſhe ſincerely pardons, with all the reſt that were concern'd in her death. '(y) In the firſt place ſhe 'deſires, that after her enemies had ſatiſ-'fied their thirſt with her innocent blood, 'her body might be carried by her ſervants 'into *France*. For in *Scotland*, the aſhes 'of her anceſtors had been inſulted, and 'the churches either pull'd down or pro-'faned. And as for *England*, ſhe could 'not expect a Catholick funeral there, 'amongſt the old kings of her family. She 'deſires therefore, to be ſo diſpoſed of, that 'her corpſe may reſt at leaſt, which it 'could never do, while the ſoul was in it. 'And ſince ſhe had reaſon to ſuſpect the 'barbarity of ſome people, ſhe deſires, ſhe 'may not be privately made away with; 'but that her ſervants, and others, might 'ſee her die; that they might be witneſſes; 'ſhe died in the true faith of Chriſt, and 'in the communion of the church; and

(r) *Echard*'s Hiſt. of *Eng.* p. 357.
(s) *Cambd.* Ann. of Queen *Eliſ.* p. 373.
(t) *Collier*, Eccl. Hiſt. Vol. 2. B. 7. p. 600.
(u) *Cambd.* Ann. *Eliſ.* p. 368.
(x) *Ibid.* p. 383.
(y) *Collier*, Eccl. Hiſt. vol. 2. B. 7. p. 601.

'that, thus being in a condition to atteſt 'her laſt behaviour, they might ſilence 'the calumnies, which her adverſaries 'might bring upon her memory.'

The fatal time being near at hand, that this unfortunate princeſs was to take her laſt leave of the world, queen *Eliſabeth* gives orders, in writing, to ſecretary *Daviſon*, for the expediting of a mandate, under the broad ſeal, for her execution: and yet, ſome days after, ſent Mr. *William Killigrew* to him, to have it deferred. But it was too late: the mandate had already paſſed the ſeals. Some are pleaſed, to attribute this kind of countermand to the queen's inclination to mercy; but others take it, to have been all contrivance, that the fact might be charged upon others, rather than upon herſelf. By this mandate, authority was given to the earls of *Shrewſbury*, *Derby*, *Kent*, &c. to ſee the execution perform'd: and queen *Mary*'s enemies took care, that nothing ſhould retard it. '(z) As ſoon as the earls were arrived at '*Fotheringhay*, they, together with Sir '*Amias Paulet* and Sir *Drue Drury*, her 'chief keepers, came to her, read over the 'warrant; and, in few words, admoniſh'd 'her, to prepare herſelf to die the next 'day. She, with an undaunted and com-'poſed ſpirit, made this anſwer. I did not 'think, the queen, my ſiſter, would have 'conſented to my death, who am not ſub-'ject to her laws. But ſince it is her plea-'ſure, death is moſt welcome to me. For 'I account that ſoul unworthy of everlaſting 'joys, whoſe body cannot bear one ſtroke 'of an executioner. She deſired to have 'conference with her almoner, her con-'feſſor, and *Melvil* the maſter of her 'houſhold. (a) But her confeſſor was po-'ſitively denied her; and the biſhop and 'dean of (b) *Peterborough* were recom-'mended to comfort her. Upon her re-'fuſal of theſe, the earl of *Kent*, in a 'vehement zeal, broke out into theſe 'words: *Your life will be the death of 'our religion, and your death will be the 'life of it.* When the earls were depart-'ed from her, ſhe commanded ſupper to 'be haſtened; and, ſitting down, eat af-'ter her uſual temperate manner. Then 'obſerving her ſervants, both men and 'women, weeping, and deploring her ſad 'fate, ſhe comforted them with a brave 'courage, and magnanimity, command-'ing them rather to rejoice, that ſhe was 'ſoon to be freed from a world of miſe-'ries. Towards the end of her ſupper, 'ſhe drank to all her ſervants; who 'pledged her, in order, upon their 'knees, mingling tears with their wine, 'begging pardon for the neglect of their 'duty; as ſhe alſo, in like manner, did 'of them. After ſupper ſhe peruſed her 'will; read over the inventory of her 'goods, and jewels; and wrote down 'the names of thoſe, to whom ſhe gave 'any legacies. She put the gold, ſhe had, 'in as many little purſes, as ſhe had 'ſervants; more or leſs in every purſe, 'according to their qualities, and merits. 'She wrote a letter to her confeſſor, that 'he would make interceſſion for her to 'God in his prayers; as alſo letters of 'recommendations, for her ſervants, to 'the *French* king, and duke of *Guiſe*. 'At the ordinary hour, ſhe went to her 'repoſe; and ſlept quietly ſome hours; 'and then waking, ſhe ſpent the reſt of 'the night in prayer. The fatal morning 'being come, which was on the 18th 'of *February*, ſhe dreſſed herſelf in ſtate, 'as ſhe uſed to do upon the higheſt feſti-'vals; and, calling her ſervants, ordered 'her will to be read; praying their ac-'ceptance of the ſmall legacies, ſhe had 'given them, having no ability to extend 'her kindneſs to greater matters. Then, 'retiring to her oratory, ſhe continued 'in ſighs, groans, and prayers, till *Thomas 'Andrews*, ſheriff of the county, about 'eight o'clock, acquainted her that all 'was ready. She anſwered; *I am ſo like-'wiſe*; and came forth in ſtate, with a 'majeſtick and compoſed countenance, a 'chearful look, and a modeſt habit; her 'head cover'd with a linnen veil hanging 'down to the ground; her beads at her 'girdle; and an ivory crucifix in her hand. 'In the porch ſhe was met by the noble-'men; where *Melvil*, her chief ſervant, 'falling upon his knees and melting into 'a flood of tears, bitterly deplored his 'miſerable fate, that he muſt be the un-'happy meſſenger of the moſt unfortu-'nate

(z) *Echard*, Hiſt. of *England*. p. 358, 359.

(a) For her confeſſor, it was flatly denied, he ſhould come at her, *Cambden*, Ann. *Eliſ.* p. 382.

(b) The biſhop and dean of *Peterborough* being appointed to pray with, and for her, did perſuade her to renounce her religion, contrary to all chriſtianity and humanity. (as it was by many, then preſent, ſo taken) to her great diſturbance. *Anth. Wood*, Faſti. Oxon. p. 107.

'nate end of his queen and miſtreſs. She 'comforted him, and bad him rejoice; for 'he ſhould preſently ſee *Mary Stuart* freed 'from all her miſeries. Then ſhe order'd 'him to tell them, that ſhe died conſtant 'in her religion, and firm in her affection 'towards *Scotland* and *France*. And ſhe 'appealed to the all-knowing God, how 'greatly ſhe deſired, that the kingdoms 'of *England* and *Scotland* might be united 'into one. Next ſhe deſired him, to 'pray her ſon, to ſerve God; to defend 'the Catholick religion; to govern his king-'dom in peace; and never put himſelf in-'to the power of another, as ſhe had 'done; to certify him, that ſhe had done 'nothing prejudicial to the crown of *Scot-'land*; and to deſire him, to keep friend-'ſhip with the queen of *England*. Then 'turning to the lords, ſhe deſired, that 'her ſervants might be civilly uſed, and 'quietly enjoy the legacies, ſhe had given 'them; that they might ſtand by her at her 'death; and afterwards be ſafely convey'd 'into their own country. When the earl 'of *Kent* ſcrupled their being preſent at 'her death, for fear of ſome ſuperſtitious 'ceremony; the queen ſaid, *Fear not.* 'Theſe harmleſs ſouls only deſire to take 'their laſt leave of their miſtreſs; and I 'know, my ſiſter *Eliſabeth* would not de-'ny me the preſence of my women, for 'the honour of our ſex. I am her near 'kinſwoman, deſcended from her grand-'father, queen dowager of *France*, and 'the anointed queen of *Scotland*. Then 'it was granted, that ſuch of her ſervants 'ſhould be preſent, as ſhe ſhould be pleaſ-'ed to name: which were *Melvin*, *Bur-'gogne* her phyſician, her apothecary, 'her ſurgeon, two of her women, and 'others: among whom *Melvin* bore up 'her train. Thus the gentlemen, two 'earls, and the ſheriff of the county go-'ing before her, ſhe came to the ſcaffold; 'which was two foot high, and twelve 'broad, erected in the middle of the hall, 'on which was placed a chair, a cuſhion, 'and a block, all covered with black 'cloth. Here *Beal* read the warrant, and '*Fletcher*, dean of *Peterborough*, began a 'long ſpeech, concerning the condition of 'her life paſt, preſent, and future. But 'the queen interrupted him once, or twice, 'deſiring him not to trouble himſelf; and 'proteſting, ſhe was immoveably fixed 'in the Catholick religion, and now came 'to ſhed her blood for it. When the dean 'perſuaded her to a ſerious repentance, 'and by faith to rely on the merits of '*Chriſt*: ſhe anſwered, that in that reli-'gion ſhe was born, and educated; and 'now ſhe would die in it. The lords then 'ſaid, they would pray for her. To whom 'ſhe replied, *I ſhall thank you heartily, 'if you will pray with me*: but for me 'to join in prayer with you, who are not 'of the Catholick communion, would be 'a heinous ſin. Then the lords ordered 'the dean to pray; with whom while 'the multitude in the hall were praying, 'ſhe fell upon her knees; and, holding 'the crucifix before her, pray'd in *Latin*, 'with her ſervants, out of a book, call'd '*The Office of the bleſſed Virgin* Mary. 'When the dean had finiſhed his prayers, 'ſhe in *Engliſh* recommended the church, 'her ſon, and queen *Eliſabeth*, to God's 'protection and benediction; forgave all 'her enemies; and kiſſing the crucifix, 'and ſigning herſelf with the croſs, ſhe 'ſaid; *As thy arms, O Chriſt, were ex-'tended on the croſs; ſo, Lord, receive me 'with the extended arms of thy mercy, and 'forgive me my ſins.* Then as ſhe began 'to diſrobe herſelf, the executioners of-'fer'd their help; but ſhe put them back, 'ſaying, ſhe was not accuſtomed to be 'ſerved by ſuch grooms. While her wo-'men, with melting eyes, were perform-'ing that office, ſhe affectionately kiſſed 'them, ſigning them with the croſs; and, 'with a pleaſant countenance, bid them 'forbear their womaniſh lamentations; 'for now ſhe ſhould reſt from all her 'ſorrows. Having cover'd her face, and 'laying herſelf down to the block, ſhe 'repeated the Pſalm; *In thee, O Lord, 'do I put my truſt; let me never be con-'founded.* Then ſtretching forth her bo-'dy, ſhe many times ſaid, *Into thy hands, 'O Lord, I commend my ſpirit*; and, at 'two ſtrokes, her head was ſevered from 'her body. She ſuffered in the forty ſixth 'year of her age, and after eighteen years 'impriſonment.

'This (*c*) ſcandalous execution being 'over, queen *Eliſabeth* receiv'd the news

(*c*) *Echard*, Hiſt. of *England*, p. 359.

with

'with ſuch a mixture of grief, and in-
'dignation; that her countenance grew
'pale, her ſpeech faulter'd, her ſpirits
'fail'd; and ſhe was under ſuch an aſto-
'niſhment, and confuſion, that ſhe had
'no enjoyment of her life. Company
'ſeem'd a burthen to her; in ſo much,
'that ſhe abandoned herſelf to grief, and
'melancholy; put on a deep mourning;
'ſhed abundance of tears; ſeverely re-
'buked her counſel; commanded them
'out of her preſence; and ordered *Davi-*
'*ſon* to be tried in the *Star-Chamber*.'
Many looked upon this diſorder in the queen, to proceed from guilt and remorſe; while others ſaid, it was, becauſe the execution was contrary to her orders; ſhe deſigning to recall the warrant: that though ſhe was pleaſed in the main with queen *Mary*'s death, yet the manner of it reflected too much upon her honour: which ſhe afterwards took notice of to her parliament. '(*d*) I have ſeen, ſaid ſhe in
'her ſpeech, ſince I came to the govern-
'ment of this realm, many defamatory
'libels, and pamphlets againſt me; tax-
'ing me with being a tyrant——But what
'is it, they will not venture to write now,
'when they ſhall hear, that I have given
'my conſent, that the executioner's hands
'ſhould be imbrued in the blood of my
'neareſt kinſwoman.' However, both queen *Eliſabeth* herſelf, and our hiſtorians, who have apologized for her, have endeavour'd to extenuate her guilt, and even free her from it. In her letter to the king of *Scotland*, ſhe ſays, '(*e*) *My deareſt brother,*
'*I would to God thou kneweſt (but not that*
'*thou feeledſt) the incomparable grief, my*
'*mind is perplex'd with, upon this lamenta-*
'*ble accident; which is happened contrary*
'*to my meaning and intention: which, ſince*
'*my pen trembleth to mention it, you ſhall*
'*fully underſtand by this my kinſman* [Ro-
'bert Cary *the Meſſenger*.] Mr. *Echard* alſo acquits the queen in expreſs terms, when he tells the world: '(*f*) The war-
'rant was executed without the queen's
'knowledge; nay, expreſly againſt her
'orders. For ſhe had told *Daviſon*, that
'ſhe would take another courſe with the
'queen of *Scots*; yet he would not com-
'mand *Beal* to deſiſt and return.' But this is a very poor apology, where all circumſtances are ſo ſtrong to the contrary. Queen *Eliſabeth* muſt have been a perſon of an unaccountable irreſolution and incogitancy, to have a dead warrant ſign'd againſt her own inclination and opinion; and not take care to have it effectually recall'd, before it was executed: and upon the proof of her royal orders being diſobey'd, only puniſh the offender with a ſmall fine, and impriſonment during pleaſure. For Mr. *Cambden* tells us, '(*g*) That *Daviſon* was
'brought upon the court-ſtage, on pur-
'poſe, as moſt men think, to act for a
'time this part of the tragedy: and adds farther, 'That, tho' the queen did not re-
'ſtore him to his ſecretary's place, yet ſhe
'ſupported him with money in his pre-
'tended diſgrace.' But what is ſtill more material, and beyond reply; Mr. *Daviſon* himſelf (the beſt interpreter of the queen's mind, and his own actions) tho' he only modeſtly ſaid at his trial, in the Star-chamber, '(*h*) That he had acted nothing in this
'matter, but what, he had perſuaded him-
'ſelf, was the queen's will and pleaſure; which was far from truth, had the queen expreſly ordered him to ſtop the warrant: yet afterwards, in the apology, he publiſh'd in his own defence, he ſpeaks more plain to the matter, *viz.* That the queen willingly, and without the leaſt token of reluctance, gave orders, that the great ſeal ſhould be put to the mandate; and, at the ſame time, in a jocoſe way, bad him go, and acquaint *Walſingham* (who lay ſick in bed.) For ſhe was afraid, he would die with grief at the news: that, indeed, ſhe blamed *Paulet* and *Drury*, that they had not freed her from her enemy by poiſon, as *Walſingham* was once adviſed by the earl of *Leiceſter*: that ſhe knew very well, it was too late to ſtop the execution, when ſhe ſent Mr. *Killegrew* to *Daviſon*, with that pretended meſſage: that, three days after ſhe had given *Daviſon* his orders, he waited on her; and ſhe told him expreſly, ſhe had not alter'd her mind; but wiſh'd, the thing had been done ſome other way: that her chief concern ſeem'd to be, to ſave her own honour: that ſhe complain'd bitterly

(*d*) Queen *Eliſ.* Speech in Parliament. See *Cambden*'s Annal. *Eliſ.* p. 367.
(*e*) Letter of Queen *Eliſ.* to King *James*, *Cambd.* Annal. *Eliſ.* p. 388.
(*f*) *Echard.*
(*g*) *Cambd.* Annal. *Eliſ.* p. 392.
(*h*) *Echard*, Hiſt. of *England*, p. 359.

of

of the two keepers, *Paulet* and *Drury*, that, having tied themſelves, by the oath of aſſociation, to purſue to death all her enemies, they had ſcrupled to make the queen of *Scots* away privately. In fine, *Daviſon*, in the ſaid apology, declares, that he ſpoke with queen *Eliſabeth* the very day of queen *Mary*'s execution, (tho' before the news arriv'd at court,) and ſhe gave him a ſevere check, that the buſineſs was not done. So that from the whole, 'tis a hard matter to determine, whether queen *Eliſabeth*'s cruelty or diſſimulation was more remarkable upon this tragical occaſion. 'Tis not only my opinion, but the belief of many generous Proteſtants, that there is no room for an apology; and that both ſhe and her miniſtry muſt ly for ever under the infamy of the fact: nay even thoſe, that are moſt zealous for the honour of queen *Eliſabeth*, are obliged, upon ſeveral occaſions, to be very moderate in her praiſes. '(*i*) She 'was a little too liable to paſſion, and the 'love of flattery —— She conſented to 'ſeveral unjuſtifiable encroachments upon 'church lands —— Her myſterious pro-'ceedings in the *Scottiſh* affairs, and the 'queen of *Scots* treatment, *&c.*' But tho' this laſt was a neceſſary ſtroke, to ſupport the reformation; yet 'tis a difficult, as well as a dangerous undertaking, to call a whole nation to account. This conſideration placed queen *Eliſabeth* out of the reach of reſentment. However, ſhe took ſome pains to appeaſe the king of *Scotland*, for the barbarous uſage of his mother. She knew very well, it was not in his power, to reſent it in the manner, he ought to have done. What ſhe did, was to ſooth him up with fine words and promiſes; and ſet him at defiance, in caſe he accepted not of her apology. She wrote him an artificial letter, with an account of *Daviſon*'s trial and puniſhment; proteſting, that what he did, was contrary to her orders and inclination. On the other hand, the king refuſed to admit of an ambaſſador from *England*; and ſome of the *Scottiſh* nobility vowed revenge. But alas! Threats were to little purpoſe, where there was ſo great an inequality of power; and the late queen *Mary* had too many enemies in *Scotland*, to make the reſentment general. Beſides, queen *Eliſabeth* had the pleaſant cordial of ſucceſſion to adminiſter to their king; which allay'd his grief, and ſhortened the time of his mourning. As for his threats, ſhe took care to let him know, that ſhe was not under the leaſt apprehenſion from that quarter. But then ſhe put him in mind, that it was his intereſt, not to be too loud in his expoſtulations; leſt the parliament of *England*, irritated thereby, might put a bar to his pretenſions to the crown of *England*: intimating at the ſame time, that a proper behaviour would queſtionleſs eſtabliſh his intereſt in that reſpect. Thus, by flattering his ambition, ſhe extinguiſhed his grief; and ſoon brought him to temper: no expedient being more ſucceſsful to break through all the ties of nature, blood, friendſhip, or religion. I have now done with this tragical affair; and ſhall only add a word or two, concerning queen *Mary*'s general character, which always appear'd with advantage, under the thickeſt clouds of calumny, and miſrepreſentation. Her greateſt enemies allowed her to be miſtreſs of all the excellences belonging to her ſex. She was exalted by her birth above any woman of her time: the daughter of a king, and ſucceſſively queen of *France* and *Scotland*; and heir apparent to the kingdoms of *England* and *Ireland*. '(*k*) A lady fixed 'and conſtant in her religion; of ſingular 'piety towards God; invincible magnani-'mity of mind, wiſdom above her ſex, 'and of admirable beauty.' A lady no leſs remarkable for her wit, than acquir'd endowments: which, 'tis thought, occaſion'd ſuch a rivalſhip, not to ſay envy, in queen *Eliſabeth*, that, while ſhe joined with others, to perſecute her, upon the motives of ambition, intereſt, and religion; ſhe carried on a private attack, through the ſpirit of emuloſity, and was as unwilling to admit the queen of *Scots* to be a competitor in wit and beauty, as ſhe was to acknowledge her pretenſions to the ſucceſſion. If we conſider queen *Mary*, as ſhe was concerned in publick and politick matters; the fate of ſeveral nations, and the temporal happineſs of a great part of the Catholick church depended upon her; and, by her misfortunes and unfortunate death, poſterity may be inform'd,

(*i*) *Echard*, Hiſt. of *Engl.* p. 375.

(*k*) *Cambd.* Annal. *Eliſ.* p. 386.

what bold ſteps rebellion and hereſy will ſometimes take, to gain an eſtabliſhment. Never any one met with greater trials, both publick and private. Her virtue was ſuperior to all the reſt of her qualifications: and, tho' it often was attack'd by calumnies, and lay under the utmoſt oppreſſion; yet occurrences always happened, which gave it liberty to ſend forth its rays, and ſhine with greater advantage. The ſuſpicions ſhe lay under from malicious tongues, ſtill raiſed her merit higher, when the contrivances were diſcover'd. If now and then ſhe made ſome falſe ſteps in politicks, they were her enemies ſtratagems, and the advantages, wicked men had obtain'd, to ſurpriſe her into miſtakes: which haſtened her ruin, and at laſt ended in their infamy. In a word, tho' ſhe lived not long enough, to ſee Heaven take her cauſe in hand againſt all her enemies; yet the repentance of ſome, and the puniſhment of others, ſoon after her death, were viſible proofs of the juſtice of that cauſe in the ſight of God, which the malice of men would never attend to; and the memory of *Mary*, queen of *Scots*, will ever flouriſh with all thoſe, that have a due regard for virtue, juſtice, conſtancy, and religion.

THE

THE

Church HISTORY

OF

ENGLAND,

From the Year 1500, to the Year 1688.

PART IV. Queen *Eliſabeth*'s Reign. BOOK III.

ART. I. *Records of Parliament.*
ART. II. *Records of Cardinal* Allen.
ART. III. *Records of Colleges.*
ART. IV. *Records of the Archprieſt.*
ART. V. *Records of* Mary *Queen of* Scots.
ART. VI. *Records of Ordination.*
ART. VII. *Records Miſcellaneous.*

ARTICLE I.

Records of Parliament.

The Subſtance of ſeveral Acts chiefly relating to Catholicks.

STATUTE, 1. *Eliſ.* c. 1. Reſtoring to the crown all eccleſiaſtical juriſdiction; and repealing ſuch acts of the late reign, as were contrary to it. It empowers the queen, to eſtabliſh a court of eccleſiaſtical commiſſioners; and enjoins an oath of ſupremacy to the queen.

Statute, 1. *Eliſ.* c. 2. For uniformity of common prayer, and adminiſtration of ſacraments; with a penalty for not coming to church, *viz.* one ſhilling every *Sunday*, they are abſent.

Statute, 1. *Eliſ.* c. 3. A recognition of the queen's title: wherein nothing is inſerted to acknowledge her legimacy.

Statute, 1. *Eliſ.* c. 4. For reſtitution of the firſt fruits to the crown.

Statute, 1. *Eliſ.* c. 5. *(a)* If any perſon ſhall compaſs, or imagine to deprive the

(a) Raſtal 5. Statutes at large p. 773.

queen,

queen, or the heirs of her body, to be begotten, being king, or queen of this realm, from the ſtile, or kingly name, of the crown of this realm; or to deſtroy the queen, or any the heirs of her body, being king, or queen: or to levy war againſt the queen, or any the heirs of her body, within her dominions; or to depoſe the queen, or any the heirs of her body, *&c.* from the imperial crown of this realm; and the ſame imagination ſhall utter by open words, *&c.* or ſhall publiſh, and directly ſay, that the queen during her life is not, or ought not to be queen: or that after her death, the heirs of her body ought not to be king, or queen: or that any other perſon ought to be king or queen, ſo long, as any of the heirs of her body ſhall be in life: then ſuch offender ſhall forfeit to the queen all his goods and chattels, and the profits of his lands during his life. And if any perſon or perſons ſhall by writing, printing, overt deed or act, commit any of the offences aforeſaid, it ſhall be adjudged high treaſon.

Statute, 4. *Eliſ.* c. 1. For eſtabliſhing the queen's royal power over her ſubjects. Penalties for maintaining the pope's juriſdiction. The biſhops may tender the oath of ſupremacy to all ſpiritual perſons within their dioceſe.

Statute, 7. *Eliſ.* c. 28. For tranſlating the bible, and common prayer into the *Welſh* or *Britiſh* tongue.

Statute, 8. *Eliſ.* c. 1. Declaring the legality of former epiſcopal conſecrations.

Statute, 13. *Eliſ.* c. 1. Whoſoever ſhall, during the queen's life, by any book, or work, written or printed, expreſly affirm (before the ſame be eſtabliſhed by parliament) that any one particular perſon is, or ought to be heir, and ſucceſſor to the queen, except the ſame be the natural iſſue of her body; or ſhall wilfully ſet up, in open place, or ſpread any books, or ſcrolls, to that effect; or ſhall print, bind, or put to ſale, or utter, or cauſe to be utter'd; any ſuch book, or writing: he, his abettors, and counſellors ſhall for the firſt offence be a whole year impriſon'd, and forfeit half his goods; and, for the ſecond offence, ſhall incur the penalty of a *premunire.* It ſhall be treaſon, to publiſh, that the queen is a heretick, ſchiſmatick, tyrant, *&c.*

Statute, 13. *Eliſ.* c. 2. Againſt bringing in bulls, and ſuperſtitious things from abroad, *viz.* pictures, images, agnus Dei's, *&c.*

Statute, 13. *Eliſ.* c. 12. That miniſters are to be of ſound religion, and to ſubſcribe, and give their aſſent to the thirty nine articles, ſet forth *an.* 1562.

Statute, 13. *Eliſ.* c. 16. The convictions, outlawries, and attaindres of *Charles* earl of *Weſtmorland*, and fifty ſeven others, attainted for treaſon by open rebellion in the *North* parts, confirm'd. The queen, her heirs, and ſucceſſors ſhall have, for this time, all the lands, and goods, which any of the ſaid perſons attainted within the biſhoprick of *Durham* had, againſt the biſhop, and his ſucceſſors; though he claimeth *Jura Regalia*, and challengeth all the ſaid forfeitures in the right of his church.

Statute, 23. *Eliſ.* c. 1. To retain the queen's ſubjects in their due allegiance; 'tis treaſon to withdraw any one to the church of *Rome*, or to be reconcil'd to the church of *Rome.* Penalties for hearing maſs. Twenty pounds forfeiture for every month's abſence from church. Recuſants not to keep ſchools.

Statute, 27. *Eliſ.* c. 1. call'd the Aſſociation Act; chiefly deſign'd againſt *Mary* queen of *Scots.* It ſets forth: That four and twenty perſons, at the leaſt; whereof part of the queen's privy counſel, and the reſidue being peers of the realm, by the queen's commiſſion, ſhall examine the offences of ſuch, as ſhall make any open rebellion, or invaſion within this realm; or attempt hurt to the queen's perſon by, or for any, pretending title to the crown: who, after judgment given, and publiſhed by proclamation, ſhall be diſabled to have, or pretend title to the crown: and thereupon every perſon ſhall be purſued to death by all the queen's ſubjects, by whom, or by whoſe means, aſſent, or privity, any ſuch rebellion ſhall be denounced to be made, or other thing attempted, compaſs'd or imagined againſt the queen's perſon. If any act ſhall be executed, whereby the queen's life ſhall be ſhortened, the offenders ſhall be perſecuted to death, and diſabled to pretend title to the crown.

Statute, 27. *Eliſ.* c. 2. Againſt *Jeſuits*, and ſeminary prieſts. They are to depart the kingdom, in forty days time, under penalty of high treaſon. All perſons relieving,

lieving, and entertaining them, are guilty of felony. All Jeſuits and ſeminary prieſts are order'd to return home, and take oaths. Sending relief to ſeminaries abroad declared premunire. None to ſend a child abroad for education without licenſe from the queen, or counſel, upon the forfeiture of a hundred pounds for every offence.

Statute, 27. *Eliſ.* c. 11. Eating of fleſh forbidden on *Wedneſdays.* Victuallers ſhall utter no fleſh in *Lent*, nor upon *Fridays*, and *Saturdays.*

Statutes, 29. *Eliſ.* c. 1. A confirmation of the lawful and juſt convictions and attaindres of *Thomas* lord *Paget. F. E. C. P. F. T. W. S. A. B. T. S. E. J. E. A. C. T. C. T. R. B. J. C.* and *J. T.* lately attainted of high treaſon by outlawry, verdict or confeſſion: and they ſhall forfeit to the queen all their manors, lands, offices, rights, conditions, and hereditaments.

Statute, 35. *Eliſ.* c. 2. Reſtraining popiſh recuſants to ſome certain place of abode. Not to go above five miles from home. To deliver their names to a juſtice of peace.

Statute, 35. *Eliſ.* c. 5. A confirmation of the attainder of Sir *Francis Engleſield*, who went forth of the realm *an.* 1. *Eliſ.* by the queen's licenſe; and was attainted of high treaſon. His lands eſtabliſh'd to be in the queen, *&c.*

An Act 1 *Eliſ.* c. 1.

(b) To reſtore to the Crown the ancient Juriſdiction over the Eſtate Eccleſiaſtical and Spiritual; and to aboliſh all foreign Powers repugnant to the ſame.

Moſt humbly beſeech your moſt excellent majeſty your faithful and obedient ſubjects, the lords ſpiritual and temporal, and the commons, in this your preſent parliament aſſembled: That whereas in time of the reign of your moſt dear father, of worthy memory, king *Henry* VIII, divers good laws and ſtatutes were made and eſtabliſhed, as well for the utter extinguiſhment, and putting away of all uſurped and foreign powers and authorities out of this your realm, and other your highneſs dominions and countries; as alſo for reſtoring, and uniting to the imperial crown of this realm, the ancient juriſdictions, authorities, ſuperiorities, and preheminences to the ſame of right belonging and appertaining; by reaſon whereof, we your moſt humble and obedient ſubjects, from the 25th year of the reign of your ſaid dear father, were continually kept in good order; and were diſburdened of divers great and intolerable charges and exactions, before that time unlawfully taken and exacted by ſuch foreign power and authority, as, before that, was uſurped; until ſuch time, as all the ſaid good laws and ſtatutes, by one act of parliament made in the firſt and ſecond years of the reign of the late king *Philip* and queen *Mary*, your highneſs ſiſter, intituled, an act repealing all ſtatutes, articles, and proviſions, made againſt the ſee apoſtolick of *Rome*, ſince the 20th year of king *Henry* VIII; and alſo for the eſtabliſhment of all ſpiritual and eccleſiaſtical poſſeſſions and hereditaments convey'd to the laity; were all clearly repealed and made void; as by the ſaid act of repeal more at large doth and may appear: By reaſon of which act of repeal, your ſaid humble ſubjects were eftſoons brought under an uſurped foreign power and authority, and yet do remain in that bondage, to the intolerable charges of your loving ſubjects, if ſome redreſs (by authority of this your high court of parliament, with the aſſent of your highneſs) be not had and provided:

May it therefore pleaſe your highneſs, for the repreſſing of the ſaid uſurp'd foreign power, and the reſtoring of the rights, juriſdictions, and preheminences appertaining to the imperial crown of this your realm, that it may be enacted, by authority of this preſent parliament, That the ſaid act, made in the firſt and ſecond years of the reign of the ſaid late king *Philip* and queen *Mary*, and all and every branches, clauſes, and articles therein contain'd (other than ſuch branches, clauſes, and ſentences, as hereafter ſhall be excepted) may from the laſt day of this ſeſſion of parliament, by authority of this preſent parliament, be repeal'd, and ſhall from thenceforth be utterly void and of no effect.

And that alſo, for the reviving of divers of the ſaid good laws and ſtatutes, made in the time of your ſaid dear father, it may alſo pleaſe your highneſs, that one act and ſtatute made in the 23d year of

(*b*) Statutes at large, p. 759.

the reign of the ſaid late king *Henry* VIII, intitutled, An act, that no perſon ſhall be cited out of the dioceſe where he or ſhe dwelleth, except in certain caſes.

And one other act, made in the 24th year of the reign of the ſaid late king, intituled, An act, that appeals in ſuch caſes, as have been uſed to be purſued to the ſee of *Rome*, ſhall not be from henceforth had, ne uſed, but within this realm.

And one other act, made the 25th year of the ſaid late king, concerning reſtraint of payment of annates, and firſt-fruits of archbiſhopricks and biſhopricks to the ſee of *Rome*.

And one other act in the ſaid 25th year, intituled; concerning the ſubmiſſion of the clergy to the king's majeſty.

And alſo one act made the 25th year, intituled; An act concerning the reſtraining the payment of annates or firſt-fruits to the biſhop of *Rome*, and of the electing and conſecrating of archbiſhops and biſhops within this realm.

And one other act made in the ſaid 25th year, intituled; An act concerning the exoneration of the king's ſubjects from exactions and impoſitions, heretofore paid to the ſee of *Rome*; and for having licences and diſpenſations within this realm, without ſuing further for the ſame.

And one other act made in the 26th year of the ſaid late king, intituled; An act for nomination and conſecration of ſuffragans within this realm.

And alſo one other act made in the 28th year of the reign of the ſaid late king, intituled; An act for the releaſe of ſuch, as have obtain'd pretended licences and diſpenſations from the ſee of *Rome:* and all and every branches, words, and ſentences, in the ſaid ſeveral acts and ſtatutes contain'd, by authority of this preſent parliament, from, and at all times after the laſt day of this ſeſſion of parliament, ſhall be reviv'd, and ſhall ſtand and be in full force and ſtrength, to all intents, conſtructions and purpoſes; and that the branches, ſentences, and words of the ſaid ſeveral acts, and every of them, from thenceforth ſhall, and may be judged, deem'd, and taken to extend to your highneſs, your heirs and ſucceſſors, as fully and largely as ever the ſame acts, or any of them, did extend to the late king *Henry* VIII, your highneſs father.

And that it may alſo pleaſe your highneſs, that it may be enacted, by the authority of this preſent parliament; that ſo much of one act or ſtatute, made in the thirty-ſecond year of the reign of your highneſs father, king *Henry* VIII, intituled: An act concerning precontracts of marriages, and touching degrees of conſanguinity, as in the time of the late king *Edward* VI, your highneſs moſt dear brother, by one other act or ſtatute was not repeal'd.

And alſo one act made in the 37th year of the reign of the ſaid late king *Henry* VIII, intituled: An act, that doctors of the civil law, being married, may exerciſe eccleſiaſtical juriſdiction; and all and every branches and articles of the ſaid two acts laſt mention'd, and not repeal'd in the time of the ſaid late king *Edward* VI, may from henceforth likewiſe ſtand and be reviv'd, and remain in their full force and ſtrength to all intents and purpoſes; any thing contain'd in the ſaid act of repeal before mentioned, or any other matter or cauſe to the contrary, notwithſtanding.

And that it may alſo pleaſe your highneſs, that it may further be enacted, by the authority aforeſaid, that all other laws and ſtatutes, and the branches and clauſes of any act or ſtatute repeal'd, and made void by the ſaid act of repeal, made in the time of the ſaid late king *Philip* and queen *Mary*, and not in this preſent act ſpecially mention'd and reviv'd, ſhall ſtand, remain, and be repeal'd and void, in ſuch like manner and form as they were before the making of this act; any thing, herein contain'd to the contrary, notwithſtanding.

And that it may alſo pleaſe your highneſs, that it may be enacted by the authority aforeſaid, that one act and ſtatute made in the firſt year of the reign of the late king *Edward* VI, your majeſty's moſt dear brother, entituled: An act againſt ſuch perſons, as ſhall unreverently ſpeak againſt the ſacrament of the body and blood of Chriſt, commonly call'd the ſacrament of the altar; and for the receiving thereof under both kinds: and all and every branches, clauſes, and ſentences therein contained, ſhall and may likewiſe, from the laſt day of this ſeſſion of parliament, be reviv'd; and from thenceforth ſhall and may ſtand, remain, and be in full force, ſtrength and effect, to all intents, conſtructions, and purpoſes, in ſuch like manner and form as the ſame was at any time, in the firſt year of the reign of the ſaid late king *Edward* VI; any law, ſtatute, or other

other matter to the contrary, in any wiſe, notwithſtanding.

And that alſo it may pleaſe your highneſs, that it may be further eſtabliſh'd, and enacted by the authority aforeſaid, that one act and ſtatute made in the firſt and ſecond years of the late king *Philip* and queen *Mary*, entituled: An act for the reviving of three ſtatutes made for the puniſhment of hereſies; and alſo the ſaid three ſtatutes mention'd in the ſaid act, and by the ſame act revived; and all and every branches, articles, clauſes, and ſentences contained in the ſaid ſeveral acts and ſtatutes, and every of them, ſhall be, from the laſt day of this ſeſſion of parliament, deem'd and remain utterly repealed, void and of no effect, to all intents and purpoſes; any thing in the ſaid ſeveral acts, or any of them contain'd, or any other matter or cauſe, to the contrary, notwithſtanding.

And to the intent, that all the uſurped and foreign power and authority, ſpiritual and temporal, may for ever be clearly extinguiſhed, and never to be uſed or obeyed within this realm, or any other your majeſty's dominions or countries; may it pleaſe your highneſs, that it may be further enacted by the authority aforeſaid, that no foreign prince, perſon, prelate, ſtate or potentate, ſpiritual or temporal, ſhall at any time, after the laſt day of this ſeſſion of parliament, uſe, enjoy, or exerciſe any manner of power, juriſdiction, ſuperiority, authority, preheminence, or privilege, ſpiritual, or eccleſiaſtical, within this realm; or within any other your majeſty's dominions, or countries, that now be, or hereafter ſhall be: but from thenceforth, the ſame ſhall be clearly aboliſh'd out of this realm, and all other your highneſs dominions for ever; any ſtatute, ordinance, cuſtom, conſtitutions, or any other matter or cauſe whatſoever, to the contrary, in any wiſe, notwithſtanding.

And that alſo it may likewiſe pleaſe your highneſs, that it may be eſtabliſhed, and enacted, by the authority aforeſaid; that ſuch juriſdictions, privileges, ſuperiorities, and preheminences, ſpiritual and eccleſiaſtical, as by any ſpiritual or eccleſiaſtical power or authority hath heretofore been, or may lawfully be exerciſed or uſed, for the viſitation of the eccleſiaſtical ſtate and perſons; and for reformation, order, and correction of the ſame, and of all manner of errors, hereſies, ſchiſms, abuſes, offences, contempts, and enormities; ſhall for ever, by authority of this preſent parliament, be united and annexed to the imperial crown of this realm.

And that your highneſs, your heirs and ſucceſſors, kings or queens of this realm, ſhall have full power and authority, by virtue of this act, by letters patents, under the great ſeal of *England*, to aſſign, name, and authorize, when, and as often, as your highneſs, your heirs or ſucceſſors, ſhall think meet and convenient, and for ſuch, and ſo long time, as ſhall pleaſe your highneſs, your heirs, or ſucceſſors, ſuch perſon or perſons, being natural born ſubjects to your highneſs, your heirs, or ſucceſſors, as your majeſty, your heirs, or ſucceſſors, ſhall think meet; to exerciſe, uſe, occupy, or execute, under your highneſs, your heirs, and ſucceſſors, all manner of juriſdictions, privileges, and preheminences, in any wiſe touching, or concerning any ſpiritual or eccleſiaſtical juriſdiction within theſe your realms of *England* and *Ireland*, or any other your highneſs dominions and countries: and to viſit, reform, redreſs, order, correct, and amend all ſuch errors, hereſies, ſchiſms, abuſes, offences, contempts, and enormities whatſoever, which by any manner of ſpiritual or eccleſiaſtical power, authority, or juriſdiction, can or may lawfully be reformed, order'd, redreſſed, corrected, reſtrained, or amended, to the pleaſure of Almighty God, the increaſe of virtue, and the conſervation of the peace and unity of this realm: and that ſuch perſon or perſons, ſo to be named, aſſigned, authorized, and appointed, by your highneſs, your heirs, or ſucceſſors, after the ſaid letters patents to him and them made and deliver'd, as is aforeſaid, ſhall have full power and authority, by virtue of this act, and of the ſaid letters patents, under your highneſs, your heirs, and ſucceſſors, to exerciſe, uſe, and execute all the premiſes, according to the tenor and effect of the ſaid letters patents; any matter or cauſe, to the contrary, in any wiſe, notwithſtanding.

And for the better obſervation and maintenance of this act, may it pleaſe your highneſs, that it may be further enacted by the authority aforeſaid, that all and every archbiſhop, biſhop, and all and every other eccleſiaſtical perſon, and other eccleſiaſtical officer and miniſter, of what eſtate, dignity, preheminence, or degree ſoever he or they be, or ſhall be; and all and every temporal judge, juſtice, mayor, and other lay, or temporal officer and miniſter; and every other

other perſon, having your highneſs fees, or wages within this realm, or any your highneſs dominions, ſhall make, take, and receive a corporal oath upon the evangeliſt, before ſuch perſon or perſons, as ſhall pleaſe your highneſs, your heirs, or ſucceſſors, under the great ſeal of *England*, to aſſign and name, to accept and take the ſame according to the tenour and effect hereafter following: that is to ſay.

J. A. B. do utterly teſtify and declare in my conſcience, that the queen's highneſs is the only ſupreme governour of this realm, and of all other her highneſs dominions and countries, as well in all ſpiritua and eccleſiaſtical things, or cauſes, as temporal: and that no foreign prince, perſon, prelate, ſtate, or potentate, hath, or ought to have any juriſdiction, power, ſuperiority, preheminence, or authority eccleſiaſtical or ſpiritual within this realm; and therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities, and authorities; and do promiſe, that from hence forth I ſhall bear faith, and true allegiance to the queen's highneſs, her heirs, and lawful ſucceſſors; and to my power ſhall aſſiſt and defend all juriſdictions, privileges, preheminences, and authorities granted, or belonging to the queen's highneſs, her heirs, and ſucceſſors, or united, and annexed to the imperial crown of this realm. So help me God, and by the contents of this book.

And that it may alſo be enacted, that if any ſuch archbiſhop, biſhop, or other eccleſiaſtical officer, or miniſter; or any of the ſaid temporal judges, juſticiaries, or other lay officer or miniſter, ſhall peremptorily, or obſtinately refuſe to take, or receive the ſaid oath; that then he ſo refuſing ſhall forfeit, and loſe, only during his life, all and every eccleſiaſtical and ſpiritual promotion, benefice, and office, and every temporal and lay promotion and office, which he hath, ſolly at the time of ſuch refuſal made; and that the whole title, intereſt, and incumbency in every ſuch promotion, benefice, and other office, as ſuch perſon, ſo refuſing, hath only during his life, ſhall clearly ceaſe, and be void, as though the party ſo refuſing were dead.

And that alſo all, and every ſuch perſon, or perſons, ſo refuſing to take the ſaid oath, ſhall, immediately after ſuch refuſal, be from thenceforth, during his life, diſabled to retain, or exerciſe any office, or other promotion, which he at the time of ſuch refuſal hath, jointly or in common with any other perſon, or perſons.

And that all, and every perſon and perſons, that at any time hereafter ſhall be preferr'd, promoted, or collated to any archbiſhoprick, or biſhoprick, or to any other ſpiritual or eccleſiaſtical benefice, promotion, dignity, or office, or miniſtry: or that ſhall be by your highneſs, your heirs, or ſucceſſors, preferr'd or promoted to any temporal or lay-office, miniſtry, or ſervice within this realm, or in any other your highneſs dominions, before he, or they ſhall take upon him or them to receive, uſe, exerciſe, ſupply, or occupy any ſuch archbiſhoprick, biſhoprick, promotion, dignity, office, miniſtry or ſervice, ſhall likewiſe take, make, and receive the ſaid corporal oath before mentioned, upon the evangeliſt, before ſuch perſons, as have or ſhall have authority to admit any ſuch perſon to any ſuch office, miniſtry or ſervice, or elſe before ſuch perſon or perſons, as by your highneſs, your heirs or ſucceſſors, by commiſſion under the great ſeal of *England*, ſhall be named, aſſigned, or appointed to miniſter the ſaid oath.

And that it may likewiſe be further enacted by the authority aforeſaid, that if any ſuch perſon or perſons, as at any time hereafter ſhall be promoted, preferred or collated to any ſuch promotion, ſpiritual or eccleſiaſtical benefice, office, or miniſtry; or that by your highneſs, your heirs, or ſucceſſors, ſhall be promoted, or preferred to any temporal, or lay-office, miniſtry or ſervice, ſhall and do peremptorily and obſtinately refuſe to take the ſame oath ſo to him to be offered: that then he or they, ſo refuſing, ſhall preſently be judged diſabled in the law to receive, take, or have the ſame promotion ſpiritual, or eccleſiaſtical, or the ſame temporal office, miniſtry, or ſervice within this realm, or any other your highneſs dominions, to all intents, conſtructions, and purpoſes.

And that it may be further enacted by the authority aforeſaid, that all and every perſon and perſons temporal, ſuing livery, or *Ouſtre le maine*, out of the hands of your highneſs, your heirs, or ſucceſſors, before his, or their livery, or *Ouſtre le maine* ſued forth, and allowed; and every temporal perſon or perſons, doing any homage to your highneſs, your heirs or ſucceſſors, ſhall make, take, or receive the ſaid corporal oath before mentioned, before the lord chancellor of *England*, or the

the lord keeper of the great ſeal for the time being, or before ſuch perſon or perſons, as by your highneſs, your heirs or ſucceſſors, ſhall be named and appointed to accept or receive the ſame.

And that alſo all and every perſon or perſons, taking orders, and all and every other perſon or perſons, which ſhall be promoted or preferred to any degree of learning in any univerſity within this your realm or dominions, before he ſhall receive, or take any ſuch orders, or be preferred to any ſuch degree of learning, ſhall make, take, and receive the ſaid oath by this act ſet forth and declared, as is aforeſaid, before his, or their ordinary commiſſary, chancellor, or vice-chancellor, or their ſufficient deputies in the ſaid univerſity.

Provided always, and that it may be farther enacted by the authority aforeſaid, that if any perſon having any eſtate of inheritance, in any temporal office, or offices, ſhall hereafter obſtinately and peremptorily refuſe to accept and take the ſaid oath, as is aforeſaid; and after, at any time, during his life, ſhall willingly require to take, and receive the ſaid oath; and ſo do take, and accept the ſame oath before any perſon or perſons, that ſhall have lawful authority to miniſter the ſame; that then every ſuch perſon, immediately after he hath ſo received the ſame oath, ſhall be veſted, judged, and deem'd in like eſtate and poſſeſſion of the ſaid office, as he was before the ſaid refuſal; and ſhall and may uſe, and exerciſe the ſaid office in ſuch manner, and form, as he ſhould, or might have done before ſuch refuſal; any thing in this act contained to the contrary, in any wiſe, notwithſtanding.

And for the more ſure obſervation of this act, and the utter extinguiſhment of all foreign and uſurped power and authority, may it pleaſe your highneſs, that it may be farther enacted by the authority aforeſaid, that if any perſon, or perſons, dwelling, or inhabiting within this your realm, or in any other your highneſs realms, or dominions, of what eſtate, dignity, or degree ſoever he or they be, after the end of thirty days next after the determination of this ſeſſion of this preſent parliament, ſhall by writing, printing, teaching, preaching, expreſs words, deed or act adviſedly, maliciouſly, and directly affirm, hold, ſtand with, ſet forth, maintain or defend the authority, preheminence, power, or juriſdiction ſpiritual, or eccleſiaſtical, of any foreign prince, prelate, perſon, ſtate, or potentate whatſoever, heretofore claimed, uſed, or uſurped within this realm, or any dominion, or country, being within or under the power, dominion, or obeyſance of your highneſs; or ſhall adviſedly, maliciouſly, and directly put in ure, or execute any thing for the extolling, advancement, ſetting forth, maintenance, or defence of any ſuch pretended, or uſurped juriſdiction, power, preheminence, or authority, or any part thereof: that then every ſuch perſon and perſons, ſo doing and offending, their abettors, aiders, procurers, and counſellors, being thereof lawfully convicted, and attainted, according to the true order and courſe of the common laws of this realm, for his, or their firſt offence, ſhall forfeit, and loſe unto your highneſs, your heirs, and ſucceſſors, all his and their goods and chattels, as well real, as perſonal.

And if any perſon ſo convicted, and attainted, ſhall not have, or be worth of his proper goods and chattels to the value of twenty pounds, at the time of ſuch his conviction or attainder; that then every ſuch perſon ſo convicted, and attainted, over and beſides the forfeiture of all his ſaid goods and chattels, ſhall have and ſuffer impriſonment by the ſpace of one whole year without bail or mainpriſe.

And that alſo all and every the benefices, prebends, and other eccleſiaſtical promotions, and dignities whatſoever, of every ſpiritual perſon ſo offending, and being attainted, ſhall immediately after ſuch attainder be utterly void to all intents and purpoſes, as though the incumbent thereof were dead; and that the patron, and donor of every ſuch benefice, prebend, ſpiritual promotion and dignity, ſhall and may lawfully preſent unto the ſame, or give the ſame, in ſuch manner and form, as if the ſaid incumbent were dead: and if any ſuch offender, or offenders, after ſuch conviction, or attainder, do eftſoons commit, or do the ſaid offences, or any of them in manner and form aforeſaid; and be thereof duly convicted, and attainted, as is aforeſaid; that then every ſuch offender and offenders ſhall, for the ſame ſecond offence, incur into the dangers, penalties,

and forfeitures, ordained and provided by the ſtatute of proviſion, and premunire, made in the ſixteenth year of the reign of king *Richard* II.

And if any ſuch offender or offenders, at any time, after the ſaid ſecond conviction and attainder, do the third time commit and do the ſaid offences, or any of them, in manner and form aforeſaid, and be thereof duly convicted and attainted, as is aforeſaid; that then every ſuch offence, or offences, ſhall be deem'd and adjudged high-treaſon; and that the offender or offenders herein, being thereof lawfully convicted and attainted, according to the laws of this realm, ſhall ſuffer pains of death, and other penalties, forfeitures, and loſſes, as in caſes of high-treaſon, by the laws of this realm.

— Provided always, and be it enacted as is aforeſaid, that no manner of order, act, or determination, for any matter of religion, or cauſe eccleſiaſtical, had or made by the authority of this preſent parliament, ſhall be accepted, deemed, interpreted, or adjudged, at any time hereafter, to be any error, hereſy, ſchiſm, or ſchiſmatical opinion: any order, decree, ſentence, conſtitution, or law, whatſoever the ſame be, to the contrary, notwithſtanding.

Provided always, and be it enacted by the authority aforeſaid, that ſuch perſon or perſons, to whom your highneſs, your heirs, or ſucceſſors, ſhall hereafter, by letters patents under the great ſeal of *England*, give authority to have or execute any juriſdiction, power, or authority ſpiritual; or to viſit, reform, order, or correct any errors, hereſies, ſchiſms, abuſes, or enormities, by virtue of this act, ſhall not in any wiſe have authority or power, to order, determine, or adjudge any matter or cauſe to be hereſy, but only ſuch as heretofore have been determined, ordered, or adjudg'd to be hereſy by the authority of the canonical ſcriptures, or by the firſt four general councils, or any of them, or by any other general council, wherein the ſame was declared hereſy, by the expreſs and plain words of the ſaid canonical ſcriptures, or ſuch as hereafter ſhall be ordered, judged, or determined to be hereſy by the high court of parliament of this realm, with the aſſent of the clergy in their convocation; any thing in this act contained to the contrary, notwithſtanding, *&c.*

ACT 1 *Eliſ.* c. 2.

(c) *For the Uniformity of Common Prayer, and Service of the Church, and Adminiſtration of the Sacraments.*

Whereas at the death of our late ſovereign lord, king *Edward* VI, there remained one uniform order of common ſervice and prayer, and of the adminiſtration of ſacraments, rites, and ceremonies of the church of *England*, which was ſet forth in one book, intituled the book of common-prayer, and adminiſtration of the ſacraments, and other rites and ceremonies of the church of *England*, authorized by a act of parliament, holden in the fifth and ſixth years of our ſaid late ſoveraign lord king *Edward* VI, intituled: An act for the uniformity of common-prayer, and adminiſtration of the ſacraments; which was repealed, and taken away by act of parliament, in the firſt year of the reign of our late ſoveraign lady queen *Mary*, to the great decay of the due honour of God, and diſcomfort to the profeſſors of the truth of Chriſt's religion:

Be it therefore enacted by the authority of this preſent parliament, that the ſaid ſtatute of repeal, and every thing therein contained, only concerning the ſaid book, and the ſervice, adminiſtration of ſacraments, rites, and ceremonies, contained or appointed in or by the ſaid book, ſhall be void and of no effect, from and after the feaſt of the Nativity of St. *John Baptiſt* next coming; and that the ſaid book, with the order of ſervice, and of the adminiſtration of ſacraments, rites, and ceremonies, with the alterations and additions therein added and appointed by this ſtatute, ſhall ſtand and be, from and after the ſaid feaſt of the Nativity of St. *John Baptiſt*, in full force and effect, according to the tenor and effect of this ſtatute: any thing in the aforefaid ſtatute of repeal to the contrary, notwithſtanding.

And further be it enacted by the queen's highneſs, with the aſſent of the lords and commons, in this preſent parliament aſſembled, and by the authority of the ſame, that all and ſingular miniſters in any cathedral, or pariſh church, or other place within this realm of *England*, *Wales*, and

(c) Statutes at Large, p. 763.

the

the marches of the ſame, or other the queen's dominions, ſhall, from and after the feaſt of the Nativity of St. *John Baptiſt* next coming, be bound to ſay and uſe the mattins, even-ſong, celebration of the Lord's ſupper, and adminiſtration of each of the ſacraments, and all their common and open prayer, in ſuch order and form as is mentioned in the ſaid book, ſo authorized by parliament in the ſaid fifth and ſixth years of the reign of king *Edward* VI, with one alteration or addition of certain leſſons to be uſed on every *Sunday* in the year; and the form of the litany altered and corrected; and two ſentences only added in the delivery of the ſacrament to the communicants; and none other or otherwiſe.

And that if any manner of parſon, vicar, or other whatſoever miniſter, that ought or ſhould ſing or ſay common-prayer mentioned in the ſaid book, or miniſter the ſacraments, from and after the feaſt of the Nativity of St. *John Baptiſt* next coming, refuſe to uſe the ſaid common-prayers, or to miniſter the ſacraments in ſuch cathedral, or pariſh church, or other places as he ſhould uſe to miniſter the ſame, in ſuch order and form as they be mentioned and ſet forth in the ſaid book; or ſhall wilfully or obſtinately, ſtanding in the ſame, uſe any other rite, ceremony, order, form, or manner of celebrating the Lord's Supper openly, or privily, or mattins, even-ſong, adminiſtration of the ſacraments, or any other open prayers, than is mentioned, and ſet forth in the ſaid book, or ſhall preach, declare, or ſpeak any thing in the derogation or depraving of the ſaid book, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully convicted, according to the laws of this realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact; ſhall loſe and forfeit to the queen's highneſs, her heirs and ſucceſſors, for his firſt offence, the profit of all his ſpiritual benefices or promotions, coming or ariſing in one whole year next after his conviction. And alſo that the perſon ſo convicted, ſhall, for the ſame offence, ſuffer impriſonment for the ſpace of ſix months, without bail or mainpriſe.

And if any ſuch perſon, once convict of any offence concerning the premiſſes, ſhall after his firſt conviction eftſoons offend, and be thereof in form aforeſaid lawfully convict; that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole year, and alſo ſhall therefore be deprived *ipſo facto*, of all his ſpiritual promotions; and that it ſhall be lawful to all patrons and donors of all and ſingular the ſame ſpiritual promotions, or of any of them, to preſent or collate to the ſame as tho' the perſon or perſons ſo offending were dead.

And that if any ſuch perſon or perſons, after he ſhall be twice convicted in form aforeſaid, ſhall offend againſt any of the premiſſes the third time, and ſhall be thereof, in form aforeſaid, lawfully convicted; that then the perſon ſo offending, and convicted the third time, ſhall be deprived, *ipſo facto*, of all his ſpiritual promotions, and alſo ſhall ſuffer impriſonment during his life.

And if the perſon, that ſhall offend, and be convicted in form aforeſaid, concerning any of the premiſſes, ſhall not be beneficed, nor have any ſpiritual promotion, then the ſame perſon ſo offending, and convict, ſhall for the firſt offence ſuffer impriſonment during one whole year next after his ſaid conviction, without bail or mainpriſe.

And if any ſuch perſon not having any ſpiritual promotion, after his firſt conviction, ſhall eftſoons offend in any thing concerning the premiſſes, and ſhall in form aforeſaid be thereof lawfully convicted, then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life

And that from and after the ſaid feaſt of the Nativity of St. *John Baptiſt* next coming, all and every perſon and perſons inhabiting within this realm, or any other the queen's majeſty's dominions, ſhall diligently, and faithfully, having no lawful or reaſonable excuſe to be abſent, endeavour themſelves to reſort to their pariſh church, or chappel accuſtomed, or, upon reaſonable let thereof, to ſome uſual place where common prayer, and ſuch ſervice of God ſhall be uſed in ſuch time of let, upon every *Sunday* and other days, ordained, and uſed to be kept as holydays, and then and there to abide, orderly and ſoberly, during the time of the common prayer, preaching, or other ſervice of God there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the church, and alſo upon pain that every perſon ſo offending ſhall forfeit for every ſuch offence one ſhilling, to be levied by the church-wardens of the pariſh where ſuch offence ſhall be done, to the uſe of the

the poor of the ſame pariſh, of the goods, lands, and tenements of ſuch offender by way of diſtreſs, *&c.*

ACT 1. *Eliſ.* c. 3.

(d) An Act of Recognition of the Queen's Highneſs Title to the Imperial Crown of this Realm.

As there is nothing under God (moſt dread ſovereign lady) whereof we your moſt humble, faithful, and obedient ſubjects, the lords ſpiritual and temporal, and commons in this preſent parliament aſſembled, have, may, or ought to have more cauſe to rejoice, than in this only, that it hath pleaſed God of his merciful providence and goodneſs towards us, and this our realm, not only to provide, but alſo to preſerve and keep for us and our wealths your royal majeſty, our moſt rightful and lawful ſoveraign liege lady and queen, moſt happily to reign over us; for which we do give and yield unto him, from the bottoms of our hearts, our humble thanks, lauds, and praiſes; even ſo there is nothing, that we your ſaid ſubjects, for our parties, can, may, or ought to your highneſs more firmly, entirely, and aſſuredly, in the purity of our hearts, think, or with our mouths declare, and confeſs to be true; than that your majeſty, our ſaid ſoveraign lady, is, and in very deed, and of moſt meer right ought to be by the laws of God, and the laws and ſtatutes of this realm, our moſt rightful and lawful ſoveraign liege lady and queen; and that your highneſs is rightly, and lineally, and lawfully deſcended, and come of the blood royal of this realm of *England*, in and to whoſe princely perſon, and the heirs of your body lawfully to be begotten after you, without all doubt, ambiguity, ſcruple, or queſtion, the imperial and royal eſtate, place, crown, and dignity of this realm, with all honours, ſtiles, titles, dignities, regalities, juriſdictions, and preheminences to the ſame now belonging and appertaining, are and ſhall be moſt fully, rightfully, really, and entirely inveſted and incorporated, united and annexed as rightfully and lawfully, to all intents, conſtructions, and purpoſes, as the ſame were in the late king *Henry* VIII, or in the late king *Edwards* VI, your highneſs's brother, or in the late queen *Mary* your highneſs's ſiſter, at any time ſince the act of parliament made in the thirty fifth year of the reign of your ſaid moſt noble father king *Henry* VIII, intituled: An Act concerning the eſtabliſhment of the kings majeſty's ſucceſſion in the imperial crown of this realm.

For which cauſes, we your ſaid moſt loving, faithful, and obedient ſubjects, repreſenting the three eſtates of your realm of *England*, as thereunto conſtrained by the law of God and man, except we ſhould overmuch forget our duties to your highneſs, and to the heirs of your body lawfully begotten, can no leſs do, but moſt humbly beſeech your highneſs, that, by the authority of this preſent parliament, it may be enacted, eſtabliſhed, and declared, that we do recogniſe, acknowledge, and confeſs the ſame your eſtate, right, title, and ſucceſſion, as is aforeſaid, to be in and to your highneſs, and the heirs of your body to be begotten, throughoutly, and in the whole, and in every part thereof, in ſuch manner and form as before is mentioned, declared, or confeſſed; and thereunto moſt humbly and faithfully we do ſubmit ourſelves, our heirs, and poſterities for ever. —— And that it may be enacted by the authority aforeſaid, that as well this our declaration, confeſſion, and recognition, as alſo the limitation and declaration of the ſucceſſion, of the imperial crown of this realm, mentioned and contained in the ſaid act, made in the ſaid five and thirtieth year of the reign of your ſaid moſt noble father ſhall ſtand, remain, and be the law of this realm for ever, *&c.*

ACT 5. *Eliſ.* c. 1.

(e) An Act for the Aſſurance of the Queen's Royal Power over all Eſtates, and Subjects within her Dominions.

For preſervation of the queen's moſt excellent highneſs, her heirs and ſucceſſors, and the dignity of the imperial crown of this realm of *England* and for advoiding both of ſuch hurts, perils, diſhonours, and inconveniences as have heretofore befallen, as well to the queen's majeſty's noble progenitors, kings of this realm, as to the whole

(d) Statutes at large p. 766.

(e) Ibid. p. 779.

whole eſtate thereof, by means of the juriſdiction and power of the ſee of *Rome*, unjuſtly claimed, and uſurped within this realm and the dominions thereof, and alſo by the danger of the fautors of the ſaid uſurped power, at this time grown to marvelous outrage and licentious boldneſs; and now requiring more ſharp reſtraint, and correction of laws, than hitherto in the time of the queen's majeſty's moſt mild and merciful reign have been had, uſed, or eſtabliſhed.

Be it therefore enacted, ordained, and eſtabliſhed by the queen our ſoveraign lady, and the lords ſpiritual and temporal, and the commons in this preſent parliament aſſembled, and by the authority of the ſame; that if any perſon, or perſons dwelling, inhabiting, or reſtant within this realm, or within any other the queen's dominions, ſeignories, or countries, or in the marches of the ſame, or elſewhere, within or under her obeyſance and power, of what eſtate, dignity, preheminence, order, degree, or condition ſoever he or they be, after the firſt day of *April*, which ſhall be in the year of our Lord, one thouſand five hundred ſixty-three, ſhall by writing, cyphering, printing, preaching or teaching, deed, or act, adviſedly and wittingly hold, and ſtand with, to extol, ſet forth, maintain or defend the authority, juriſdiction, or power of the biſhop of *Rome*, or of his ſee, heretofore claimed uſed, or uſurped within this realm, or in any dominion or country, being of, within, or under the queen's power, or obeyſance; or by any ſpeech, open deed, or act, adviſedly and wittingly attribute any ſuch manner of juriſdiction, authority, or preheminence to the ſaid ſee of *Rome*, or to any biſhop of the ſame ſee, for the time being, within this realm, or in any of the queen's dominions, or countries: that then every ſuch perſon, or perſons, ſo doing or offending, their abettors, procurers, and counſellors, and alſo their aiders, aſſiſtants, and comforters, upon purpoſe, and to the intent to ſet forth, farther, and extol the ſaid uſurped power, authority, or juriſdiction of any the ſaid biſhop, or biſhops of *Rome*, and every of them, being thereof lawfully indicted or preſented within one year next after ſuch offences by him or them committed; and being lawfully convicted, or attainted, at any time after, according to the laws of this realm, for every ſuch default and offence, ſhall incur into the dangers, penalties, pains, and forfeitures, ordained and provided by the ſtatute of proviſion and premunire, made in the ſixteenth year of the reign of king *Richard* II. —— And alſo that if any the perſons above named and appointed by this act to take the oath aforeſaid [1 *Eliſ.*] do, after the ſpace of three months next after the firſt tender thereof, the ſecond time refuſe to take and pronounce, or do not take and pronounce the ſame, in form aforeſaid, to be tendered; that then every ſuch offender, or offenders, for the ſame ſecond offence, and offences, ſhall forfeit, loſe, and ſuffer ſuch like and the ſame pains, forfeitures, judgment, and execution, as is uſed in caſes of high treaſon ——— Provided always, that for as much as the queen's majeſty is otherwiſe ſufficiently aſſured of the faith and loyalty of the temporal lords of her high court of parliament; therefore this act, nor any thing therein contained, ſhall not extend to compel any temporal perſon, of or above the degree of a baron of this realm, to take, or pronounce the oath aboveſaid, nor to incur any penalty limited by this act, for not taking or refuſing the ſame; any thing in this act, to the contrary, in any wiſe notwithſtanding, *&c.*

ACT 5. *Eliſ.* c. 5.

(f) An Act touching certain politick Conſtitutions, made for the Maintenance of the Navy.

——— And for increaſe of proviſion of fiſh by the more uſual and common eating thereof; be it further enacted by the authority aforeſaid, that from the feaſt of St. *Michael* the archangel, in the year of our Lord 1564, every *Wedneſday* in every week, throughout the whole year, which heretofore hath not by the laws or cuſtoms of this realm been uſed and obſerved as a fiſh-day, and which ſhall not happen to fall in *Chriſtmaſs* week, or *Eaſter* week; ſhall hereafter be obſerved, and kept as the *Saturdays* in every week be, or ought to be; and that no manner of perſon ſhall eat any fleſh on the ſame day, otherwiſe

(*f*) Statutes at large, p. 800.

than ought to be upon the common *Saturday*.

And be it further enacted by the authority aforeſaid, for the benefit and commodity of this realm, to grow as well in maintenance of the navy, as in ſparing and increaſe of fleſh victual of this realm, that, from and after the feaſt of *Pentecoſt* next coming, it ſhall not be lawful to any perſon or perſons within this realm, to eat any fleſh upon any days now uſually obſerved as fiſh-days, or upon any *Wedneſday* now newly limited to be obſerved as a fiſh-day, upon pain that every perſon ſo offending herein ſhall forfeit three pounds for every time, he or they ſhall offend; or elſe ſuffer three months cloſe impriſonment without bail or mainpriſe.

And every perſon or perſons, within whoſe houſe any ſuch offence ſhall be done, and being privy and knowing thereof, and not effectually publiſhing and diſcloſing the ſame to ſome publick officer, having authority to puniſh the ſame, for every ſuch offence to forfeit forty ſhillings. All which forfeitures, for not abſtaining from meats, ſhall be divided into three equal parts: that is, one part to the uſe of the queen's majeſty, her heirs, or ſucceſſors; the other part to the informer; the third to the common uſe of the pariſh where the offence is, or ſhall be committed, and to be levied by the church-wardens, after any conviction in that behalf.

Provided always, and be it enacted, that this act, nor any thing herein contained concerning eating of fleſh, ſhall in any wiſe extend to any perſon or perſons, that ſhall hereafter have any ſpecial licence, upon cauſes to be contained in the ſame licence, and to be granted according to the laws of this realm in ſuch caſes provided.

All and every which ſaid licence and licences ſhall be void to all intents, unleſs the ſame contain the conditions hereafter mentioned; that is to ſay, every licence made to any perſon or perſons, being of the degree of a lord of parliament, or of their wives, ſhall be upon condition, that every ſuch perſon ſo to be licenced, ſhall pay to the poor mens box within the pariſh, where they ſhall dwell, or remain, in the feaſt of the Purification of the bleſſed virgin *Mary*, or within ſix days after the ſame feaſt, twenty ſix ſhillings and eight pence. The ſame to be paid within one month next after the ſame feaſt, upon pain of forfeiture of every ſuch licence. And every licence to any perſon of the degree of a knight, or a knight's wife, ſhall be upon condition, that every ſuch perſon, ſo licenced, ſhall pay yearly thirteen ſhillings and four pence to the uſe aforſaid, and in form above mentioned. And every licence to any perſon, or perſons being under the degrees above ſaid, ſhall be upon condition, that every ſuch perſon, ſo licenſed, ſhall pay yearly ſix ſhillings and eight pence to the ſame uſe, and in form aforementioned.

Provided always, that no licence ſhall extend to the eating of any beef at any time of the year, nor to the eating of any veal in any year, from the feaſt of St. *Michael* the archangel, until the firſt day of *May*.

Provided alſo that all perſons, which, by reaſon of notorious ſickneſs, ſhall be enforced for recovery of health to eat fleſh for the time of their ſickneſs, ſhall be ſufficiently licenſed by the biſhop of the dioceſe, or by the parſon, vicar, or curate of the pariſh, where ſuch perſon ſhall be ſick, or of one of the next pariſh adjoining, if the ſaid parſon, vicar, or curate of his or their own pariſh be wilful, or if there be no curate within the ſame pariſh; which licence ſhall be made in writing ſigned with the hand of the biſhop of the dioceſe, or of the parſon, vicar, or curate; and not endure longer, than the time of the ſickneſs. And that if the ſickneſs ſhall continue above the ſpace of eight days after ſuch licence granted, then the licence ſhall be regiſtred in the church book, with the knowledge of one of the church-wardens, and the party licenſed ſhall give to the curate four pence for the entry thereof; and that licence to endure no longer, but only for the time of his, her, or their ſickneſs.

And if licence by any parſon, vicar, or curate be granted to any perſon, or perſons, other than ſuch, as evidently appear to have need thereof by reaſon of their ſickneſs; not only every ſuch licence ſhall be void, but alſo every ſuch parſon, vicar, or curate ſhall forfeit for every ſuch licence, otherwiſe granted, five marks.

Provided alſo, and be it enacted, that all licences heretofore granted to any ſubject of this realm, by any of the late kings, or by the late queen *Mary*, or the queen's majeſty now being, or by any arch-

archbiſhop of this realm, having authority ſo to do, ſhall be of as good force in law for the *Wedneſday* now limited, and other accuſtomed fiſh-days, as they were before the making of this act for the ſaid other accuſtomed fiſh-days, ſo as the parties licenſed do hereafter obſerve all ſuch conditions as be limited in this ſtatute, to ſuch, as ſhall hereafter obtain any licences.

And ſuch perſons alſo, as heretofore were, or ought to be licenced by reaſon of age, or other impediment or cauſe, by order of the eccleſiaſtical laws, ſhall enjoy the ſame privilege, and accuſtomed licences; any thing in this act, to the contrary hereof, in any wiſe notwithſtanding. ——Provided, and be it likewiſe enacted, that it ſhall be lawful to any perſon or perſons, to have at his, or their table, upon every *Wedneſday*, being order'd by this eſtatute to be obſerved as a fiſh-day, one only uſual competent diſh of fleſh, of one kind, and no more; ſo that he, ſhe, or they have alſo ſerved, to the ſame table and meaſe, at the ſame meal, three full competent uſual diſhes of ſea-fiſh of ſundry kinds, either freſh or ſalt, and that without fraud or covin; and ſo ſhall alſo order, that the ſame fiſh be meet and ſeaſonable; and that it ſhall be eaten or ſpent in like manner, as upon *Fridays* and *Saturdays*, in like caſes, are uſed.

And alſo ſuch perſons as have, or hereafter ſhall have, upon good and juſt conſiderations, any lawful licence to eat fleſh upon any fiſh-day (except ſuch perſons, as for ſickneſs ſhall, for the time, be licenced by the biſhop of the dioceſe, or by their curates; or ſhall be licenced by reaſon of age, or other impediment, allowed heretofore by the eccleſiaſtical laws of this realm) ſhall be bound, by force of this ſtatute, to have for every one diſh of fleſh ſerved to be eaten at their table, one uſual diſh of ſea fiſh, freſh or ſalt, to be likewiſe ſerved at the ſame table; and to be eaten or ſpent without fraud or covin, as the like kind is, or ſhall be uſually eaten or ſpent on *Saturdays*.

And that theſe two articles and clauſes next above, ſhall be taken and interpreted, from time to time, in the favour of expence of ſea fiſh; and that the offender, or offenders herein, ſhall be puniſhed in like manner, as is ordered by this eſtatute for puniſhment of ſuch, as ſhall eat fleſh upon *Fridays*, *Saturdays*, or other fiſh days.

And becauſe no manner of perſon ſhall miſ-judge of the intent of this eſtatute, limiting orders to eat fiſh, and to forbear eating fleſh, but that the ſame is purpoſely intended and meant politickly for the increaſe of fiſhermen and mariners, and repairing of port-towns and navigation, and not for any ſuperſtition to be maintained in the choice of meats: Be it enacted, that whoſoever ſhall, by preaching, and teaching, writing, or open ſpeech, notify, that any eating of fiſh, or forbearing of fleſh mentioned in this ſtatute, is of any neceſſity for the ſaving of the ſoul of man, or that it is the ſervice of God, otherwiſe than as other politick laws are and be, that then ſuch perſons ſhall be puniſhed, as ſpreaders of falſe news are, and ought to be, *&c.*

ACT 5 *Eliſ.* c. 15.

(g) An Act againſt fond and phantaſtical Prophecies.

Foraſmuch as, ſithence the expiration and ending of the ſtatute, made in the time of king *Edward* VI, intituled; An act againſt fond and phantaſtical prophecies, divers evil-diſpoſed perſons, inclined to the ſtirring and moving of factions, ſeditions, and rebellions within this realm, have been the more bold to attempt the like practice in feigning, imagining, inventing, and publiſhing ſuch fond and phantaſtical prophecies, as well concerning the queen's majeſty, as divers honourable perſonages, gentlemen, and others of this realm, as was uſed and practiſed before the making of the ſaid ſtatute, to the great diſquiet, trouble, and peril of the queen's majeſty, and of this her realm. For remedy thereof, be it ordained and enacted, *&c.*

ACT 13 *Eliſabeth*, c. 2.

(h) An Act againſt the bringing in, and putting in execution of Bulls, Writings, or Inſtruments, and other ſuperſtitious Things from the See of Rome.

Whereas in the parliament holden at *Weſtminſter*, in the fifth year of the reign of our ſoveraign lady the queen's majeſty,

(g) Statutes at large, p. 805.

(h) *Ibid.* p. 828.

that

that now is, by one act and ſtatute then and there made, intituled: An act for the aſſurance of the queen's majeſty's royal power over all ſtates and ſubjects within her highneſſes dominions; it is among other things very well ordained and provided, for the aboliſhing of the uſurped power and juriſdiction of the biſhop of *Rome*, and of the ſee of *Rome*, heretofore unlawfully claimed, and uſurped within this realm, and other the dominions to the queen's majeſty belonging, that no perſon or perſons ſhall hold, or ſtand with, to ſet forth, maintain, defend, or extol the ſame uſurped power; or to attribute any manner of juriſdiction, authority, or preheminence to the ſame, to be had, or uſed within this realm, or any the ſaid dominions, upon pain to incur the danger, penalties, and forfeitures, ordained and provided by the ſtatute of proviſion and premunire, made in the ſixteenth year of the reign of king *Richard* II, as by the ſame act more at large it doth and may appear: and yet, nevertheleſs, divers ſeditious and very evil-diſpoſed people, without reſpect of their duty to Almighty God, or of the faith and allegiance, which they ought to bear and have to our ſoveraign lady the queen, and without all fear and regard had to the ſaid good law and ſtatute, or the pains therein limited; but minding, as it ſhould ſeem, very ſeditiouſly and unnaturally, not only to bring this realm, and the imperial crown thereof (being in very deed of itſelf moſt free) into the thraldom and ſubjection of that foreign, uſurped, and unlawful juriſdiction, preheminence, and authority, claimed by the ſaid ſee of *Rome*; but alſo to eſtrange and alienate the minds and hearts of ſundry her majeſty's ſubjects from their dutiful obedience, and to raiſe and ſtir ſedition and rebellion, within this realm, to the diſturbance of the moſt happy peace thereof, have lately procured and obtained to themſelves from the ſaid biſhop of *Rome*, and his ſaid ſee, divers bulls and writings, the effect whereof hath been, and is, to abſolve and reconcile all thoſe, that will be contented to forſake their due obedience to our moſt gracious ſoveraign lady the queen's majeſty, and to yield and ſubject themſelves to the ſaid feigned, unlawful, and uſurped authority; and by colour of the ſaid bulls and writings, the ſaid wicked perſons very ſecretly, and moſt ſeditiouſly, in ſuch parts of this realm, where the people, for want of good inſtruction, are moſt weak, ſimple, and ignorant, and thereby fartheſt from the good underſtanding of their duties towards God, and the queen's majeſty, have, by their lewd and ſubtle practices and perſwaſions, ſo far forth wrought, that ſundry ſimple and ignorant perſons have been contented to be reconciled to the ſaid uſurped authority of the ſee of *Rome*; and to take abſolution at the hands of the ſaid naughty and ſubtle practiſers: whereby hath grown great diſobedience and boldneſs in many, not only to withdraw and abſent themſelves from all divine ſervice, now moſt godly ſet forth and uſed within this realm; but alſo have thought themſelves diſcharg'd of, and from all obedience, duty, and allegiance to her majeſty; whereby a moſt wicked and unnatural rebellion hath enſued; and, to the further danger of this realm, is hereafter very like to be renewed, if the ungodly and wicked attempts, in that behalf, be not by ſeverity of laws reſtrained and bridled.

For remedy and redreſs whereof, and to prevent the great miſchiefs and inconveniences that hereby may enſue, be it enacted by the queen's moſt excellent majeſty, with the aſſent of the lords ſpiritual and temporal, and the commons, in this preſent parliament aſſembled, and by the authority of the ſame, that if any perſon or perſons, after the firſt day of *July* next coming, ſhall uſe, or put in ure, in any place within this realm, or in any the queen's dominions, any ſuch bull, writing, or inſtrument written or printed, of abſolution, or reconciliation, at any time heretofore obtained and gotten; or at any time hereafter to be obtained or gotten from the ſaid biſhop of *Rome*, or any his ſucceſſors, or from any other perſon or perſons authoriſed, or claiming authority by or from the ſaid biſhop of *Rome*, his predeceſſors, or ſucceſſors, or ſee of *Rome*: or if any perſon or perſons, after the ſaid firſt day of *July*, ſhall take upon him or them, by colour of any ſuch bull, writing, inſtrument or authority, to abſolve or reconcile any perſon or perſons; or to grant or promiſe to any perſon or perſons within this realm, or any other the queen's majeſty's dominions, any ſuch abſolution or reconciliation, by any ſpeech, preaching, teaching, writing, or any other open deed; or if any perſons within this realm, or any the queen's dominions, after the ſaid firſt day

of

of *July*, ſhall willingly receive, and take any ſuch abſolution or reconciliation:

Or elſe, if any perſon or perſons have obtained, or gotten, ſince the laſt day of parliament, holden in the firſt year of the queen's majeſty's reign, or after the ſaid firſt day of *July*, ſhall obtain or get from the ſaid biſhop of *Rome*, or any his ſucceſſors or ſee of *Rome*, any manner of bull, writing or inſtrument, written or printed, containing any thing, matter, or cauſe whatſoever; or ſhall publiſh, or by ways or means put in ure any ſuch bull, writing, or inſtrument; that then all and every ſuch act, and acts, offence, and offences, ſhall be deemed, and adjudged, by the authority of this act, to be high treaſon; and the offender, and offenders therein, their procurers, abettors, and counſellors to the fact, and committing of the ſaid offence, and offences, ſhall be deemed, and adjudged high traytors to the queen and the realm; and being therefore lawfully indicted, and attainted, according to the courſe of the laws of this realm, ſhall ſuffer pains of death, and alſo loſe, and forfeit all their lands, tenements, hereditaments, goods, and chattels, as in caſes of high treaſon, by the laws of this realm, ought to be loſt and forfeited.

And be it farther enacted by the authority aforeſaid, that all, and every aiders, comforters, or maintainers of any the ſaid offender or offenders, after the committing of any the ſaid acts, or offences, to the intent to ſet forth, uphold, or allow the doing or execution of the ſaid uſurped power, juriſdiction, or authority, touching or concerning the premiſſes, or any part thereof, ſhall incur the pains and penalties contained in the ſtatute of premunire, made in the ſixteenth year of the reign of king *Richard* II.

Provided always, and be it further enacted by the authority aforeſaid, that if any perſon, or perſons, to whom any ſuch abſolution, reconciliation, bull, writing, or inſtrument, as is aforeſaid, ſhall, after the ſaid firſt day of *July*, be offer'd, moved, or perſuaded to be uſed, put in ure, or executed, ſhall conceal the ſame after motion, or perſuaſion, and not diſcloſe, and ſignify the ſame by writing, or otherwiſe, within ſix weeks then next following, to ſome of the queen's majeſty's privy counſel, or elſe to the preſident, or vice-preſident of the queen's majeſty's counſel eſtabliſh'd in the *North* parts, or in the marches of *Wales* for the time being, that then the ſame perſon, or perſons ſo concealing, or not diſcloſing, or not ſignifying the ſaid offer, motion, or perſuaſion, ſhall incur the loſs, danger, penalty, and forfeiture of miſpriſion of high-treaſon.

And that no perſon, or perſons ſhall, at any time hereafter, be impeached, moleſted, or troubled, in or for miſpriſion of treaſon, for any offences made treaſon by this act, other than ſuch, as by this act are before declared to be in caſe of miſpriſion of high-treaſon.

And be it further enacted by the authority aforeſaid, that if any perſon, or perſons ſhall, at any time, after the ſaid firſt day of *July*, bring into this realm of *England*, or any of the dominions of the ſame, any token or tokens, thing or things, called or named by the name of an *Agnus Dei* or any croſſes, pictures, beads, or ſuch like vain, or ſuperſtitious things, from the biſhop or ſee of *Rome*, or from any perſon, or perſons authoriſed, or claiming authority by or from the ſaid biſhop, or ſee of *Rome*, to conſecrate or hallow the ſame; (which *Agnus Dei* is uſed to be ſpecially hallowed, and conſecrated, as it is termed, by the ſaid biſhop in his own perſon, and the ſaid croſſes, pictures, beads, and ſuch like ſuperſtitious things been alſo hallowed either by the ſame biſhop, or by others having power, or pretending to have power for the ſame, by or from him, or his ſaid ſee, and divers pardons, immunities, and exemptions granted by the authority of the ſaid ſee to ſuch as ſhall receive, and uſe the ſame) and that, if the ſame perſon, or perſons ſo bringing in, as is aforeſaid, ſuch *Agnus Dei*, and other like things, as have been before ſpecified, ſhall deliver, or cauſe, or offer to be delivered the ſame, or any of them to any ſubject of this realm, or of any the dominions of the ſame, to be worn, or uſed in any wiſe: that then, as well the ſame perſon, and perſons ſo doing, as alſo all and every other perſon, or perſons, which ſhall receive, and take the ſame, to the intent, to uſe or wear the ſame, being thereof lawfully convicted, and attainted by the order of the common laws of this realm, ſhall incur the dangers, penalties, pains, and forfeitures ordained, and provided by the ſtatute of premunire and proviſion made in the ſixteenth year of the reign of king *Richard* II, *&c.*

ACT 13 *Eliſabeth*, c. 12.

(*i*) *An Act for the Miniſters of the Church to be of ſound Religion.*

—— And that if any perſon eccleſiaſtical, or which ſhall have eccleſiaſtical living, ſhall adviſedly maintain or affirm any doctrine directly contrary or repugnant to any of the ſaid [39] articles, and being convented before the biſhop of the dioceſe, or the ordinary, or before the queen's highneſs commiſſioners in cauſes eccleſiaſtical, ſhall perſiſt therein, and not revoke his error; or after ſuch revocation eftſoons affirm ſuch untrue doctrine; ſuch maintaining, or affirming, and perſiſting, or ſuch eftſoons affirming, ſhall be juſt cauſe to deprive ſuch perſon of his eccleſiaſtical promotions: and it ſhall be lawful to the biſhop of the dioceſe, or the ordinary, or the ſaid commiſſioners, to deprive ſuch perſon, ſo perſiſting, or lawfully convicted of ſuch eftſoons affirming; and upon ſuch ſentence of deprivation pronounced, he ſhall be indeed deprived.

ACT 23 *Eliſabeth*, c. 1.

(*k*) *An Act, to retain the Queen's Majeſty's Subjects in their due Obedience.*

Whereas, ſithence the ſtatute made in the thirteenth year of the reign of the queen our ſoveraign lady, intituled: An act againſt the bringing in, and putting in execution of bulls, writings, and inſtruments, and other ſuperſtitious things, from the ſee of *Rome*; divers evil perſons have practiſed, contrary to the meaning of the ſaid ſtatute, by other means, than by bulls, or inſtruments, written or printed, to withdraw the queen's majeſty's ſubjects from their natural obedience to her majeſty, or obey the ſaid uſurped authority of *Rome*; and in reſpect of the ſame, to perſuade great numbers to withdraw their due obedience from her majeſty's laws, eſtabliſhed for the due ſervice of Almighty God.

For reformation whereof, and to declare the true meaning of the ſaid law, be it declared and enacted by the authority of this preſent parliament, that all perſons whatſoever, which have, or ſhall have, or ſhall pretend to have power, or ſhall by any ways or means put in practice to abſolve, perſuade, or withdraw any of the queen's majeſty's ſubjects, or any within her highneſs realms, or dominions, from their natural obedience to her majeſty; or to withdraw them, with that intent, from the religion now by her highneſs authority eſtabliſhed within her highneſs dominions, to the *Romiſh* religion; or to move them, or any of them, to promiſe any obedience to any pretended authority of the ſee of *Rome*, or of any other prince, ſtate, or potentate, to be had or uſed within her dominions, or ſhall do any overt act to that intent or purpoſe; they and every of them, ſhall be to all intents adjudged to be traitors; and, being thereof lawfully convicted, ſhall have judgment, ſuffer, and forfeit as in caſe of high treaſon. And if any perſon ſhall, after the end of this ſeſſion of parliament, by any means be willingly abſolved, and withdrawn, as aforeſaid, or willingly be reconciled, or ſhall promiſe any obedience to any ſuch pretended authority, prince, ſtate, or potentate, as is aforeſaid; that then every ſuch perſon, their procurers, and counſellors thereunto, being thereof lawfully convicted, ſhall be taken, tried, and judged; and ſhall ſuffer, and forfeit, as in caſes of high treaſon.

And be it likewiſe enacted and declared, that all and every perſon, and perſons, that ſhall wittingly be aiders, and maintainers of ſuch perſons ſo offending, as is above expreſſed, or of any of them, knowing the ſame; or which ſhall conceal any offence, as aforeſaid, and ſhall not within twenty days at the fartheſt, after ſuch perſons knowledge of ſuch offence, diſcloſe the ſame to ſome juſtice of peace, or other high officer, ſhall be taken, tried, and judged; and ſhall ſuffer, and forfeit, as offenders in miſpriſion of treaſon.

And be it likewiſe enacted, that every perſon, that ſhall ſay, or ſing maſs, being thereof lawfully convicted, ſhall forfeit the ſum of two hundred marks, and be committed to priſon in the next jail; there to remain for the ſpace of one year; and from thenceforth, till he have paid the ſaid ſum of two hundred marks: and that every perſon, that ſhall willingly hear maſs, ſhall forfeit the ſum of one

(*i*) Statutes at large, p. 841. (*k*) *Ibid.* p. 865.

hundred

hundred marks, and ſuffer impriſonment for a year.

Be it alſo further enacted by the authority aforeſaid, that every perſon above the age of ſixteen years, which doth not repair to ſome church, chapel, or uſual place of common prayer, but forbears the ſame, contrary to the tenour of a ſtatute made in the firſt year of her majeſty's reign, for uniformity of common prayer; and being thereof lawfully convicted, ſhall forfeit to the queen's majeſty for every month, after the end of this ſeſſion of parliament, which he, or ſhe ſhall ſo forbear, twenty pounds of lawful *Engliſh* money; and that over, and beſides, the ſaid forfeitures, every perſon ſo forbearing by the ſpace of twelve months, as aforeſaid, ſhall for his or her obſtinacy, after certificate thereof in writing made into the court commonly call'd the *King's-bench*, by the ordinary of the dioceſe, a juſtice of aſſize, and jail delivery, or a juſtice of peace of the county, where ſuch offender ſhall dwell or be; be bound with two ſufficient ſureties in the ſum of two hundred pounds, at leaſt, to their good behaviour; and ſo to continue bound, until ſuch time, as the perſons ſo bound do conform themſelves, and come to the church, according to the true meaning of the ſaid ſtatute made in the ſaid firſt year of the queen's majeſty's reign.

And be it further enacted, that if any perſon, or perſons, body politick or corporate, after the feaſt of *Pentecoſt* next coming, ſhall keep, or maintain any ſchool maſter, which ſhall not repair to church, as is aforeſaid, or be allowed by the biſhop or ordinary of the dioceſe, where ſuch ſchoolmaſter ſhall be ſo kept, ſhall forfeit, and loſe, for every month ſo keeping him, ten pounds.

Provided, that no ſuch ordinary, or their miniſters, ſhall take any thing for the ſaid allowance; and ſuch ſchool maſter or teacher, preſuming to teach contrary to this act, and being thereof lawfully convict, ſhall be diſabled to be a teacher of youth, and ſhall ſuffer impriſonment without bail or mainpriſe, for one year, *&c.*

ACT 27 *Eliſ.* c. 2.

(*l*) *An Act againſt Jeſuits, ſeminary Prieſts, and other ſuch like diſobedient Perſons.*

Whereas divers perſons called or profeſſed Jeſuits, ſeminary prieſts, and other prieſts, which have been, and, from time to time, are made in the parts beyond the ſeas, by and according to the order and rites of the *Romiſh* church, have of late come, and been ſent, and daily do come, and are ſent into this realm of *England*, and other the queen's majeſty's dominions, of purpoſe (as it hath appeared, as well by ſundry of their own examinations and confeſſions, as by divers other manifeſt means and proofs) not only to withdraw her highneſs's ſubjects from their due obedience to her majeſty; but alſo to ſtir up, and move ſedition, rebellion, and open hoſtility within the ſame her highneſs's realms, and dominions, to the great endangering of the ſafety of her moſt royal perſon, and to the utter ruin, deſolation, and overthrow of the whole realm, if the ſame be not the ſooner, by ſome good means, foreſeen and prevented:

For reformation whereof, be it ordained, eſtabliſhed, and enacted by the queen's moſt excellent majeſty, and the lords ſpiritual and temporal, and the commons in this preſent parliament aſſembled, and by the authority of the ſame parliament, that all and every Jeſuits, ſeminary prieſts, and other prieſts whatſoever, made, and ordained, out of the realm of *England*, or other her highneſs's dominions, or within any of her majeſty's realms, or dominions, by any authority, power, or juriſdiction derived, challenged, or pretended from the ſee of *Rome*, ſince the feaſt of the Nativity of St. *John Baptiſt* in the firſt year of her highneſs's reign; ſhall, within forty days next after the end of this preſent ſeſſion of parliament, depart out of this realm of *England*, and out of all other her highneſs's realms and dominions, if the wind, weather, and paſſage ſhall ſerve for the ſame; or elſe ſo ſoon after the end of the ſaid forty days, as the wind, weather, and paſſage ſhall ſo ſerve.

(*l*) Statutes at large, p. 871.

And

And be it further enacted by the authority aforeſaid, that it ſhall not be lawful to or for any Jeſuit, ſeminary prieſt, or other ſuch prieſt, deacon, or religious, or eccleſiaſtical perſon whatſoever, being born within this realm, or any other her highneſs's dominions, and heretofore, ſince the ſaid feaſt of the Nativity of St. *John Baptiſt* in the firſt year of her majeſty's reign, made, ordained, or profeſſed, or hereafter to be made, ordained or profeſſed by any authority or juriſdiction derived, challenged, or pretended from the ſee of *Rome*, by, or of what name, title, or degree ſoever the ſame ſhall be called, or known, to come into, to be, or remain in any part of this realm, or any other her highneſs's dominions, after the end of the ſame forty days; other than in ſuch ſpecial caſes, and upon ſuch ſpecial occaſions only, and for ſuch time only, as is expreſſed in this act. And if he do, that then every ſuch offence ſhall be taken, and adjudged to be high treaſon, and every perſon ſo offending ſhall for his offence be adjudged a traytor, and ſhall ſuffer, loſe, and forfeit as in caſe of high treaſon.

And every perſon, which after the end of the ſame forty days, and after ſuch time of departure, as is before limited, and appointed, ſhall wittingly, and willingly, receive, relieve, comfort, aid, or maintain any ſuch Jeſuit, ſeminary prieſt, or other prieſt, deacon, or religious, or eccleſiaſtical perſon, as is aforeſaid, being at liberty, or out of hold, knowing him to be a Jeſuit, ſeminary prieſt, or other ſuch prieſt, deacon, or religious, or eccleſiaſtical perſon, as is aforeſaid, ſhall alſo for ſuch offence be adjudged a felon without benefit of the clergy; and ſuffer death, loſe, and forfeit as in caſe of one attainted of felony.

And be it further enacted by the authority aforeſaid, that if any of her majeſty's ſubjects (not being a Jeſuit, ſeminary prieſt, or other ſuch prieſt, deacon, or religious, or eccleſiaſtical perſon, as is before mentioned) now being, or which hereafter ſhall be of, or brought up in any college of Jeſuits, or ſeminary already erected, or ordained, or hereafter to be erected or ordained in the parts beyond the ſeas, or out of this realm in any foreign parts, ſhall not within ſix months, next after proclamation in that behalf to be made in the city of *London* under the great ſeal of *England*, return into this realm, and thereupon within two days after ſuch return before the biſhop of the dioceſe, or two juſtices of peace of the county, where he ſhall arrive, ſubmit himſelf to her majeſty, and her laws, and take the oath ſet forth by act in the firſt year of her reign; that then every ſuch perſon, which ſhall otherwiſe return, come into, or be in this realm, or any other her highneſs's dominions, for ſuch offence of returning, and being in this realm, or any other her highneſs's dominions, without ſubmiſſion, as aforeſaid, ſhall alſo be adjudged a traytor, and ſuffer, loſe, and forfeit as in caſe of high treaſon.

And be it further enacted by the authority aforeſaid, that if any perſon under her majeſty's ſubjection, and obedience, ſhall, at any time, after the end of the ſaid forty days by way of exchange, or by any other ſhift, way, or means whatſoever, wittingly, and willingly, either directly, or indirectly convey, deliver, or ſend, or cauſe, or procure to be conveyed, or delivered to be ſent over the ſeas, or out of this realm, or out of any other her majeſty's dominions, or territories, into any foreign parts, or ſhall otherwiſe wittingly, or willingly yield, give, or contribute any money, or other relief to or for any Jeſuit, ſeminary prieſt, or ſuch other prieſt, deacon, or religious, or eccleſiaſtical perſon, as is aforeſaid, or to or for the maintenance and relief of any college of Jeſuits, or ſeminary, already erected, or ordained, or hereafter to be erected, or ordained in any the parts beyond the ſeas, or out of this realm in any foreign parts, or of any perſon, then being of, or in the ſame colleges, or ſeminaries, and not return'd into this realm with ſubmiſſion, as in this act is expreſſed, and continuing in the ſame realm; that then every ſuch perſon, ſo offending, for the ſame offence ſhall incur the danger and penalty of premunire, mentioned in the ſtatute of Premunire, made in the ſixteenth year of the reign of king *Richard* II.

And be it further enacted by the authority aforeſaid, that it ſhall not be lawful for any perſon of, or under her highneſs's obedience, at any time, after the ſaid forty days, during her majeſty's life (which God long preſerve) to ſend his, or her child, or other perſon, being under his, or her government, into any the parts beyond the ſeas, out of her highneſs's obedience, without the ſpecial licence of her majeſty, or of four of her highneſs's privy counſel,

under

under their hands, in that behalf, firſt had or obtained (except merchants: for ſuch only as they, or any of them, ſhall ſend over the ſeas, only for, or about his, her, or their trade of merchandize, or to ſerve as mariners, and not otherwiſe) upon pain to forfeit and loſe, for every ſuch offence, the ſum of one hundred pounds, *&c.*

ACT 29 *Eliſabeth*, c. 6.

(*m*) *An Act for the more ſpeedy and due Execution of certain Branches of the Statute, made in the 23d Year of the Queen's Majeſty's Reign, intituled: An Act to retain the Queen's Majeſty's Subjects in their due Obedience.*

For avoiding all frauds and delays, heretofore practiſed, or hereafter to be put in ure, to the hinderance of the due and ſpeedy execution of the ſtatute made in the ſeſſion of parliament, holden by prorogation at *Weſtminſter*, the ſixteenth day of *January*, in the three and twentieth year of the reign of our moſt gracious ſoveraign lady the queen's majeſty, intituled: An act to retain the queen's majeſty's ſubjects in their due obedience: Be it enacted by the authority of this preſent parliament, that every feoffment, gift, grant, conveyance, alienation, eſtate, leaſe, incumbrance, and limitation of uſe, of, or out of, any lands, tenements, or hereditaments whatſoever, had or made at any time, ſince the beginning of the queen's majeſty's reign; or at any time hereafter to be had or made by any perſon, which hath not repaired, or ſhall not repair, to ſome church, chapel, or uſual place of common-prayer; but hath forborn, or ſhall forbear the ſame, contrary to the tenour of the ſaid ſtatute; and which is, or ſhall be revokable at the pleaſure of ſuch offender, or in any wiſe, directly or indirectly, meant or intended to, or for the behoof, relief, or maintenance, or at the diſpoſition of any ſuch offender; or wherewith, or whereby, or in conſideration whereof, ſuch offender, or his family, ſhall be maintained, relieved, or kept; ſhall be deemed, and taken to be utterly fruſtrate and void; as againſt the queen's majeſty, for and concerning the levying and paying of ſuch ſums of money, as any ſuch perſon, by the laws or ſtatutes of the realm already made, ought to pay or forfeit for not coming or repairing to any church, chapel, or uſual place of common prayer; or for ſaying, hearing, or being at any maſs; and ſhall alſo be ſeized and had to and for her majeſty's uſe and behoof; as hereafter in this act is mentioned; any pretence, colour, feigned conſideration, or expreſſing of any uſe to the contrary, notwithſtanding, *&c.*

ACT 35 *Eliſabeth*, c. 1.

(*n*) *An Act to retain the Queen's Majeſty's Subjects in their due Obedience.*

For the preventing and avoiding of ſuch great inconveniences and perils as might happen, and grow by the wicked and dangerous practices of ſeditious ſectaries, and diſloyal perſons; be it enacted by the queen's moſt excellent majeſty, and by the lords ſpiritual and temporal, and the commons, in this preſent parliament aſſembled, and by the authority of the ſame, that if any perſon or perſons above the age of ſixteen years, which ſhall obſtinately refuſe to repair to ſome church, chapel, or uſual place of common prayer, to hear divine ſervice, eſtabliſhed by her majeſty's laws and ſtatutes in that behalf made, and ſhall forbear to do the ſame by the ſpace of a month next after, without any lawful cauſe, ſhall at any time after forty days, next after the end of this ſeſſion of parliament, by printing, writing, or expreſs words or ſpeeches, adviſedly or purpoſely practiſe, or go about to move or perſwade any of her majeſty's ſubjects, or any other, within her highneſs realms or dominions, to deny, withſtand, and impugn her majeſty's power and authority in caſes eccleſiaſtical, united and annexed to the imperial crown of this realm; or, to that end or purpoſe, ſhall adviſedly and maliciouſly move or perſwade any other perſon whatſoever, to forbear, or abſtain from coming to church, to hear divine ſervice, or to receive the communion, according to her majeſty's laws and ſtatutes aforeſaid; or to come to, or be preſent at any unlawful aſſemblies, conventicles, or meetings, under colour or pretence of any exerciſe of

(*m*) Statutes at large p. 893. (*n*) *Ibid.* p. 905.

religion, contrary to her ſaid majeſty's laws and ſtatutes; or if any perſon or perſons, which ſhall obſtinately refuſe to repair to ſome church, chapel, or uſual place of common prayer, and ſhall forbear, by the ſpace of a month, to hear divine ſervice, as is aforeſaid, ſhall, after the ſaid forty days, either of him or themſelves, or by the motion, perſwaſion, enticement, or allurement of any other, willingly join in, or be preſent at any ſuch aſſemblies, conventicles, or meetings, under colour or pretence of any ſuch exerciſe of religion, contrary to the laws and ſtatutes of this realm, as is aforeſaid; that then every ſuch perſon ſo offending, as aforeſaid, and being thereof lawfully convicted, ſhall be committed to priſon; there to remain without bail or mainprize, until they ſhall conform and yield themſelves to come to ſome church, chapel, or uſual place of common prayer, and hear divine ſervice, according to her majeſty's laws and ſtatutes aforeſaid, and to make ſuch open ſubmiſſion and declaration of their ſaid conformity, as hereafter in this act is declared and appointed ——. Be it enacted by the authority aforeſaid, that if any perſon or perſons ſhall, at any time hereafter, relieve, maintain, retain, or keep in his, or their houſe, or otherwiſe, any perſon, which ſhall obſtinately refuſe to come to ſome church, chapel, or uſual place of common prayer, to hear divine ſervice, and ſhall forbear the ſame for the ſpace of a month together, contrary to the laws and ſtatutes of this realm; that then every perſon, which ſhall ſo relieve, maintain, retain, or keep any ſuch perſon offending, as aforeſaid, after notice thereof to him or them given, by the ordinary of the dioceſe, any juſtice of aſſizes of the circuit, or by any juſtice of peace of the county, or by the miniſter, curate, or church-wardens of the pariſh, where ſuch perſon ſhall then be; or by any of them, ſhall forfeit to the queen's majeſty, for every perſon ſo relieved, maintained, retained, or kept, after ſuch notice as aforeſaid, ten pounds for every month, that he or they ſhall ſo relieve, maintain, retain, or keep any ſuch perſon ſo offending, *&c.*

ACT 35 *Eliſabeth*, c. 2.

(o) *An Act for reſtraining Popiſh Recuſants to ſome certain Place of Abode.*

—— Be it enacted and ordained by our ſoveraign lady the queen's majeſty, and the lords ſpiritual and temporal, and the commons, in this preſent parliament aſſembled, and by the authority of the ſame, that every perſon above the age of ſixteen years, born within any of the queen's majeſty's realms and dominions, or made denizon, being a Popiſh recuſant —— and having any certain place of dwelling and abode within this realm, ſhall within forty days next after this ſeſſion of parliament —— repair to their place of dwelling, where they uſually heretofore made their common abode, and ſhall not, at any time after, paſs, or remove above five miles from thence —— —— upon pain, that every perſon and perſons, that ſhall offend againſt the tenour and intent of this act, in any thing before mentioned, ſhall loſe and forfeit all his and their goods and chattels; and ſhall alſo loſe and forfeit to the queen's majeſty, all the lands, tenements, and hereditaments, and all the rents and annuities of every ſuch perſon ſo doing or offending, during the life of the ſame offender.

(o) Statutes at large, p. 907.

ARTICLE

ARTICLE II.

Records of Cardinal Allen.

(a) An Indult granted by Pope *Gregory* XIII. to Dr. *Allen*, Dr. *Lewis*, and Dr. *Stapleton*.

AD futuram rei memoriam. Alias per nos accepto, quòd dilectis filiis Anglis catholicis, in Belgio degentibus, ut ipsi à venerabili fratre archiepiscopo Mechlinensi ad omnes, etiam sacros, & presbyteratûs, ordines promoveri possent, authoritate apostolica indultum fuerat; & academia, seu universitas studii generalis, oppidi Duaceni, provinciæ Belgicæ, Cameracensi & Attrebatensi civitatibus vicina, magistris, & scholaribus Anglis, præsertim theologiæ studiosis, postea plurimum aucta, & ornata existeret: nos indultum prædictum ad venerabiles fratres archiepiscopum Cameracensem, & episcopum Attrebatensem, nec non ad omnes, & singulos Anglos, qui in prædicta academia, seu universitate Duacena studebant, vel degebant; & pro tempore studerent, vel degerent, extendimus, & ampliavimus: iisdemque Anglis, qui à dilectis filiis *Audoeno Ludovico* canonico, & archidiacono Hanoniæ in ecclesia Cameracensi utriusque juris doctore, & officiali Cameracensi, vel a *Gulielmo Alano*, aut *Thoma Stapletono*, professoribus regiis, & ordinariis theologiæ in prædicta universitate, pro tempore approbati, & præsentati forent, ut ab archiepiscopo Cameracensi, vel episcopo Attrebatensi, seu utroque illorum, clericali charactere insigniri, & ad omnes, etiam sacros & presbyteratûs, ordines promoveri possent, indulsimus, prout in nostris inde confectis litteris plenius continetur. Cùm autem, sicut nuper accepimus, iidem Angli propter turbationes istas Belgicas non possint, commodé & tutò in dicta universitate Duacensi commorari, & in civitate Cameracensi, & Attrebatensi, ordinari; nos eorundem Anglorum statui in præmissis opportunè providere volentes, & eos à quibusvis excommunicationis, suspensionis, & interdicti, aliisque ecclesiasticis sententiis, censuris, & pœnis à jure, vel ab homine, quavis occasione, vel causa latis, si quibus quomodoliber innodati existunt, ad effectum præsentium duntaxat consequendum, harum serie absolventes, & absolutos fore censentes, necnon dictarum litterarum tenores præsentibus pro expressis habentes, litteras nostras prædictas ad venerabiles fratres, Senonensem, & Rhemensem archiepiscopos, seu eorum suffraganeos, apostolica authoritate tenore præsentium, extendimus, & ampliamus; iisdemque Anglis catholicis, qui ex Anglia venerunt, aut venient in Franciam, & ab Audoeno Ludovico, vel a Gulielmo Alano, aut Thoma prædicto approbati, & presentati fuerint, ut ab archiepiscopo Senonensi, seu Rhemensi, aut eorum suffraganeis, clericali charactere, qui nondum sunt illo insigniti, insigniri, & deinde ad omnes, etiam sacros, & presbyteratûs, ordines promoveri, etiam absque litteris dimissorialibus ordinariorum suorum, & aliquibus titulis beneficiorum ecclesiasticorum; & postquam insigniti & promoti fuerint, ut præfertur, in illis, etiam in altaris ministerio, ministrare; nec non Senonensi & Rhemensi archiepiscopis, seu eorum suffraganeis prædictis, ut eosdem Anglos dicto charactere insignire, & ad omnes ordines prædictos promovere, liberè, & licitè valeant, authoritate & tenore præmissis indulgemus: non obst. sel. re. Pii p. p. V. prædecessoris nostri, & aliis apostolicis constitutionibus, ac provincialibus, & synodalibus conciliis editis, generalibus, vel specialibus; cæterisque contrariis quibuscunque. Dat. Romæ apud St. Petrum sub annulo piscatoris die quarto *Novembris* 1578, Sexto. Pont. nostri an.

Cæ. Glorierius.

(b) Breve Sixti V. Papæ ad Cardinalem *Alanum*.

Dilecte fili noster, salutem & apostolicam benedictionem. Cum nobis nuper renuntiatum fuerit, complures Anglos nobiles juvenes, & adultos, & alias etiam religiosas personas, sævitiam, & impietatem Elisa-

(a) Original in *Doway* College.

(b) *Ibid.*

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bethæ, prætenſæ Anglorum reginæ, veritas, ex regnoAngliæ ad illud inſigne collegium, ſeu ſeminarium Anglorum nuncupatum, quod magno tuo ſtudio, gravibuſque expenſis à viginti fere annis, primum in univerſitate Duacenſi, & poſtea in civitate Rhemenſi inſtitui curaſti, confugere; & inibi bonarum artium, & præſertim divinarum literarum ſtudiis operam dantes magnos in eis progreſſus, ad Dei laudem, & ſanctæ Romanæ eccleſiæ exaltationem, facere: nos hanc dicti collegii inſtitutionem promovere, & ut in eo nihil fiat, quod divinam offendere poſſit majeſtatem, providere cupientes, motu proprio, & ex certa noſtra ſcientia, ac de apoſtolicæ poteſtatis plenitudine, tibi, quem paulo ante ob ingentia virtutum merita, quibus perſonam tuam illarum largitor altiſſimus multipliciter inſignivit, de fratrum noſtrorum ſententia Romanæ Eccleſiæ cardinalium conſilio & aſſenſu, in ejuſdem Romanæ eccleſiæ preſbyterum cardinalem, ad aſſiſtendum nobis in regimine ejuſdem univerſalis eccleſiæ, duximus aſſumendum, atque adeo cooptatum: ut apoſtolica authoritate dictum collegium ſeu ſeminarium, ac omnes, & ſingulas perſonas, cujuſcunque gradus & dignitatis exiſtentes, reformare; ac illa, quæ tam quoad mores, quàm quoad aliqua eorum inſtituta, reformatione indigere cognoveris, arbitrio tuo per te vel per alium ſeu alios abs te deputatos, ſeu deputandos, reformare & corrigere, ac eos, quos magis idoneos eſſe judicaveris, in ejuſdem collegii rectores, lectores, adminiſtratores, ad tempus tibi bene viſum, deputare; ac ſi neceſſe fuerit, illos amovere, & illorum loco alios ſufficere, & ſurrogare; omniaque alia, quæ ad dicti collegii manutenſionem ſpectabunt, gerere, & exercere, & quæ circa præmiſſa, juxta circumſpectionis tuæ prudentiam, reformanda & corrigenda mandaveris, exequi; necnon contradictores quoſliber, & rebelles, & præmiſſis non parentes, per ſententias, cenſuras, & pœnas eccleſiaſticas, aliaque opportuna juris & facti remedia, appellatione poſtpoſitâ, compeſcere; ac brachium ſeculare, ſi opus fuerit, invocare per te, ut præfertur, vel alium, ſeu alios à te ad id deputatos, ſeu deputandos; plenam, liberam, & omnimodam poteſtatem, & facultatem, vigore præſentium, concedimus, & impertimur: non obſtantibus conſtitutionibus, & ordinationibus, dictique collegii juramento, confirmatione apoſtolica, vel quavis firmitate alia roboratis ſtatutis, & conſuetudinibus, privilegiis quoque indultis, & literis apoſtolicis, illi quomodolibet conceſſis, & confirmatis, cæteriſque contrariis quibuſcuncque Dat. Romæ apud St. Marcum. Sub annulo Piſcatoris. Die 29 *Octobris* 1587. Pont. noſtri an. 3.

Tho. Ther. Gualterutius.

(*c*) Epiſtola Cardinalis de *Guiſe* ad *Alanum.*

Si, aliis benefaciendo, Deum imitari dicimur, (Alane doctiſſime) quò pluribus opitulamur, eò propiùs ad Dei naturam pariter accedimus. Idcirco, cum te, patriâ, non religione carentem, in clientelam noſtram receperimus, tibi hoſpitii ſecuritatem promiſerimus; cæteros tuos Anglos, in eadem navi navigantes, vel potius periculoſo naufragio ereptos, pari benignitate complecti, cùm ad magnitudinem noſtram, tum ad pietatem, glorioſum abitramur. Magiſtratibus Rhemenſibus miſimus literas, quibus ſignificavimus, ut non modo nullâ vos officiant moleſtiâ, aut incommodo; ſed vobis ſanctam hoſpitii teſſeram communicent, atque omnia humanitatis & benevolentiæ officia exhibeant. Tu, cum tuis, ſecurè noſtro fruere beneficio. Si quid religionis, & tuorum nomine, me poſſe præſtare exiſtimas, non te deterreat, ſed ad ſcribendum potius invitet noſtræ ſacræ dignitatis acceſſio. Dat. Pariſ. *April.* 25, 1578.

Ludovicus Cardinalis à *Guiſe.*

(*d*) *Part of Dr.* Allen's *Letter to* John Vendeville, *J. V. D. Counſellor to the King of* Spain, *and Biſhop of* Tournay.

Ut uno verbo id amplitudini tuæ obiter de me, meiſque, hoc eſt de ſeminario, indicem; vehementer cuperemus eſſe in ditionibus Catholicæ majeſtatis; cumGallia propter multas cauſas nobis hominibus Anglis non tam commoda eſſe videatur, licet ſummam in hac civitate cum eccleſiaſticorum, tum cæterorum experti ſimus humanitatem, & pietatem: atque nuper academia Lovanienſis, id jubente,

(*c*) Original of *Douay* College. (*d*) Copy in the *Engliſh* College at *Douay.*

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vel cupiente ſua celſitudine, nobis conceſſit pædagogium Fulcionis, & alias vicinas ædes, donec Duacum reſtituatur. Sed tantæ ſunt eorum locorum, & præſertim itinerum, moleſtiæ ac difficultates, & tam multæ ad tam longum iter, ac tam multorum hominum, & impedimentorum migrationem, pecuniæ neceſſariæ, tamque multa vectigalia ſolvenda; ut eâ ſolâ de causâ, adhuc Lovanium venire non poſſimus, cum id valde vellemus; & ſi ullo modo tantum pecuniæ extraordinariè aſſequi poſſemus, ad ædes nobis conceſſas ſtatim veniremus. Sed interim, ſi moleſtum non ſit, cùm dabitur occaſio de ea re colloquendi cum ornatiſſimo viro domino Delrio, cujus humanitatem & pietatem ſum egregiè expertus in procurandis nobis illis ædibus Lovanienſibus, ne graveris, quæſo, mi domine, noſtro nomine illius dignitati gratias agere, & porro cauſam innuere, cur hactenus Lovanium non concedamus, ad ædes nobis deſignatas. Verè enim deeſt pecunia: neque adhuc auſim aliquid à celſitudine ſua, ad viaticum petere; neque interpellare extraordinariè pontificem. Veſtram ſuppellectilem jampridem per quendam honeſtiſſimum, & fideliſſimum virum Aldovardenſum, qui hinc Namurcum proficiſcebatur, curru & navigio tranſmiſi; & de re tota ſcripſi tum ad dominationem veſtram, ſicut paulò antè ſcripſeram per alium nuntium, qui promiſit, ſe dolium traditurum famulo illuſtriſſimi domini Inglefield. Si recepiſti, bene eſt. Dignetur amplitudo tua aliquoties per otium ad nos ſcribere. Illud ſanè pro beneficio habebo. Deus optimus maximus omnia conſilia veſtra ad ſalutem reipublicæ, ipſiuſque gloriam dirigat.

Rhemis. Julii 27, 1578.

Dignitatis tuæ Studioſiſſimus ac Servus in Domino, Gulielmus Alanus.

(*e*) Litteræ *Johannis Baptiſtæ* Compegio Epiſcopi Majoricenſis *Gulielmo Alano.*

Accepi literas tuas, quibus mihi gratias agere pluribus verbis contendis, quòd graves ærumnas veſtras aliquo mihi duxerim præſidio leniendas, qui ex Angliæ regno, propter fidem Catholicam, exturbati, ad Gallicum Rhemenſe collegium confugiſtis: in quo etſi veſtrum mirificè officium collaudavi, quòd flagrans mei aliquando remunerandi ſtudium declaraſtis; ſcire tamen vos volui, me, in hoc beneficio tribuendo, nihil minùs, quàm veſtram promereri benevolentiam ac gratiam, quæſiviſſe. Quod enim feci, id ipſum mea natura erga calamitoſos homines divino monitu propenſiſſimè feci. Naturam autem hanc præcipua quædam etiam familiæ meæ erga nationem veſtram charitas incitavit. Et enim, ne vos latear, pater meus Laurentius cardinalis cùm aliquando pontificis legatus ad Henricum regem veſtrum Chriſtianæ Republicæ cauſa veniſſet, atque ab eo non ſummis ſolum honoribus cultus, ſed eximiis etiam muneribus exornatus fuiſſet; firmam adeo neceſſitudinem cum univerſa gente veſtra conſtituit, ut poſteris etiam inſignia amoris erga vos ſui monumenta reliquerit: quorum in hunc uſque diem memoriam apud animos noſtros jucundiſſimam conſervamus. Quæ quoniam cunctis rependere propter ipſam à Catholica religione defectionem non poſſumus, nec debemus; iis certe nullo unquam tempore abnuimus, qui ſimiles ſe illorum præbebunt, qui cum parente meo primum fœdus amicitiæ percuſſerunt: quales vos eſſe, conſtanti inter nos omnium ſermone concelebratur. Poſſum etiam addere, paterno ipſo exemplo remoto, plurimum apud me ſpectatam, duorum præſtantiſſimorum hominum valuiſſe authoritatem, Gregorii XIII, pontificis maximi, & Gabrielis Paleotti epiſcopi noſtri ac cardinalis. Ex quibus Gregorius ſic veſtris ab initio pontificatûs ſui rationibus inſervivit, ut præcipuas ipſius opes, ad veſtra commoda tuenda, ac provehenda contulerit. Nam & Romæ tutum vobis diverſorium comparavit; & ubique Chriſtianos ad veſtras non tam miſerandas, quàm ſublevandas miſerias, indictis publicis cum benigna peccatorum remiſſione largitionibus inflammavit; officii id eſſe maximè ſui putans, ut quam gentem quondam à Chriſtianis averſam *Gregorius* Primus pontifex ad Catholicorum partes adduxerat, eam nunc, fraude nonnullorum alienatam, ipſe Tertiuſdecimus ad officium revocaret. Utinam autem aut ſuperiore tempore pontifices ea, qua Gregorius, charitate flagrantes habuiſſemus; aut in poſterùm ſaltem haberemus. Neque

(*e*) Original in *Douay* College

enim verendum eſſet, quin resChriſtiana ſævis multis jampridem hæreticorum vulneribus lacerata, in commodiorem ſtatum redigeretur; &, qui relicta patria, parentum, uxorum, liberorum, ac bonorum ſuorum fructu carere, atque in exilio, egeſtate, ac periculis omnibus propter Chriſtum verſari maluerunt, quàm in ſumma rerum omnium affluentia, domi ſedentes, prava & pernicioſa hæreticorum dogmata comprobare; ut aut ſuis languoribus laxarentur, aut eos animo alacriori, & ſpe meliori perpeterentur. Gabriel autem cardinalis acri jampridem ſic veſtri ſtudio deflagravit, ut cùm omnibus ingenii, doctrinæ, manſuetudinis, pietatiſque floreat laudibus, hac una tamen potiſſimè delectaretur, quòd Anglos Catholicos ultro citroque commeantes paterna indulgentia complecteretur, atque orbitatem eorum, non tam pio dolore, quàm neceſſario munere proſequeretur. Quamobrem, hos nactus tam egregios officii virtutiſque magiſtros, noli mirari, ſi quid benignitatis in vos ex meis facultatibus contuli, quas mihi a Deo propterea conceſſas fuiſſe, mecum jampridem animo ſtatui. Quæ ſi fortaſſe leviora ſunt, quàm veſtra duriora tempora exigunt; at meis tamen perpetuis pro vobis ad Deum ſtipata precationibus, ponderis nonnihil ad ſalutem veſtram habebunt. Quibus ſi vos aſſiduis item pro me veſtris apud eundem votis reſponderitis, quemadmodum vos facturos oſtenditis; non dubito, quin uberrimos uterque noſtrum ex mutuis officiis fructus, divino ipſo concedente numine capiamus. Faxit autem Deus pro clementia & benignitate ſua, ut regnum illud ad priſtinum Dei cultum aliquando redeat, quem priſci ejus reges, nunquam ſatis laudati, ſuſceperunt ac coluerunt; &, ut plerique alii ſuſciperent, & colerent, feliciter admodum ſua virtute & pietate perfecerunt: necnon & Anglicanæ eccleſiæ primatum, quam Henricus Octavus turpiter, nequiter, o ſcelus & grande nefas! primo uſurpavit, cum omnibus privilegiis ſuis ac juribus Romano pontifici, ut par eſt, pie & corde ſincero reſtituat. Vale. Bononiæ, 6 non. Decemb. 1582.

Johannes Compegius.

(*f*) *Cardinal* Allen's *Inſtrument to Dr.* Richard Barret.

Gulielmus miſeratione divina, S. R. E. preſbyter cardinalis Alanus, vulgariter de Anglia nuncupatus, dilectis nobis in Chriſto collegii Anglorum Rhemenſis adminiſtratoribus, doctoribus, lectoribus, ſcholaribus & alumnis omnibus, & ſingulis ſalutem in Domino. Inter cæteras pro chariſſima, & communi patria noſtra his annis ſuſceptas curas, illius adamati nobis ſeminarii, ſumma, & penè prima ſollicitudo exſtitit: utpote in cujus recta adminiſtratione, ac felici in ſtudiis & pietate progreſſu, ad perditæ eccleſiæ, ac reipublicæ noſtræ reſtitutionem non leve momentum poſitum eſſe, exiſtimavimus. In quam cogitationem eo magis animo incubuimus, quo corpore longiùs ab illius gubernatione, & veſtra omnium gratiſſima præſentia, ex hac nova vitæ noſtræ ſorte, abeſſe coacti ſumus. Ubi non modo nos amor, ut fit, atque experientia infirmitatis humanæ, eorumque morborum quibus hujuſmodi communitates & collegia laborare ſolent; ſed variæ quoque de ſubortis inter vos ſcandalis, & contra diſciplinam collegialem defectibus, tam a noſtris, quàm ab externis nuper huc delatæ querelæ, nos ſollicitiores reddiderunt. Unde & coacti ſumus jam tandem cùm de novis decretis ac conſtitutionibus faciendis, tum de certo creando ac vobis præficiendo rectore, qui noſtrâ, & ſuâ authoritate, collapſam diſciplinam ſedulò reſtituat, cogitare. Nos igitur, eâ, quâ ex indulto apoſtolico, cujus authenticum tranſcriptum vobis mittimus, & publicè cum his legi decernimus, authoritate, in hac parte pollemus; nominamus, creamus, & conſtituimus per præſentes in præſidem, ſeu rectorem collegii noſtri, dilectum nobis in Chriſto doctorem Richardum Barrettum, almæ eccleſiæ metropolitanæ Rhemenſis canonicum: illi, propter ſummam, quam de ejus pietate, doctrina, & prudentia fiduciam in Domino habemus, ejuſdem collegii, tam in ſpiritualibus, quàm in temporalibus, plenariam adminiſtrationem committentes; omnibus & ſingulis ejuſdem collegii membris, ſuppoſitis ſeu alumnis, in virtute obedientiæ, mandantes; ut illi in omnibus obediant, atque in diſciplinæ morumque reformatione aſſiſtant; neve quiſpiam, quovis prætextu, huic noſtræ ordinationi, aut ejuſdem in hoc officium aſſumptioni reſiſtat, verbiſque aut factis, publicè vel privatim, ſeſe illi opponat: ſub pœnis rebellionis, & aliis in jure contentis. In quorum fidem, &c. Datum

(*f*) Original in *Douay* College.

Romæ

Romæ, die ultimo menſis Octobris, an. 1588. Pontificatus ſanctiſſimi domini noſtri Sixti P. P. Quinti, anno quarto.

Gulielmus Cardinalis Angliæ.

(g) *A Letter from the Earl of* Weſtmorland *and Lord* Dacre *to Dr.* William Allen.

Dear beloved father, ſith lately it hath pleaſed God to reſtore to more perfect health the earl of *Weſtmorland*, who, as he findeth himſelf now more able of body; ſo likewiſe is he in mind the more diſpoſed, and willing to perform a moſt dutiful office in the ſervice of his divine majeſty, and his dear country; having alſo with him the under writer hereof, a promiſed and avowed aſſiſter, and furtherer of him, in the ſame holy purpoſe and attempt, to the uttermoſt of his force and power: God grant then, that the aſſured hope and confidence we both have in your moſt fervent and well approved zeal, to advance and preſerve the moſt precious quarrel in the world, the honour and glory of God's church; a thing in our poor country ſo neceſſary to be promoted, as the want thereof hazardeth many, yea many thouſands of ſouls of eternal damnation. And, albeit many of your habit and coat have lately executed their prieſtly function worthily, to the happy recovery of a great number of the ſame, yet theſe few of us, of the laity, now left alive, may thereat bear a holy envy: Whether through the cold and ſlow diſpoſition of the moſt mighty princes, we have dealt withal, or rather through the let of our grievous ſins, we could never yet obtain the particular grace to be employed in that bleſſed cauſe. Well, perhaps the like apt opportunity afore hath not been offered, as preſently there is, by the late reſort into theſe parts of the noble and faithful ſubject, the duke of *Lenox*. Wherefore ſith, the next unto God, of all our nation, we do repoſe a moſt particular truſt and affiance in you; unto your virtuous direction we have not alone promiſed by words, but alſo hereby have wholly reſigned and committed ourſelves to be ordered. Take therefore hereby this commiſſion and authority upon you, as well to promiſe of our behalf to the ſaid duke, the lord ambaſſador of *Scotland*, the lord of *Roſs*, either to one, all, or any of them, whatſoever aid, countenance, or aſſiſtance, our perſons, friends, or well-wiſhers may any way conduce hereunto; as alſo how, where, and when, to your or their appointments the ſame ſhall ſeem meet, and moſt available: perſwaded always, that ſome will take the fatherly care, our fortune and readineſs herein be no way prejudicial to the continuance of our honours, and the good opinion of his holineſs, and Catholick majeſty, which hitherto hath nouriſhed us; who, we do believe, ſhould receive not only moſt ſpiritual joy and comfort, but alſo in time happen to gain worldly commodity hereby. Wherefore, if this our intent and meaning may, by your ſollicitation, find a happy and fortunate hour to be harkened unto, we muſt further require you, ſo effectually to deal either with the particular perſons aforenamed, or elſe with ſome other of more authority, you ſhall think beſt, for the procuring of favourable letters; that our entertainment be better anſwered and paid; and that we may be better provided and furniſhed, whereſoever you or they ſhall diſpoſe of us. And if you ſhall deſire, for the more ſpeedy expediting of any thing aboveſaid, our preſence required, we ſhall not fail the one or both forthwith upon your advice, a licence, and paſſport procured, if you ſo think good, to repair to ſuch place, as you ſhall direct and appoint us. Thus boldly waiting your moſt diligent labour and travel in the premiſſes, and your reſolution with the ſurety, and ſpeedieſt opportunity, that commodiouſly you can there find; that hereafter we may be more ready to accompliſh the ſame accordingly; we, do ſurceaſe from giving you any longer trouble at this time, commending us moſt effectually to yourſelf. Herewith ſhall you receive a letter to the duke of *Lenox*, with the copy thereof; that after you have well peruſed it, you may either deliver, or cauſe it to be delivered, if you diſcern it expedient and neceſſary; otherways you may, at your pleaſure, detain and keep the ſame ſtill in your cuſtody. Farewel, our moſt dear friend.

At *Tournay* the *5th* of *March* 1583.

Your moſt aſſured

Charles de Weſtmorland.
Edward Dacre.

(g) Original in *Douay* College.

The

The Superſcription.

To our very loving and aſſured Friend, *Dr.* Allen *at* Rheims.

(*b*) *A Letter of Dr.* Thomas Godwell, *Biſhop of St.* Aſaphs, *to Dr.* William Allen.

Right Reverend Mr. Preſident,

By the laſt poſt, ſave this, I received your letters common to father *Rector* and me; and we both together did what we could with my lord cardinal *Como.* But of him we could get no great hope. My thinketh, that our cauſe doth ſcant penetrate into theſe men. We alſo delivered your letters, and a copy of the proclamation, to my lord cardinal *Sti. Sixti.* But with him, according to your counſel, we intreated your need but ſuperficially, who gave us gentle audience, and good words. Thus becauſe the pope was at his *villa*, it ſeemed good to father *Rector*, to ſend a copy of your common letter to the maſter of the chamber; who did both preſent it, and read it to his holineſs; and of this, and what hath followed, I doubt not, but father *Rector* hath certified you at length. Upon the 14*th* of this month, after evenſong, I received your letters of the 14*th* of the laſt month: but not the part of your apology; becauſe the father gave it to be tranſlated, as ſoon as he had read your letter. Wherefore the next day, as ſoon as I had ſaid maſs, I went to the college; and informed father *Rector*, that out of *England* you had been prayed, to uſe no words and terms towards the queen, but honourable: for fear, leſt that it ſhould turn to the poor Catholicks more trouble at home. I ordered alſo, that in the title ſhould be written: *Authore* Gulielmo Alano *Præſidente Collegii* Rhemenſis: and that the colleges ſhould be call'd the pope's colleges; with ſuch other things, as your ſelf ordained in your letters. If you have written any other letters to me, I have not had them; nor Mr. *Baily*'s letter of the receipt, and diſtribution of his holineſs's alms ever came to my hands. Inſomuch, that at this preſent, if Mr. *Martin* had not written to me a courteous letter of the receipt of his part, I had not to this hour known, that Mr. *Baily* had received it. At which I have ſometimes ſo much marvelled, that I was half determined, never to entangle myſelf any more in that matter. For it is no ſmall danger for me, to ſtand here, bound to be countable for it. Wherefore I pray you, deſire Mr. *Baily*, to think, by what way he ſent me that letter; that I may either have it, or that he will be content to take the pains to write me another of that matter, for my diſcharge. I pray you commend me to Mr. *Martin*, and thank him for his long letter. It doth hurt me to write much; and therefore I truſt he will be content, that I write not particularly to him. You know, that I am old, and not very luſty. But this notwithſtanding, I will advertiſe you of ſuch things in your book *de Euchariſtia*, which do not pleaſe all men, altho', peradventure, you be able to defend them. As in the third chapter of the firſt book, where you do intreat the difference between this ſacrament and the others; you ſay in this very well; *Quod forma hujus ſacramenti applicatur ad materiam; & non dicitur ſuper recipientem, ut in cæteris, ubi dicitur applicando materiam ad perſonam: Ego te abluo, &c.* more had bettered by it, if you, uſing the common words of the church, had ſaid: *Ego te baptizo.* In the 11*th* chapter, where you write, *de vino congelato*, you have almoſt all here againſt you; becauſe they follow the common doctors: *Sylveſter verbo, Euchariſtia, viz. prope finem. Si vinum in calice congeletur, ſacerdos illud ante conſecrationem reſolvat; ut habeat rationem actualem potûs. Si tamen non reſolvat, adhuc conficit. Quia vinum congelatum à non congelato ſpecie non differt, ſed ſolum accidentali qualitate.* 10 de Lapide, cap. 7. art. 4. in fine. *Sacerdos curam adhibere debet, ut vinum congelatum reſolvatur, vel per applicationem prunarum, vel alio modo, ut recipiat rationem actualem potûs. Si tamen non reſolveretur, nihilominus poſſet confici, quia per congelationem natura vini non eſt corrupta. Armilla verbo, Miſſa.* No. 24. *Si vinum congeletur in calice, ante conſecrationem, debet liquefieri, ſi poteſt, & ſic conſecrari, ut ſit actu potabile. Si autem congelatum conſecretur, erit conſecratum, quia non differt ab alio non congelato, ſpecie, ſed tantum qualitate.* 10 De Lapide, c. 7.

(*b*) Original in *Doway* College.

art.

art. 5. no. 4. *Quid agendum, ſi cum ſumi debet ſanguis, ſpecies vini ſit congelata? Solutio. Fiat reſolutio.* The firſt whole leaf of the 31ſt chapter of the ſecond book, does almoſt wholly diſpleaſe them. When in the 37th chapter you ſay; *Quòd papa ſolemniter celebrante, cardinales etiam aſſiſtentes & miniſtri communicent.* This is not true. But if you would peradventure have ſaid; *Quòd cardinalis diaconus, & ſubdiaconus communicent tam de eadem hoſtia quàm de calice; & ſic de utraque ſpecie:* you ſhould have ſaid truth. Thus far you ſay well, as I ſhould myſelf. At *Rome* the 17*th* of *April* 1581.

Yours,

Thomas Aſaphenſis.

(*i*) *A Letter of Dr.* Owen Lewis *to Dr.* Allen, *concerning the Diſturbances in the* Engliſh *College at* Rome.

Pax Chriſti,

My good brother, this is the fourth letter I writ to you, ſithence the *Epiphany*, of the tempeſt riſen, and yet continued in our *Engliſh* ſeminary here; and I cannot by any letter of yours yet underſtand, that you hear any thing of it. Sithence my laſt, Mr. *Sherwin*, Mr. *Haddock*, Mr. *Martin*, Mr. *Airy*, and Mr. *Gore*, were at *Pallo*, in the way to *Civita Vecchia*, ten miles hence, to meet his holineſs with a ſupplication, which was not liked: I mean their coming there; tho' their ſupplication was penn'd better, than many of them can pen. It was referr'd to cardinal *Como* there: at the pope his return, it was referr'd to the protector, as reaſon was: and the pope reſolved vigorouſly, that they ſhould abſolutely obey, or go away. This order cardinal *Moron* told to them, being all before his grace; and required to have their names, that would obey the pope, and his grace, and their order, without any condition, and the preſent governors. Ten gave, in writing, that they would obey ſo. The reſt wrote, they would obey the pope: and many together of them came to the cardinal, ſaying, in their conſcience they could not obey Mr. *Maurice*, whom they had accuſed ſo juſtly. But his grace ſaid; the pope would alſo have them obey him. Mr. *Haddock* ſaid, as the cardinal told me, that they would believe it, when they heard the pope ſay ſo. At which the cardinal was marvellouſly moved; though, with an interpretation, that ſaying was excuſed; which did not ſatisfy the cardinal; who call'd Monſegn. *Spatiano*, Mr. *Maurice*, and me; and enquired for his name, that had ſpoke thoſe words, to ſend him to priſon. *Ego nolui dicere, mihi relatum eſſe, quòd is eſſet dominus* Haddocus: but it was concluded there, and executed by one of the cardinal his agents, ſent with Mr. *Maurice* to the hoſpital ſtraight; that Mr. *Haddock*, Mr. *Martin*, Mr. *Gore*, and *Muſh*, as the chiefeſt doers in this matter, ſhould ſwear to be obedient abſolutely, *& ſine ulla reſtrictione*, and to leave all meddling and practice in this tumult. And if they refuſed it, to go away, and leave their gowns: if they refuſed it, to go to priſon. While the agent told his commiſſion to theſe four, a multitude came about him, ſaying and crying, they were all in the ſame caſe: Et ſic umbra multitudinis protexit illos; qui poſt aliquot horas, magno numero veniunt ad cardinalem: qui mandavit, ut ſi obedire nollent, abirent, & illis valedixit. Statim veniunt ad cardinalem vocati duo Jeſuitæ ſeminarii, quibus cardinalis ſtatuerat dare abſolutè curam morum, literarum, & diſciplinæ in ſeminario; & illis committere, ut per illorum manus, & arbitrium, veſtes, & alia neceſſaria ſcholaribus diſtribuerentur. Sed cùm ſcholares prius eſſent dimiſſi, cardinalis reſpondit, ut audivi, Jeſuitis, eam rem totam eſſe expeditam; nec eſſe opus, aliud agere. Et mandavit D. Mauritio, ut cibum illis non pararet, niſi ea nocte in cœna diei Martis ante Cineres; & ut longas veſtes in ſeminario relinquerent. Secuto mane, viginti, opinor, ſcholares exeunt ex ſeminario; nec ibi pranderunt; ſed arbitrio vagabantur per urbem. Ego eo die Cinerum ante lucem, rem, per clauſum memoriale miſſum ad cardinalem Comoſem, curavi, S. D. N. in ſuo cubiculo, antequam iret ad capellam, per eundem cardinalem declarari; cum magna obſecratione, ut daretur dilatio hujus migrationis, & ut aliquo, nomine ſuæ ſanctitatis, nuntio, miſſo ad hoſpitale, antequam ulli juvenes diſcederent, omnes juberentur manere, orare Deum, quieſcere, & expectare reſolutionem ſanctitatis ſuæ. De-

(*i*) Original in *Doway* College.

claravi, multos eſſe, juvenes & deceptos, qui putabant, ſe vivere in ſtatu peccati, ſi aliis parerent, quàm Jeſuitis: & perdendum illis videri, parere D. Mauritio, quem hactenus impugnarunt: triſtem eſſe animam meam, cùm viderem viginti juvenes exire ſimul ex ſeminario, hoc difficillimo tempore, ſine nummis, cum periculo vitæ, in longo & periculoſo itinere, cum dolore parentum, jactura temporis, ſcandalo Catholicorum, riſu hæreticorum in Anglia noſtra, jam meliorem ſpem parturiente. Sua ſanctitas (qui, pridie Cinerum, aliquot ſcholaribus, memoriale in St. Petro ei porrigentibus, dixerat: *Si non poteſtis obedire, diſcedite in pace)* erat valde turbata; & fere fuit tum in cubiculo reſolutum, quòd illis permitteretur abire, etiam ſine viatico. Tandem ſua ſanctitas dixit: *veniant ad nos, antequam diſcedant ex urbe:* quia in ſuo illo memoriali petebant, ut ad oſcula ſanctiſſimi pedum omnes admitterentur ante diſceſſum. Et ſua ſanctitas adſcripſit in dorſo libelli, integrum eſſe illis venire. Ubi, a meridie, ſua ſanctitas ex St. Sabina (prima ſtatione Quadrageſimæ) rediit ad St. Petrum, miſit famulum ad hoſpitale, qui eos vocaret. Sed non erant ibi; pranderant ad hoſpitem domini D. Mortoni domum, credo. Ego ad cardinalem Comoſem eo ſollicitus. Is valde eos reprehendebat; & dignos judicabat magna caſtigatione; & mitia vocavit conſilia ſuæ ſanctitatis: ad quam me tum miſit, ut ea mecum deliberaret. Ubi veni, cùm, eo ferè momento, ab eadem ſanctitate ſua diſceſſerant viginti quatuor aut plures ſcholares, quibuſcum in ſuo cubiculo ſua ſanctitas diu fuerat collocuta; & eos, cum uno ſuo camerario, miſerat ad hoſpitale ad D. Mauritium; ei mandans, ut eos reciperet iterum & tractaret, uti prius ſolebat: & uti priùs ſemel ante profectionem ad civitatem veterem, ſic iterum illis indulget, ut nominent rectorem ſuæ gentis, quem vellent: & mandavit, ut quieſcerent. Sua ſanctitas mihi declaravit, familiariter & humaniſſimè, omnia colloquia, quæ cum illis habuerat; quæ longum eſſet hic adſcribere; & me miſit ad D. Mauritium, ut idem ei mandatum declararem, quod camerarius ille priùs expoſuerat; & ad ſcholares, ut eos ad tranquillitatem hortarer: quod feci, vocatis ad me Sherwino, Martino, & alio tertio. Illi jam exhibuerant ſuæ ſanctitati longum memoriale, quo commendant D. Mortonum, & D. Bernardum; quorum alterum ſibi petunt dari rectorem, ita tamen, ut penes Jeſuitas ſit morum & literarum cura. Sed illi novem, aut decem ſcholares, qui fuerunt hactenus obedientes, nominarunt, porrecto alio ſuo memoriali, D. Briſtow; quem ego pontifici, cardinali Morono, & cardinali Comoſi, prolixè commendavi, ut huc vocetur; ſi placeat, alicui noſtræ gentis hanc provinciam committi. Ita jam res pendet. Ego vocatus ſui ad cardinalem Moronum, & miſſus ad cardinalem Comoſem, ut de iſtis nominationibus deliberarem. Deus compeſcat hanc tempeſtatem; quâ genti toti macula eſt inuſta; & noſtri patroni ſunt fere alienati & pertæſi; ac putant, nos eſſe nimium protervos. Sed tamen me jam magis, quàm hactenus, complectuntur; ac prædicant illi tres, me rectiſſime egiſſe meas partes: ac ingratitudinem maximam illis objiciunt, qui me non audiunt, imo & odio proſequuntur; & clamant in cœlum contra me, quem falſis & fictis calumniis, ac voculis traducere conantur. Deus ignoſcat illis. Cardinalis Comoſis mihi dixit, quòd iſti juvenes non credunt, quòd ego curaverim illos reſtitui. Quod non eſt verum. Aliqui putabant, à me viaticum, viz. Hart, Barton, Airy, Giffard, negari. Sed ſi planè abiiſſent, curaſſem illis Bononiæ dari nummos. Bartonus excanduit, & me jurgare cœpit. Hæc ſcripſi latè & liberè, ac confidenter dominationi veſtræ; cui ſoli hæc ſcripta ſunto. Nec ullo modo vellem, hæc omnia aliis ex me narrari, ſed vulcano meas literas committi. Videtis, quem fructum novi conſiliarii iſti & amici pepererunt noſtris ſcholaribus; qui mihi ſuam culpam imputant. At ſuperiores mei me laudant jam maximè; ac niſi eſſent plures iſti juvenes, punirentur exemplariter. Ego ignoſco illis deceptis, & (uti vir magnus quidam mihi dixit) conſcientiam phreneticam prætendentibus. Benedicam maledicentibus mihi; benefaciam perſequentibus me: conabor reddere bonum pro malo, ut Deus mihi rependat. Sed multoties doleo, propter cauſam communem; in qua fere nullos noſtros habeo adjutores: nec ego unquam cauſæ communi D. Mauritium prætuli; licet contra calumnias illum defendi, & protector eum innocentem declarat; & is, me authore, apud protectorem obtulit ſe paratum eſſe, ſuum mihi officium, hoc quod ille nunquam petiit, relinquere. Papa mihi dixit, quòd D. Mauritius tractabit res hoſpitalis, ſi alius ſit rector ſcholarium. Sed expectamus ſingulis horis reſolutionem ſuæ ſanctitatis de re tota. Sex capellanos noſtros ſæpiſſimè com-

commendavi ſanctitati ſuæ & protectori, & cardinali Comoſi, & Datario; & tandem obtinui eis proviſionem menſtruam, quam D. Henſhaw habet, quinque aureorum (uti illi ſemper prebæbant) reliqui, qui ſanctitati ſuæ, reverſæ è civitate veteri, libellos ſuos poſtea dederunt, habent quatuor ſcuta. Forte oblita eſt ſua ſanctitas, ſe quinque dediſſe alteri; & me quinque illis petiiſſe. Sed cardinalis Comoſis dat mihi ſpem, ſe curaturum, ut & alii habeant quoque ſimilem, ac equalem aureorum proviſionem, qua erunt contenti; & in urbe reliqua ſupplebunt ſuo labore, vel aliqua conditione. Gaudeo, illis eſſe jam ſatisfactum: quia illos diligo, & ſunt viri boni. Commendo dominationi veſtræ res meas Cameracenſes. Ego jam video parum luculenter. Deliberavi de diminuendo numero noſtrorum ſcholarium; ut ad viginti reducantur. Forte papa eſt expenſarum pertæſus; maxime propter has turbationes: & ideo, ſi veniant plures huc ſcholares, neſcio, quomodo illis providebitur, niſi aliqui hinc recedant ad vos. Aliqui ſacerdotes noſtri rogarunt ſuam ſanctitatem, ut in Angliam ire poſſint. Sua ſanctitas mihi dixit, ſe illis reſpondiſſe: Ad quid veniſtis ad urbem, ſi tam citò vultis recedere? Et eos potuiſſe ire in Angliam, antequam huc venerunt, ſi erant maturi. Sed nimis longus ſum: & dolor me fecit longum, & amor erga dominationem veſtram; ac magna confidentia fecit, ut omnia particulariter ſcriberem. Oremus pro invicem & amemus invicem perpetuò. God bleſs you and all your company, to whom I deſire to be heartily commended, eſpecially to Dr. *Briſtow*. *Rome* the 10*th* of *March* 1579. All yours,

O. L.

Poſtſcript,

I am ſorry to ſee your laſt letter of the 30th of *January*, written with another man's hand. Multum miraretur dominatio veſtra, ſi ſciret omnes perſonas & artes in hac turbatione noſtri ſeminarii. Sed chartæ omnia non ſunt committenda. Ego puto, breve ad ordines intelligi debere de ſuffraganeis dioceſis Rhemenſis & dioceſis Senonenſis, non autem provinciæ: quæque ſane verba videantur amplecti quoſcunque ſuffraganeos provinciæ utriuſque. Nam & illi in jure vocantur ſuffraganei archiepiſcopi Rhemenſis & archiepiſcopi Senonenſis. Deus ſecundet noſtrum D. Sanderum. Dux Feriæ dicitur mortuus. Hinc videre licet, à quibus magiſtris, per ſubornatos quoſdam ſcholares, iidem juvenes decipiuntur; quia dicunt aliqui eorum, me non eſſe amicum patriæ, ſed propter meipſum omnia facere, quæ videntur cauſam communem juvare. Alii quod ego habito juxta hoſpitale, ut mihi ipſi tandem hoſpitale acquiram. Sunt alia hujuſmodi mendacia.

(*k*) *Mr.* Richard Haddock's *Letter to Dr.* Allen, *giving an Account of the Revolution in the* Engliſh *College at* Rome; *wherein he was a Perſon chiefly employed by the* Male-contents.

My duty remembered unto you, Mr. Dr. *Briſtow*, Mr. *Baily*, Mr. *Webb*, my couſin *Gabriel*, Mr. *Ely*, with my moſt hearty commendations unto all your good company, my friends, and ſchoolfellows; none excepted from the higheſt unto the loweſt. You ſhall underſtand, that, at this preſent, God be thanked, all your ſcholars, and beads-men be in perfect health, and merry; ſaving, that we are not a little ſorrowful to hear of your ſickneſs: for the ſpeedy ceaſing whereof, we ſhall not omitt to pray unto God: although alſo we have of late had ſome occaſion unto the contrary; as by this preſent letter you ſhall underſtand, of a moſt tragical fact, and the happy end, (as I truſt in God) of the ſame. And, that you may have a perfect ſtory of all our affairs, ſo far as I am able, in ſo ſhort a time, to rehearſe and ſignify unto you, being abſent, and therefore more hardly to be underſtood; I will begin, where the laſt time I left off: which was with our going forth of *Rome* to ſpeak with his holineſs. I ſignified unto you, that we ſhould go that preſent night: but it happened otherwiſe, by reaſon we could not have our ſupplications, and other things neceſſary, ready; which was God's providence. For whereas we ſuppoſed his holineſs to have been not paſt eight or nine miles out of *Rome*; and that we might have gone unto him that night; it was far otherwiſe, as we found the next day, being St. *Mat-*

(*k*) Original in *Douay* College.

thias's

thias's day. Which day, after eighteen of the clock, *Sherwin*, *Martin*, *Gore*, and myſelf, ſet out in God's name; not known unto many whither we went. But that day, when as they miſſed us at dinner, and evenſong, it was brought unto Mr. Dr. *Owen Lewis* archdeacon of *Hainault*, and, in reproachful language, ſaid of our adverſaries; that, whereas there had went, but one; now there was gone four ambaſſadors unto the pope; with ſuch like. That night we went twenty four miles, and we light half a mile ſhort of his holineſs. The next morning, by day, we went unto him, where he was in a caſtle of cardinal *Farneſe*, right upon, or rather within the ſeas, towards *Civita Vecchia*; where we ſtayed with him; not having (as we thought we ſhould have had) opportunity to ſpeak with him, becauſe that day he was to go to *Rome*. Notwithſtanding, we kiſſed his feet there; gave unto him our ſupplications, with reaſons, that moved us to demand the regiment of the fathers for our ſeminary; which we gave alſo, and at the ſame time, unto cardinal *Como*; who before had bidden us come unto him, when we had our cardinal's anſwer, which I wrote unto you the laſt time. And his holineſs told us; that *non erat tempus nunc*; by theſe words referring us to come unto him at *Rome*. That night, therefore, though with no little pains we returned to *Rome* twenty-two miles after eighteen o'clock; but with great difficulty, and glad to take horſe a great pace. The next day, being the 26th of *February*, we went for our anſwer; which we received from the maſter *de Camera*; who hath been a marvellous friend unto us always: that his holineſs would ſend unto our houſe one, who, hearing all reaſons, ſhould make an end unto our contentation: which was that, which we moſt deſired. That day alſo ſome of our company were to have ſpoken with cardinal *Como*: but it could not be, being earneſtly occupied. Theſe things being thus, beginneth good Mr. archdeacon to play his part: of whom by the way, you ſhall underſtand, how (for all his fair words, and promiſes) he is affected towards us, and our cauſe. For at our being from home, he uttered theſe words; which be all over the town, to his great ſhame, if he had any: To wit, that he had three ſorts of enemies: amongſt whom, the firſt were boys; which if it be true, it is of his own part, and not ours, who would be aſhamed to be enemies to any man, but what charity requireth. The ſecond are the Jeſuits; whereat I wonder, that he is not utterly aſhamed: and by the which, I truſt, you will more eaſily underſtand his doings, and orderly and honeſt proceedings againſt your poor company, and ſcholars. And for my part, I do promiſe him very hardly the friendſhip of any Catholick *Engliſhman*, that proclaimeth himſelf enemy unto the Jeſuits. But as he uſeth in all things elſe, he will paradventure deny that again. The third was, as he termed them, *Charlatoni*; that is the tatlers: wherein he comprehended all our countrymen in the town. And for the boys, he would anſwer them unto their beards, if they had any. Theſe words, with ſuch like, he uttered unto one, that will avouch them, if need require; though he ſhould, according to his manner in all other things, when he perceiveth the hindrance, that cometh unto him by them, deny it at any time. To go forwards: That day he laboured with our cardinal, and ſixteen more againſt us, with great threatning words; that we ſhould never have our deſire, and that he would bring it into a conſiſtory, where we ſhould be ſure for doing any thing. In ſo much, that upon the next day, being a conſiſtory, our cardinal went unto his holineſs, and (as Mr. archdeacon did report) he was half an hour upon his knees, before him, to obtain the revocation of his purpoſe of ſending one unto our houſe; informing wonderfully againſt us, and obtaining the determination of the matter by very force, as it appeared. That day talked with our cardinal alſo cardinal *Como*, and with him Dr. *Lewis*; and in the afternoon ſome of our company; of whom theſe words they received for anſwer unto our ſupplication, we had exhibited unto him. *Legi rationes veſtras ſingulatim, quas probo, & valde approbo. Tamen non expedit, ut pontifex concedat vobis petitionem veſtram, licet eſſetis tam ſancti, atque ſanctus Paulus.* By theſe very words, and when as they requeſted him, to conſider of the caſe, and to ſtand our friend, as always we had found him, he referr'd us unto our own cardinal. Which was all, we could get of him, although before he had promiſed to do for us, what lay in him. But he was better informed by Mr. archdeacon. The next day therefore, being

being the laſt of *February*, *Sherwin*, *Martin*, *Gore*, *Ruſhton*, *Harriſon*, *Pitts*, *Giffard*, and myſelf, went unto our cardinal, to know his pleaſure; who told us that his holineſs would, that we ſhould obey Mr. *Maurice*, and accept of him as our rector; and that we could not have the Jeſuits. And when we ſaw all things brought unto that, which we could never have imagined, knowing his holineſs's mind always, to have the Jeſuits, we could not well tell what to ſay ſuddenly; but, as before, to requeſt his help againſt them, againſt whom we ſee him ſo bent. We had no refuge, but to require the grant, which before he had offered, for chooſing one of our own countrymen in Mr. *Maurice*'s place, being unfit; (which I ſignified unto you laſt time) and which we could never abide, but only for a ſhift to work theſe facts in the mean time. But he denied us that alſo, becauſe we had ſaid, we had no countrymen fit for our exerciſes in this place: and therefore bid us warn all our company, to appear before him after dinner; and we ſhould underſtand a reſolution of all, and a final end: which was, that we ſhould either obey the pope, and accept Mr. *Maurice*, or elſe depart. We requeſted him to conſider of us, and to hear our cauſe. And for obedience unto his holineſs, we had ſufficiently ſhewed (and would try with who ſhould accuſe us of it) in not remaining in our country; where we had been able to have lived unto ourſelves; but deſirous of more perfectneſs, we were come, where we might learn to ſerve God, and his church, as more profitable members of the ſame; and therefore deſired him at the leaſt, that he would uſe us as freemen, and ſuffer us freely to follow that, which our conſcience did preſcribe us; knowing well, what obedience was due unto his holineſs, and ready, if God gave us grace, by the ſhedding of our blood, if need required, to declare it. Nothing would ſerve him; but if we would not be obedient, to puniſh us with impriſonment, and whipping: unto which we anſwered him; that we truſted, we had committed nothing, that had deſerved any ſuch puniſhment; neither had we ſaid, or done any thing, that we need, or could repent, or call back again. In the end, he bid, that the next day we ſhould certify him, what we would do: obey Mr. *Maurice*, or depart thoſe, that would not. And ſo we departed, many being deſirous out of hand, to have left the houſe: which in very deed had been done, but that we more reſpected the common cauſe, than any private commodity. Our entertainment was ſuch from time to time; and nothing elſe to be hoped for from their hands. This done the next day in the morning did our good companions, the *Welſhmen*, go about their buſineſs with all expedition: and therefore, when we aroſe from bed, they called up my chamber-fellow Mr. *Meredith*, who is the captain of them, under pretenſe to ſay maſs; which was ſo true, that, albeit it was *Sunday*, he ſaid no maſs that day; but to his buſineſs he went all the forenoon, about the houſe, with a ſupplication to the cardinal drawn by Mr. archdeacon, full of deceitful law-terms to circumvent us with, (to ſee, who would ſet unto his hand) containing, with the obedience unto the pope, the obedience unto Mr. *Maurice*, who before had refuſed anſwering them, that we had to deliver to the cardinal our anſwer by ourſelves; deſiring Mr. *Maurice*, in whoſe name they came unto us, to content himſelf, and ſuffer us to preſent our anſwer, as we were commanded, unto the cardinal; in the mean time not acknowledging him for our rector; whereat he was ſore grieved; and commanded Mr. *Gore* not to come at dinner in the hall. At which time he provided his old letters, made by the cardinal the laſt year, to be read at dinner time, and to prove himſelf rector; wonderful diſorderly, and abominably, which had like (if the fathers had not been there) to have cauſed very foul work. For at dinner, *Pitts* was reader for the time, in whoſe place Mr. *Maurice* (having nothing to do with the appointing of ſuch things) would have had *Griffyth*; thinking thereby to have had his intent. But it ſo happened, that becauſe *Griffyth* could not read *Italian*, *Pitts* might neceſſarily read the whole, which we never denied. For he was the laſt year made rector; but this year he was depoſed; and therefore we did not preſently acknowledge him. But here was he reprehended by *Pitts*; who, when he had read it, and dinner done, denied firſt to give it him again. But being re-urged by his importunity in demanding it, he opened it, and ſhewed it to ſome of our fellows, who ſate at the table; and that obſerved that,

which he had manifeſtly falſified. For he had ſcratched out the month of *May*, and put in *March*; and for one number ſcratch'd out, he had put in with his own hand the *7th* of *March*; wherein alſo he was deceived. For that was but the firſt of *March*; which when it was ſeen, and he having no pretence now able to deny it, was ſo manifeſt, he began at the table preſently to revile ſome of our company with foul words: and preparing their knives in their hands, to have ſtrucken ſome of thoſe, that ſate next unto them; amongſt whom, an old fellow, whom we always took for a quiet fellow, afterwards reported, that if the fathers had not been there, or his next fellow (which was Mr. *Pearſeal*) he would have preſently killed him. Judge you, what time we had, to look unto ourſelves. But if it had not been for the common cauſe, and for God's eſpecially, we had been ſure to have payed for it. But we being quiet, and the fathers exhorting, he did wonderfully inſult againſt us; we thinking, that we had wrong, for that he had falſified his letters. After even-ſong, we went unto the cardinal with our ſupplication, and proteſtation of moſt full obedience unto his holineſs, letting him underſtand theſe our miſeries, which were not to be tolerated. He allowed all Mr. *Maurice*'s doings wholly: which when we ſaw, we beſeeched him, upon our knees, to be good unto us; and at the leaſt not to condemn us, and our cauſe, before he had weighed our reaſons with our adverſaries. He anſwered flatly by theſe very words. *Ego nolo audire: habeo aures ſurdas, & laterem lavatis:* and therefore I will that you obey, as you promiſed. We anſwered him, that our obedience unto his holineſs we had there proteſted, and would perform; and therefore, if we once knew, that he would appoint Mr. *Maurice* rector, that we would obey him ſo long, as we accepted his holineſs's benefit there. At which words he was mad: almoſt threatening a quarrel towards us, and bid us depart in *malam crucem, & ego profecto te tradam in carcerem, & ſeveriſſimè puniam. Nonvultis mihi credere, qui ſum cardinalis?* With ſuch words. I told him, that if he would ſay it, we would believe him; but before, he ought to pardon us. He bid us *abire in malam crucem* again; and ſo he departed. For he would hear us no longer. And after us came all the *Welſhmen* with their ſupplication of obedience to Mr. *Maurice*, which they laboured for, and they would not go, before the cardinal, with us. Unto them he promiſed all things: but for us, nothing, but puniſhment; aſking: who that was, that ſtood in the corner? meaning by me; whom he let paſs for all that, whom he might have had once. The ſecond day of *March* betimes went Mr. archdeacon, and Mr. *Maurice* unto the cardinal, requiring his commandment unto four (perſuading him, that if three or four were diſplaced, the reſt would take heed) that they ſhould acknowledge Mr. *Maurice*, or lay down our apparel, and depart: which they procured. For ſo ſoon as dinner was done, there came, with Mr. *Maurice*, one of the cardinal's chaplains, with the names of four, to ſwear obedience to Mr. *Maurice*, or elſe to depart, laying down their apparel. *Martin, Muſh, Gore*, and, which all men wonder'd at, I was the fourth. The reſt Mr. archdeacon had quarrels to of old: but no man could tell, why I ſhould be taken before all the reſt; which by many was objected unto Mr. archdeacon. But he will anſwer at his leiſure: In the mean time he will do his pleaſure. This was propoſed unto us four, from the cardinal, all the reſt of the company hearing. We anſwered, that it was no place there to give anſwers; but appoint us a place, and we will anſwer then. But our companions all began to cry; it was common unto all, and therefore they would not be excluded. I prepared myſelf to depart, and ſo did the reſt; but all our companions would not ſuffer us, until they had been with us before the cardinal; which we did that day; and he bid us all depart in peace, if we would not obey Mr. *Maurice*; and ſo taking leave of him we departed home for that night, becauſe it was late; and at the fathers requeſt; who ſtraight after us being with the cardinal to depart alſo; he would not ſuffer them, until he had talk'd with the general; ſending us word by them, to ſee, if we would but grant, that Mr. *Maurice* ſhould only have the name of rector, and keep the hoſpital, and that we ſhould be with all our company under the fathers, *quoad omnia tam ſpiritualia, quàm corporalia*; and that Mr. *Maurice* ſhould have nothing to do with us at all, but only have the name; which, when the fathers had propoſed unto us, being wonderfully careful for us, we ſhewed them our mind, which alſo they knew well enough; and that if the cardinal would let us that boon,

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we would accept it. For we desired nothing, but to be governed by the fathers, and hereupon we expected further from the cardinal. But the general forbid them to meddle, and to suffer us to work that we thought fit in our conscience. The next day, being the third of *March*, we dined in the hospital, receiving of Mr. *Maurice*, from the cardinal, a commandment, to depart that night; which we prepared ourselves toward. But old Mr. *Fabroni* came to the fathers, to persuade us to tarry that night; because all things were prepared for supper for us all; at whose appointment we did stay all night. The same day, at afternoon, we went six of us to the pope, before our departure, with a supplication of all our troubles, and to request his holiness's blessing, before we departed, whom we found by mere chance, walking into St. *Peter*'s church, to see a work of a new altar in the new building; and as he turned up, we exhibited our supplication, with two or three words, following him, for he hastened away; and signifying, that we were *ejecti*, because we could not obey, with safe conscience, him that the cardinal had appointed; and he answered these words. *Si non potestis obedire, recedatis:* and we requested his benediction, and he lifted up his hands and blessed us; whereat his countenance changed wonderfully. We left our supplication with him, and departed for that night, coming away to the hospital. We remained there that night. The next day in the morning we departed the house unto one *John Creed*'s, our countryman's, house, all together; where we all dined that day; wherewith were so amazed our adversaries, that they could not tell, what to do. Those that hated us, were glad; those that had any compassion at all, were afraid, and seemed sorrowful; but more for themselves, than for us. They thought we should never have gone so far, when they began the tragedy; for, in very deed, we were fully appointed of departing, thirty-three in company; having nothing in the world to bear our charges. Yet no man, from the highest to the lowest, was any thing discomforted. For there was no need. You would have blessed you, to have seen the affection of our friends towards us in that case. Mr. archdeacon denied to give one penny to any. The *Jesuits* began to beg in pulpits for us, being *Ash-Wednesday*, and the first day of preaching; but without naming us. Our fathers, in our house, began to beg for us amongst their company; as of the general, provincial, and others; and with such diligence, that you will scarce believe, what had been very like to have been had for our *Viaticum*; besides all begging by the way, which is much for pilgrims. And at *Sienna* is the rector of the *Jesuits*, he who was our father the last summer; whom Mr. licentiate *Martin* knoweth, father *John Paul*; where we had fifty crowns appointed for us, to have taken by the way. Our father *Ferdinando* was almost mad for us; and begg'd for us of the fathers of the *Casa* (which ned not) to appoint of a great sum for us: insomuch that I think, we should have brought you home four or five hundred crowns. For we had been like to have no less, than a thousand crowns. For my lords prepared for us a hundred crowns, *Italians*, that heard of our case: and took the matter wonderfully heinously, that we should be so dealt with; protesting, that they would go unto the pope for us; and help us, that we might have justice, and be heard. But God provided for us otherways. The *Jesuits* were out of their wits almost for us: insomuch, that they wept many of them; and desired, that we should not come, and take leave of them; for they could not find in their hearts, to take leave with us. Father general, and all the company, would have gone unto the pope for us; but that he had been slandered by Mr. archdeacon's railing, being warned by their friends secretly; yet by some of their friends of great account, they knew they would be working that all the world knew not of. The answer unto our supplication unto the pope, was, that we should come kiss his foot before we departed; which we were glad of wonderfully; and proposed that, before we should depart; meaning to defer it a day or two, for fear we should seem importunate: in the mean time, thinking to make friends unto the cardinal, some other cardinals of his best friends, and the ambassadors of *Spain* and *Portugal*; to signify unto him, that we departed not of any obstinacy or misliking; but only moved by our conscience; meaning for ever to remain in due obedience unto the see apostolick, and all our superiors. Which when we were thinking upon, there came a messenger of the pope's unto the hospital, to call us out of hand unto the pope: but being answered by

by the father, that we were departed, he requeſted that we might be certified: which the father did not ſlacken to do; and finding one in the ſtreets, by him called the reſt, and to go unto the pope ſtraightly: who going unto the houſe, where we dined, and finding ſixteen or ſeventeen there, went immediately unto the palace, not knowing what was forewarned. They, kiſſing his holineſs's foot, began to requeſt his holineſs's bleſſing, before they departed. And here the moſt bleſſed father in the world, whereas they were in doubt what he would do; began to burſt into tears, and aſked: and are you then gone out of the ſeminary? They anſwered, yea: And he ſaid: Why would you go out unknown to me, or not telling me before? They anſwered, that the cardinal had twice in his name commanded us. And aſked whither they meant to go? And they told him, ſome into *England*, thoſe that were fit being prieſts, and many others divines Why, ſaid he, be theſe ſo young, divines? (meaning by *Chriſtopher Owen*, *Pitts*, and *Gratley*) and they anſwered, yea; and all the reſt philoſophers and logicians alike. Said he, why would you depart from *Rome*, where good manners, and religion, and learning is to be gotten? You muſt not in any wiſe depart; but you ſhall go home again, and have what you deſire. Which when they heard him ſo heartily ſpeak, they all fell a weeping very faſt, that they were heard ſob, and could ſcarce ſpeak unto him, and he unto them. And he aſked them, where they dined? They told him, where; and how we prepared our dinner with our own hands; and that others of the company were going about the town, providing for our meat, and *Viaticum* to depart with. And he ſaid, you ſhould have comen to me firſt for your *Viaticum*. But go home again, and give me the names of ſome of your countrymen; and you ſhall have one of them. For this you ſhall have no longer. And ſo kiſſing his foot again with ſuch joy that is not poſſible to expreſs, they departed. And as they were going, he aſked, if they would not one of his chamberlains to go home with them. And they ſaid, yes: becauſe they were not ſure, that Mr. *Maurice* would credit them: and ſo he rung his bell for one of them; whom he ſent with them unto our houſe. Which when the reſt knew, it was ſuch a common joy, and ſo ſtrange a thing, that we wonder'd all at it. Our fathers were beſides themſelves for joy. The *Jeſuits* at the colleges, when they heard, were never ſo amazed and joyful; inſomuch, that one of the readers, father *Achilles*, hearing it at the port, and with all haſte running to tell the good news unto father *Parſons*; and finding him in father *Pavy*'s chamber, another of our readers, and telling them; he made father *Pavy*, who being not well at eaſe, was laid down upon his bed, for joy ſuddenly to leap from his bed, and to feel no more grief of his ſickneſs, who before was deviſing, how to procure the ambaſſador's help of *Spain* for us. In one word, ſuch a general joy was through the whole ſociety for us, as if it had been for themſelves; and ſuch an affection it hath engendered in them towards us, that if we had ſpent our lives in *England*, we could not have done more. Inſomuch, that I think, when we will, they will ſend with us of their company to help us in *England*; and do ſay, that excepting their profeſſion, they would wiſh to live in the *Engliſhmens* ſtate; ſo much they love us, indeed you cannot imagine it. The next day, being the 5th of *March*, we preſented the names of two of our countrymen, that were here preſent: becauſe, by delaying, Mr. archdeacon always meaned to circumvent us. The one was Dr. *Morton*, the other Dr. *Bernard*. Whereof, for all that, I think we ſhall have another; becauſe the cardinal doth not ſo like of them as they deſerve; becauſe of Mr. archdeacon. The 7th day, there was a ſolemn maſs ſung at *Minerva* by my lord of St. *Aſaphs*, before thirty-three cardinals upon St. *Thomas*'s day. That day, at after dinner, four of our company went unto cardinal *Como*, who, after he had talked with Mr. archdeacon an hour, called them in; and talking with them a little more courteouſly, than before, he told them, that the pope did favour us moſt wonderfully; and that, after two days, we ſhould have a reſolution; but we ſhould have neither of thoſe we had named, of which reſolution we now expect; not knowing how it will be. In good hope we are, that we ſhall have the fathers. For cardinal *Como* told them, that the pope would ſatisfy our deſire; which God grant. But you would wonder, how Mr. archdeacon doth work, and Mr. *Maurice*, that he may remain Cuſtos of the hoſpital. For that is it, that they aim at; and that is it, we meddle nothing with, but in order to

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our ſeminary. For if he get it, as it is like, he ſhall; it will be at the leaſt five hundred crowns a year, cloſe unto our ſeminary. Mr. archdeacon would make us believe, that he procured our return again. But we know, he had appointed to have ſet, or to have taken himſelf the houſe, we dwell in; and had appointed of *Iriſhmen* and *Scottiſhmen* in our places; and when it was ſaid, that he would get no *Engliſhmen*; he ſaid, that you ſhould either ſend him ſome, or he would ſend you no money. And always his words were; *that he cared not for us all*; which a man that had not cared for his own preferment, more than the common commodity, would never have ſaid. Well; whatſoever he ſay, this I ſay unto you for my company; that you may comfort yourſelf, and be glad, and thank God for his working on us unworthy members of his, that there could never have happened any thing whereby our country and our company could ſo have comen in credit with all good men. For by this fact we are wondered at unreaſonably, and much on all ſides eſteemed, far more indeed than we are worthy. And beſides, we have won the minds of all our countrymen wonderfully. The *Jeſuits* admire our doings, that we durſt be ſo plain in our doings. And whereas they ſee a ſtrange difference betwixt the ſpirits of the young *Engliſhmen*, and the old; they wonder at Mr. *Maurice*, and Mr. archdeacon's imprudence in troubling us. But comfort yourſelf, and ſend ſo many, as you have ready; but very fit and approved men, for to get credit to our country. For theſe ſchools be not for every one. And one thing mark: that if you ſend any *Welſhman*, let him be as fit as others: or elſe, if by any means, hinder him. For of theſe, that we have here, our fathers do ſay, and ſo they ſhew themſelves, that they be *ineptiſſimi pro ſeminario*. There is one Mr. *Floyd*, who hath ſent hither to know, when the courſe of divinity beginneth; and in what ſpace, it is ended; who is no more fit, than old Mr. *Bromley*, and therefore look to him. For if they could have their will, they would live here for ever; and do nothing, but quarrel: as *Griffyth* never ceaſeth, *Smith*, nor *Meredith*. But if the fathers get the government, they will bring them into order; and admit none, but ſuch as you ſend. So that we truſt, before it be long, to have here place for a hundred; and thereby the glorioſeſt college of *Engliſh* in the world: which God grant. Mr. *Askew*, when he ſaw, we went indeed, did promiſe, he would follow us that night; which he had done, if we had tarried, and likewiſe ſome with him. And he told Mr. archdeacon, that he had all this while deceiv'd him; and cauſed him to leave his fellows, to his utter ſhame in ſuch a cauſe. But at the length he ſaw, he meaned nothing, but deceits; and had done more hurt, than he was able in haſte to make amends for. *Thomas Lovel* is ſpoiled utterly by them; and careth for no man; but only liberty and toys. Notwithſtanding my eyes be very ſore, and in danger, becauſe of writing, and the air of *Rome*; I would very fain remain here this ſummer. By that time I ſhall almoſt have two years dictates of my own writing; which with three or four crowns I can have written. And then alſo, when lectures end, which is at mid-ſummer, we ſhall repeat all over again; which is the profitableſt time of all other. And in that time, if I had money, I could with twenty crowns, as I think, get written to make a whole courſe of divinity with my own dictates: which if I can have, I would fain do. I ſhall requeſt you, to procure my money from my friends, ſo ſoon, as you think convenient: for I am not able to travel on foot; and therefore muſt be forced to have ſome of my own, to help me; as others have, that ride, beſides that which is beſtowed for their *Viaticum*. Thus, truſting, you will remember me, I commit you to God, deſiring you to commend me unto your man, *Henry Brown*, my old friend, and by him to Mr. *Steward* and *Lewis*, and unto good mother *Briſtow*, with all her company; whom, by God's grace, I will remember, when *Agnus Dei's* be hallowed, which is this *Eaſter* coming. Your company of youths were never, in their lives, ſo comforted, as by the fact of the laſt day, in kiſſing the pope's foot. From *Rome* the *9th* of *March* 1579.

Yours,

Richard Haddock.

(l) *A Letter of Dr.* William Allen, *Preſident of the* Engliſh *College in* Rheims, *to Dr.* Owen Lewis, *Archdeacon of* Hainault, *concerning the Diſturbances in the* Engliſh *College at* Rome.

Moſt dearly beloved Friend,

All your Letters came ſafely to my hands, as I think, ever ſince thoſe tumults did begin: whereby, as alſo by as many contrary letters of the ſtudents, we here underſtand all, from the very ground; and marked every thing, and all actions and deportments of the ſcholars, and doers on all ſides; and after confer'd with the wiſeſt and principal here in our company; as Dr. *Briſtow*, Mr. *Baily*, Dr. *Webb*, *L. Martin*, with others of judgment; as well to ſee, what they liked or miſliked in all this tragedy; as to uſe their advice, how I might deal, to ſave, and ſalve that great ſore, and exulceration of minds betwixt the two parties, *Engliſh* and *Welſh*; much greater, and much farther ſpread, by that beginning and root, there unluckily planted, than you there can perceive: tho' you may ſee, to your grief, much. Which partiality and diviſion, if it be not utterly taken away, may breed marvellous ſcandal and inconvenience. My firſt care was, that it ſhould take no hold in our company; where, I thank God, at this day they live as ſweetly together, without all differences, or reſpect of nations, or other diſtraction, as ever I knew any ſuch number in my life. And yet ſo to hold it (becauſe we well perceived the common inclinations of *Adam*, to like, and whiſper underhand, for their own againſt others of other countries) great moderation and dexterity was neceſſary, I aſſure you. The principal point was, that no meddling, or maintenance of either ſide, ſhould be openly or privately uſed; but every man to apply to his book, and pray for the appeaſing of the tumult, and ſpecially for his holineſs, that God would give him the ſpirit of wiſdom and mercy, that he might take the beſt way, for the ending of the matter, and to pardon the fault of diſobedience, diſorder, or ſcandal whatſoever, for the honour of God, and the perfecting of the work begun. And, leſt any breach might chance to be, I, otherwiſe than my cuſtom, and ſomewhat againſt my health, thought it neceſſary always to be in the hall, both at dinner and ſupper, and all exerciſes were ſithence. So that all hath been well, and is here very well, and never better contentment; but all very joyful and careful, till this laſt day, when the news of ending all, and the *Jeſuits* eſtabliſhing came unto us, both your letters and divers others; which, I aſſure you, made us a double *Eaſter*. To ſee which, and to tell you ſincerely and plainly, I could not tell how to write, for fear of doing hurt. The broil was ſo perilous, and I ſaw the ſtudents there, every one ſo bent, that they would have loſt all, rather than have been under one of that nation: yea and forſake me, and whom, and what elſe ſoever. Not doubting of your wiſdom, both yourſelf and his holineſs, would rather condeſcend to their infirmity than by this ſiniſter accident, or by all their expulſions, undo that work ſo happily begun, yea, and our whole country and yours. Specially ſeeing, they might be appeaſed with ſo honeſt a thing, as to have the fathers for their governors: which their requeſt, to make you underſtand our whole mind, ſeem'd to all our nation moſt lawful and godly; though their manner of proceeding, and their unkind alienation from you, that hath done, and daily do endeavour ſo much good for this ſeminary, and that, and all our country together. Which refuſing ſo peremptorily to obey the protector's or pope's order, which might have tended to the ruin of all, if God had not, of his great mercy, otherwiſe far above their deſerts, and ours, diſpoſed by this ſweet end, that his holineſs hath made. This diſorder and hazard of all in them was exceedingly miſliked of all the wiſe, and myſelf here. Though the committing the houſe to the ſociety was all our deſires. And right ſorry we were of that error, that Mr. *Maurice* was made rector; and gladly would have had, if the Jeſuits might not, or would not have been, rather Dr. *Briſtow*. For that both his quality was excellent, and his perſon grateful; and was a divine; which had been more fit, than one of another profeſſion: beſides the country, which you know many reſpect. How

(l) Original in *Douay* College.

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well and wiſely, I do not ſay. Therefore that he, or ſome other like, was not choſen, or firſt appointed at the beginning, it was, as I told you, an error; the rather noted, becauſe Mr. *Maurice*, being otherwiſe a very honeſt and friendly man, and a great advancer of the ſtudents, and ſeminary's cauſe, had admitted there, ſent for, and called for two up to the ſeminary, as by ſundry letters written, not to me, but to other men, is particularized, ſome of his own country-folks and friends, for age, quality, and inſtitution unfit for the ſtudy, and ſeminary: which gave both firſt occaſion in the ſight of vulgar men, to do as they did; and that many there be, ſo extremely alienated, (which pierces my heart to hear) from you, and that province, which hath bred, and doth bring up ſo many virtuous, conſtant, and Catholick men; which was no fault in you, I dare be bold to ſay; but yet an eſcape, and default in managing the affair, becauſe you did not dehort Mr. *Maurice* from taking upon him that charge, in the beginning, for which indeed, no diſhonour be it unto him, he was not ſufficient. The ſcholars fault again was, that they would not advertiſe me, that I might with you, or by you, rather have obtained by ſuit, and ſupplications, than by tumultuous means, ſo hazardous and ſcandalous, have proſecuted the matter. Which animoſity and contentious dealing is far unfit for the ſtate of ſtudents; and after, joined to hatred, emulation, detraction, and other ſins, thereon depending: yea, it went ſo far, woe be to our ſins, that, as we were advertiſed, miſchief and murder had like to have been committed *in ipſo collegio*. For which horrible diſorder, and afterwards for the expulſion of all the *Engliſh*, how heavy our hearts were, my tongue, nor pen cannot expreſs; and you there, ſeeing the ſame, muſt needs be in much more. And I nothing doubt, but you did all you could, to draw the pope, and cardinal from that rigorous order, brought by our mens diſorders. But yet for that, moſt men attribute all to that original error of making Mr. *Maurice* head. I ſee, the ſcholars either will not be perſuaded, that you did help any thing to the mitigation of the matter; or elſe ſo far their minds be exaſperated, that they will accept nothing for benefit, that cometh from you; *ut ſit in ægris animis*. And, becauſe I would have this extreme alienation from you taken away; that you may have the good will of all men, as you deſerve, by your known benefits to all men, which I will never ceaſe to proteſt, and ſurely do all here moſt heartily, for the good of our common country, which hath exceeding ill luck to be hindred by our unhappy contentions and diſagreements: I will, for that cauſe, uſe all diligence and dexterity, to treat opportunè and importunè with the principal of the ſtudents; who now, having obtained this happy reſolution, will, I truſt, condeſcend to every order, and counſel: and quiet themſelves, giving over meddling, or harkening to whiſperers, where former grudges have excited you, and deceived them. And in any wiſe, as I love and honour you, uſe all means poſſible to come into the grace and liking of the ſtudents; and ſhew your wiſdom, charity, and zeal in condeſcending, bearing, and ſupporting their youthful miſcarriages, ſo far, as without ſinning you may. For *intereſt cauſæ veſtræ mirificè*, that this begun faction do ceaſe. And becauſe I will be ſincere and plain with ſo dear a friend, not doubting, but you will keep all things cloſe from all ſides, as I do yours; you muſt temper your couſin *Hughes*'s tongue, and behaviour, who is of a bitter, odd, and incompatible nature; for ſo, not the ſtudents there, any of them; but, I aſſure you, others have ſignified, that his diſordered humours have been a great cauſe of your hatred, and of all thoſe garboils. And ſome here have told me, I did not an ill deed, to ſend him up; who for choler, and other ſingularities, was inſupportable amongſt his fellows here. For God's love therefore, correct his nature, as much, as you can: and I will, by all the forces, that I may poſſibly, deviſe, as well in writing to the ſtudents, as to their governours, and confeſſors, to make an attonement. I have written to father general alſo, and will do to whoſoever I may think to have credit with the ſtudents; who, I know, many of themſelves be not of ill nature, but have been by zeal, rather than malice, carried into this action: with whom, and with your ſelf, would God, I had a month's company there. I doubt not, but a joyful reconciliation on all hands might be made: which concerneth ſo much the health of our country, as the contrary does the undoing of the ſame, that Dr. *Briſtow*,

Briſtow, Mr. *Baily*, Mr. Dr. *Bernard*, would needs have had me, to have gone up out of hand. But my care of remaining here comes of my ſuperiors, as they know not; but you only know: and therefore I yielded not in any wiſe to their motion, leſt his holineſs or cardinal *Como* might be offended, as you, I dare ſay, think alſo: at the leaſt, I dare not hazard it. And perhaps the ſtudents, or others rather, would think, I would wholly be led away from them by the great familiarity between us. But God ſo help me, as I feel no inclination of partiality either towards your part for the great benefits, and comforts, which I have had at your hands; neither towards their part for conjunction of country, or name of *Engliſh*, or for blood, or ſuch like; as partly you may ſee by my plainneſs in this letter. But I only ſeek the honour of God, and the neceſſary attonement of all ſick minds. without which, whatſoever we go about, for our poor country, will be loſt: though all ſuch honourable and charitable endeavours, before God, cannot periſh. *Thomas* your man, whatſoever other occaſion you have to ſuſpect him, (I ſpeak this for the anſwer of a certain ſecret point of your letter) hath written to me theſe formal words: The ſtudents and the *Engliſh* be marvellouſly alienated from my maſter: truly for any thing I know, without cauſe; and I am ſuſpected on both ſides. *Hæcille:* adding more, that he would have my counſel, how otherwiſe to diſpoſe of himſelf: which I have given him by this letter incloſed. Cauſe the reſt to be delivered, I pray you, to the parties: and let no vexation alienate your mind from doing us, and all others, as much good as you can. The beſt, that ever was, *non reddidit bonum pro bono tantum, ſed pro malo bonum.* Father *Norton* ſhall have his turn ſerved according to your laſt, and is already in a good part diſpatched. The *Spaniards* have had a bloody repulſe at *Maeſtrich*, God help us, and the Low-country cometh in ſlowly. I may, perchance, if I find ſo much vacant time before theſe letters go forward, write a few words to our old patron *Como*, to appeaſe his mind if perchance he have taken any diſlike on either ſide, by this garboile; which you will deliver him accordingly, I doubt not. Mr. *Gilbert* came not this way: but is arrived at *Paris*, and hath payed the twenty piſtoles, which you lent him, to Mr. *Bailey*'s hands, being then there; and he deſires you to ſend his bill thereof to Mr. *Morgan* in *Paris*. Here is no *Iriſhman* in theſe parts, that I know, ſaving Mr. *Fitzſimons*; and therefore the catalogue is quickly made. My lord of *Cambray* is retired again, for fear of *Caſtelane*, into *France*. God knows what will become of theſe Low-countries. The great talk of monſieur's marriage with our queen is on foot ſtill. Mr. *Powel*, brother to the prieſt there, is in priſon ſtill for his faith; and hath anſwered ſtoutly, that whoſoever denieth the pope's holineſs to be head of the church of *England*, as well as of all other churches chriſtian, is a heretick. Some think, that he ſhall ſuffer, or at leaſt fall into the premunire. God comfort him, and all his fellows. I wrote your mind to the dean, touching the woman in your houſe: but he writeth to me again, *Salvo meliori judicio, non eſſet dimittenda; cùm honeſtiſſimè ſe gerat, & optimè ſervet res; præcipue frumentum: cùm etiam inveniri non poſſit aliquis ſubditus eccleſiæ, qui vult accipere curam domûs & omnium rerum, niſi eſſet certus de habitatione ibidem per longiorem terminum, quàm expedit promittere.* Whereupon I can ſee no further, but commit all to his wiſdom, as you require. *Cotune* will not be ſold, they ſay, for any thing; and therefore I get no money no ways. And if theſe new garboils begin again this ſummer, as it is not unlike, all will be in hazard. Mr. *Stevens* will not, nor dare not, come back, as he ſaith, to *Cambray*; and therefore requireth only a little room for his ſtuff, as is left.

Being comen thus far, I had neceſſary buſineſs to go to *Paris*; whither I went, leaving this reſt to be written there. And now being there five days, I have received two other packets of letters from your ſelf, and divers others, of marvellous ungrateful matter: giving me evident tokens of fears, that theſe unhappy differences and mutinies, not ceaſed by the pope's ſo manifold mercies, will bring all to naught and utter ſhame. By which diſorder, I perceive the *Scottiſh* nation begin to put in for't, ſo as the pope will be wearied with all. My lord of *Roſſe* did let me ſee alſo, what you wrote to him, concerning the ſame matter: wherein you ſay (as I doubt not, it is true) that you never knew of Mr. *Seaton*'s requeſt, before it was made. But now indeed, whatſoever is done amiſs, is laid unjuſtly upon your back, both there, and of

of divers here: the factions of the *Welſh* and *Engliſh*, concerning thoſe ſeminary matters, are grown ſo great. And as they have at their fingers ends all the pretended errors and defaults of Mr. *Maurice*, for theſe twenty years; ſo certain ſpeeches of yours be in every man's mouth: *viz.* That you once ſaid to my lord of *Roſſe:* my lord, let us ſtick together. For we are the old and true inhabiters and owners of the iſle of *Britanny*. Theſe others be but uſurpers and mere poſſeſſors. *Item*, rather than this college ſhould be *ſeminarium litium*, you would ſeek to extinguiſh it utterly. Of which latter words, many, both ſcholars and others, write from *Rome* to divers here and in *Rheims*, with great exclamation: ſaying, that you mean it to be *collegium*, or *ſeminarium litium*, for that they will not meddle with you now, after the pope hath appointed them other governors: and that you mean to deſtroy all, rather than that you ſhould not have your will, and be a dealer ſtill. On the other ſide, *Hughes* writeth to me, and to Dr. *Briſtow* moſt plainly: that the *Jeſuits* have been, and ſhall be proved the counſel, and counſellors of all theſe tumults; and that they would not have our prieſts to go to *England*; but to tarry longer in *Rome*, and take their temporal commodity. And that thereupon a general oath and examination was taken of all, whether they would, or were fit, to go into *England* when their ſuperiors ſhould command them. *Item*, he ſaith, that the *Jeſuits* have no ſkill nor experience of our country's ſtate, nor of our men's nature: and that their trade of ſyllogizing there, is not fit for the uſe of our people. And therefore, if Dr. *Briſtow* had comen up, or would yet come up, he ſhould be made rector; exhorting him earneſtly ſo to do. All which I ſee tendeth to new and endleſs ſtirs: by which, in fine, it will come to paſs, that our nation, and that begun good work, will be forſaken, both of the *Jeſuits*, and ourſelves, and all our ſuperiors elſe. And thus I ſhall be weary of my life: which already, by theſe unhappy buſtles of our country, is more tedious to me, than ever before. If more alterations be yet ſought, all will be loſt. And all cometh of the devil, no doubt: and except the matter be uſed with wiſdom, and with great patience, and with condonation of each other, for God's and our country's, and common church's ſake; all will be loſt, that you have done, and I have done for our realm's recovery. Would God, I were there one month! that I might either make up theſe extreme alienations of mind; or elſe, if I could not do ſo much, that I might ſhortly there end my life, and all the frenzies of mind and miſeries, riſing from theſe calamities, procured by our follies and ſins. I thought not good, to write the whole upon my general letters. For every party, as they be affectioned to their own, and alienated from the other, would refer that, which I ſpoke againſt their obſtinacy, animoſity, ſedition, emulation, partiality, *&c.* to be ſpoken and meant of the other faction, that themſelves be not of. For you will not perhaps believe, how both parties, I mean certain of either faction, do deſcribe, and ſet forth by letters here the wicked attempts, ſpeeches, prejudices, and practices of the other. But I write to Mr. *Barret*; of whoſe honeſty and diſcretion I have great hope; and I write in his a letter to the three prieſts, which have been the principal doers in this doleful action. And ſo I make an end of this ungrateful talk, and of my ſcribbled letters; which be the worſe ſcribbled, for that at this preſent I am very weak and weary of body: *quia aliquandiu, ſtomachi, & indigeſtionis imbecillitate laboro:* which will cauſe theſe to our good patron cardinal *Como* to be worſe read. But when you deliver them to his grace, I hope he will read them before you; the rather, for that they touch you, and that affair. Farewell, my moſt dear friend; and God be your comfort and mine; and of mine you ſhall not have much.

Lutetiæ, May 12. 1579.

Your own aſſuredly for ever,

W. Allen.

Poſtſcript,

Commend me (with thanks for his letters) to your nephew; and for God's ſake warn, in my name, alſo him and his brother, to take heed, what they write; and to whom they write. For they give ſuſpicion and offence to the *Engliſh* many ways; and of this diviſion, ſome collect up by their letters, that (as folks cry out here, and it is in every body's mouth) all the *Welſhmen*, yea *omnes oriundos ex Wallia*, are to come to *France*, as the young *Powel*, Mr. *Roberts*, &c. One of them writeth

hither to *Paris* over plainly of *Wentworth*'s treaſon and diſſimulation towards you, which the very party, to whom he wrote ſo, could not abide; nor to hear any thing for the *Welſh* againſt the *Engliſh* (as the devil hath now made the diviſion) they muſt be diſcouraged and ſeek to ſalve up, and not to make the breach bigger. If I ſee any fit of the *Welſhmen*, they ſhall as well be preferr'd to *Rome* (if it lie in my hands) as the *Engliſh*. God is my judge, I never put difference; nor ever will do. Of *Hughes*'s communication for putting out the Jeſuit rector, and inducing Dr. *Briſtow*, with Mr. *Cottam*, before he entered into the ſociety, more is written down from thence, than muſt be the more wiſe. For whatſoever they write, or ſay, toucheth you and me: ſince ſome ſuſpect, I incline too much, for love of you, to the *Welſh* faction, as they term it. I have a ſcruple now, whether I ſhould ſend theſe, ſo ill written, to his grace, having none here, that I dare truſt to write them otherwiſe. But tomorrow I go home, if I be able, again: from thence to write them, by the next poſt.

(m) *Supplicatio Sacerdotum & Alumnorum Collegii Anglorum in Civitate Romana ad* Audoenum Lewis, *Epiſcopum* Caſſanenſem.

Cùm inter alia plurima ſacerdotum in Anglia pro fide laborantium incommoda, reverendiſſime præſul, illud maximè deplorandum acceſſerit, quòd neminem in patria epiſcopum, prælatum, aut ordinarium habeant, qui de rebus eccleſiaſticis & ſacramentorum adminiſtratione diſponat; imò, quod gravius eſt, habere non poſſint: apoſtolica ſedes non minùs piè quàm amanter facultates quaſdam & juriſdictionem, pro cujuſque dignitate, doctrina, & capacitate, habito reſpectu ad loca & perſonas, cum quibus agere oporteat, iiſdem ſacerdotibus diſtribuendas conceſſit. Quam facultatum diſtributionem qui juſtè & fideliter exequi ſtudeat, cùm exactam patriæ noſtræ notitiam, ſpecialemque cognitionem ſacerdotum exigat, ut communi & indifferenti animo omnes complectatur, & collegiorum ſtatum & inſtitutiones cum omni zelo, & charitatis fervore, conſervare & promovere contendat (quæ omnia in piæ memoriæ illuſtriſſimo cardinali Alano abundè ſupererant) illud firmum ratumque habemus à nullo extraneo, noſtro licet ſtatui favente, multo minùs impediente, hoc munus adminiſtrari poſſe. Et ut de illuſtriſſimo protectore noſtro cardinali Caietano taceamus, quem pro eximiis erga nos Anglos meritis, & beneficiis collatis veneramur, & quem maximo honore proſequimur: de patribus ſocietatis, ex quorum relatione illuſtriſſimus protector cunctas res noſtras diſponit, intrepidè affirmare poſſumus, quòd ſine magna ſacerdotum & laicorum ubique fere commorantium perturbatione, gravique ſtatûs noſtri incommodo, hoc munus illis imponi non poſſit. Cujus rei ſignum illud ſufficiens ſit, quòd nunquam defuerunt æmulationes in Anglia & privatæ diſcordiæ inter eos & ſacerdotes noſtros, ex quo cauſam noſtram ſuſceperunt; hinc ſolùm exortæ, quia multo majorem curam habuerint propriæ familiæ, quàm noſtrûm; & ampliores illis facultates & privilegia obtinuerunt, quàm noſtri ſacerdotes unquam habuerunt. Unde licet in regimine collegii omnibus non mediocriter ſatisfaciant, cum prædictæ conditiones in illis omnino deſiderentur, pro facultatum noſtrarum diſpenſatoribus ab omnibus ineptiſſimi judicantur. Cujus rei intuitu, nos omnes, quorum nomina infra ſcripta habentur, patriæ conditioniſque noſtræ ſtatui in hac parte conſulentes, totis nervis contendere decrevimus, idque ratione officii noſtri, ut hæc facultatum noſtrarum diſpenſatio reverendiſſimæ dominationi veſtræ, huic muneri, propter dictarum circumſtantiarum adjunctionem, aptiſſimæ, cum plena & integra poteſtate conferatur. Cùm enim reverendiſſima dominatio veſtra, primus fuerit, qui collegium noſtrum in hunc ſtatum reduxerit, illudque non brevi temporis ſpatio gubernavit; Anglus ſit & erga Anglos æo tenerum affectum gerat; tantam utilitatem noſtræ cauſæ allaturos nos ſperamus, ſi, quod juſtè petimus, obtinere valeamus: Et, ſi aliàs tanti beneficii compotes fieri non poſſimus, ad ſanctiſſimi Domini noſtri pedes nos proſternere non dubitabimus. Illud igitur omnes unanimes à charitate veſtra poſtulamus, ut non ſolum liberam nobis facultatem in hoc negotio laborandi faciat, ſed, ſi tantum onus pietati veſtræ imponatur (onus enim revera erit) pro communi bono, & deſolatiſſimæ patriæ utilitate, libenter illud ſuſcipiat: & denique

(m) Original in *Doway* College.

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ſi quos invenerimus huic juſtiſſimæ petitioni noſtræ adverſantes, qui fortaſſe non deerunt, auxiliatricem admoveat manum: & nos viciſſim in omni officii genere reverendiſſimæ dominationi veſtræ obſequentiſſimos ſemper inveniet.

Reverendiſſimæ dominationis veſtræ obſervantiſſimi filii.

Thomas Montanus
Octavianus Sovico ſacerdos & alumnus
Richardus Sheldonus ſacerdos & alumnus
Sylveſter Noriſius ſacerdos & alumnus
Edvardus Tempeſtus ſacerdos & alumnus
Robertus Chamberus ſacerdos & alumnus
Reginaldus Bateus ſacerdos & alumnus
Richardus Buttonus ſacerdos & alumnus
Thomas Hillus ſacerdos & alumnus
Edvardus Leighus ſacerdos & alumnus
Gulielmus Blondellus ſacerdos & alumnus
Edvardus Bennettus ſacerdos & alumnus
Robertus Benſonus alumnus
Georgius Wolleius alumnus
Johannes Sicklemorus alumnus
Andreas Dorringtonus alumnus
Johannes Jackſonus alumnus
Robertus Fiſherus alumnus
Thomas Hattonus alumnus
Cuthbertus Trollopus alumnus
Hugo Whitolfus alumnus
Franciſcus Robinſonus alumnus
Robertus Jepſonus alumnus
Gaſparus Loberius alumnus
Henricus Pettus alumnus
Franciſcus Foſterus alumnus
Henricus Byrdus alumnus
Franciſcus Fowlerus alumnus
Arthurus Beckwithus alumnus
Robertus Shepherdus alumnus
Franciſcus Barnabæus alumnus
Gualterus Halſallus alumnus
Gervaſius Polus alumnus
Edvardus Millingtonus alumnus
Humphredus Hugheſius alumnus
Georgius Baniſterus alumnus
Robertus Pettus alumnus
Eraſmus Sanderus alumnus
Gulielmns Eliſius alumnus
Richardus Griffinus alumnus
Richardus Gouldenus alumnus
Johannes Polus alumnus
Georgius Askeus alumnus.

(*n*) *An Account of the original Cauſe of the Diſturbances in the* Engliſh *College at* Rome, *as it is given by Dr.* Maurice Clenock *the Preſident.*

Profecto ſatis admirari non poſſum, quomodo tam ſubito, & repente contigit, in hoc noſtro ſeminario tanta immutatio, ac rerum perturbatio, cùm a primo hujus ſeminarii initio, ac præſertim ab adventu patrum ſocietatis, ipſum uſque ad deceſſum capellanorum ab hoſpitali, tantus fuit ſemper amor, tanta concordia, tanta denique benevolentia, inter me, & Jeſuitas, atque ſcholares omnes, ac ſi mei fratres ac filii fuiſſent. Sed, eo ipſo die deceſſus veterum ſacerdotum ab hoſpitali, pater Johannes Paulus diceret mihi, quòd deberem dominum epiſcopum Aſaphenſem removere a ſuis cubiculis, quæ in hoſpitali habet; omnes peregrinos advenientes excipere in alia domo, ab hoſpitali diſtincta; nec permittere eos, quando venirent, intrare in hoſpitale. Ego reſpondi, me non poſſe, nec velle, quidquam tale permittere, aut ſollicitare contra reverendiſſimum epiſcopum ſenem venerabilem; qui in eccleſia hoſpitalis continuò confert ordines, & alia multa ſpiritualia adminiſtrat: neque me audere, nobiles ac peregrinos non tractare, quando veniunt, quamdiu ſanctiſſimus noſter, & illuſtriſſimus dominus protector volunt, hunc locum & ſeminarium eſſe, & hoſpitale remanere: idque breve apoſtolicum nuper publicatum indicat. Sed dixi, me velle ſervare parvum cœnaculum, & cameram, quæ ſupra illud eſt, pro peregrinis nobilibus more ſolito recipiendis, & prælatis & aliis quoque recipiendis, quando ob aliqua negotia nationis, & collegii tractanda convenirent; ſine cujus ſcientia, & authoritate, nulla talia vel tentare quidem audebam. Poſtea ſubito, dicto citius, cœperunt aliqui ſcholares clamare, & vociferari, ſe non poſſe ferre diutius, ut ego manerem rector, conſcientia ſua reclamante: & hoc incenſo incendio; ille pater Johannes Paulus abiit, & alius Pater in ejus locum ſucceſſit. Qui hujus tumultus cauſa fuerunt, an Jeſuitæ, an ſcholares, an alii denique Angli, qui extra hoſpitale degunt, Deus ſcit, &

(*o*) Copy in the *Engliſh* College at *Doway*.

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ego ſuſpicor. Et ab eo tempore patres Jeſuitæ nullam plane curam diſciplinæ aut morum ſcholarium ſubierunt ; permittentes eos ire, & vagari, quo vellent, ſine ulla reprehenſione , & conventicula intus & foris libere facere : & multi ſcholares, preſertim 5 aut 6 hujus ſeditionis Duces, nihil prorſus jam ſtudent, vel permittunt alios ſtudere quietè.

(o) *A Proteſtation of Cardinal* Allen *and Dr.* Owen Lewis *Biſhop of* Caſſano, *in Teſtimony of their mutual Friendſhip.*

Nos, quorum nomina inferius propriis noſtris manibus ſcripta notantur, ad confuſionem diaboli, & membrorum ejus, hæreticorum, qui mutuo & conſtanti inter nos amori antiquo invident, & aſtutia ſerpentina fraternam inter nos unionem ſeparare, ſemper conantur ; ad certiorem quoque inſtructionem multorum, Catholicorum, noſtrorum amicorum communium, qui decepti falſis & fictis quorundam narrationibus ſuſpicantur fortaſſe, non eſſe inter nos duos ſolitam illam & ſinceram amicitiam ; & ideo ſtudiis partium, pro ſuo quemque ſenſu, favere & contradicere aliquando cogitant, & ex hujuſmodi falſo diſſidii inter nos fundamento, inter ſe quoque aliquando diſſident ; declaramus per has patentes & communes tabulas, & notum omnibus teſtatumque facimus, nullum eſſe, aut fuiſſe unquam inter nos diſſidium, nullam animorum alienationem ; ſed ſemper in hoc noſtro trigeſimo exilii anno, utrumque noſtrûm animis conjunctis, ac fraterno plane & ſincero amore nos ſemper invicem dilexiſſe, & cum ſumma animorum conſenſione & conjunctione, parique ſtudio & communi conſilio, ac totis viribus ubique partes Catholicorum, honorem Dei, religionis Catholicæ defenſionem, conſolationem noſtratium, qui propter conſtantem fidei Catholicæ defenſionem exulant, patriæ denique noſtræ dulciſſimæ & afflictiſſimæ reductionem ad unionem Stæ. matris eccleſiæ Catholicæ, apoſtolicæ, & Romanæ, procuraſſe & promoviſſe pro noſtro virili : & hanc quoque inter nos firmam, & conſtantem amicitiam perpetuam fore ſperamus, & profitemur : & rogamus noſtros communes amicos omnes, ut invicem quoque diligant, & utrique noſtrum ſine diſcrimine, tanquam uni homini, faveant æqualiter. Nos enim quicquid officii & ſtudii erga unum ex nobis præſtabitur, erga alterum quoque præſtari exiſtimabimus ; & honore invicem prævenientes, non noſtra, ſed quæ Jeſu Chriſti ſunt, quærere ſemper ſtudebimus: & quicquid honoris, aut favoris, nobis accedit, id totum dicabimus, & conſecrabimus, Deo opt. max. cui ſoli honor, & gloria ; & ſervitio eccleſiæ Catholicæ, & communis patriæ noſtræ reſtaurationi ; & mutuis officiis conabimur promovere mutuam omnium erga nos charitatem ; & ſincerâ benevolentiâ omnes, præcipuè domeſticos fidei & coexules noſtros diligemus in Domino, & eorum rebus favere, & neceſſitatibus conſulere, non omittemus, quantum penes nos erit. Hoc interim, per viſcera miſericordiæ Dei, rogamus omnes fratres noſtros, ſeu Anglos, ſeu Britannos, in hoc communi exilio noſtro diſperſos, ut non ſint inter eos ſchiſmata, aut jurgia, aut ulla propter nos perſonarum acceptio, cùm inter nos duos nullum per Dei gratiam ſit, aut unquam fuerit diſſidium. Et ſi in unam fortaſſe, circa res omnes agendas, non poſſint omnes ſemper convenire ſententiam ; ita tamen modeſtè contendant, circa iſtas res omnes exteriores, ut non excidant a charitate Dei, & proximi ; & ut nullum inde naſcatur ſcandalum, memores verbi Domini Jeſu, qui dixit, *Væ homini illi per quem ſcandalum venit.* Iſtas verò communes declarationes, & amicitiæ noſtræ teſſeras, noſtris manibus, noſtriſque ſigillis, ad majorem eorum omnium, quæ ſuperius diximus, fidem & probationem, ſignavimus. Romæ pridie nonas *Maii*, 1591.

(p) *A Letter of Sir* Francis Inglefield *to Dr.* Allen *Preſident of the* Engliſh *College in* Rheims.

Right worſhipful dear Sir, albeit my laſt unto you, of the 21ſt of *Auguſt*, were ſo late, that I have nothing to add of news from hence; yet having ſince received yours from *Monts* the 15th of *July*, I cannot pretermit to acknowledge it ; and withal to adviſe you, that in my opinion, the prince of *Parma* ſhews lit-

(o) Copy in *Engliſh* College in *Doway*.

(p) Original in *Doway* College.

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tle good will to our ſpiritual company, in wreſting the words of the king's letter to the worſt ſenſe for them, that poſſibly the words can be drawn unto. The king's meaning undoubtedly was, that both the treaſuries, of his finances, and heritage ſhould be chargeable with that alms, from time to time; and ſo is the literal, and moſt apparent ſenſe of his words. And I warrant you, it will well appear ſo, whenſoever your company ſhall, by any new ſuit for want of payment, ſhew forth the expreſs words of his majeſty's grant; and the prejudicial interpretations made of them to your hindrance. And knowing the particular proviſions, expected by private men out of that ſurpluſage, that is to be diſpoſed by Dr. *Briſtow*, and you; I do remember not above five or ſix perſons, that can juſtly challenge any particular proportion thereof, *vid.* Mr. Dr. *Knot*, Mr. *Hargatt*, Mr. *Taylor*, Mr. *Freeman*, and Mr. Dr. *Pulley* with father *Dutchy*, no more being alive, and preſent, which were allotted any proviſions by the duke, and the proviſions amounting in all, but to 390 florins by the year; there will remain to your diſpoſition 1210 florins yearly beſides. For as to the reſt, which had particular allotments by the five diſtributors; no one of them all can juſtly challenge any farthing in private: being neither the king's meaning, nor the duke's, that any one ſhould have any permanent ſtate, or time, in that diſtribution; but that the five diſtributors ſhould, at every receipt, diſpoſe the money anew: and not to them, which had it at the laſt payment; but as they ſhould find the neceſſity, and worthineſs of every party. So that, as the five former diſtributors, in nominating thirty perſons only to partake the ſame, did not only prejudice their own liberty, and authority thereby; but did alſo plain injury to all the reſt of the nation, that were poor, and wanted thereof; which by the king's grant, and the duke's meaning, had as much intereſt, and title thereto, as any of them, that had received the money, whenſoever the diſtributors ſhould think them worthy thereof. And this authority being now committed to Dr. *Briſtow*, and you; you ſhould not do well in my opinion, to ſuffer that former error to have any longer continuance. Neither do I ſee, how you can ſuffer ſuch to enjoy it, as will challenge it by the title of the five diſtributors; but that you ſhould hereby confirm the error, and bind your ſelves to countenance the ſame, by naming ſtill ſome one of the thirty, as before, at firſt; and hereby do wrong to all the reſt, that become ſuitors, or be to come hereafter, that are to be made partakers of it by your diſpoſition, and diſcretion, as you ſhall find their towardneſs, or neceſſity to require. I am eaſily induced to believe, that you find theſe courtly ſervices for money very tedious, and diſagreeable to your mind. For truly my ſelf did find them ſo to me for many years together; but ſeeing this, you muſt exerciſe your patience, as not the leaſt province, incident to our baniſhment. And if you did but ſee the melancholy condition, and deſolate life, which I paſs, and endure here in this time of fire, and flame; you ſhould ſee, that I want not my part of ſadneſs, travail, and turmoils; howſoever they may differ in quality from thoſe, which you and others do ſuſtain. In your letter from *Monts*, you require me to perform for Mr. *Vendeville* the pleaſure, which you require of me in his behalf; but other mention thereof you make none in the world, nor expreſs not by any leaſt ſyllable, what the ſame is, nor wherein it conſiſteth. Belike, you meant to write it in a paper apart; and, by the other cares of your mind, forgot it, when you made up your letter. In *Portugal* new treaſons and conſpiracies are diſcovered againſt this king; which may occaſion his return thence the ſooner. We hear not yet that *Tercera* is recovered: nor where the *Turks* forces, arrived at *Algiers*, ſhall be employed. A great ſedition is alſo befallen in *Malta*: where the great maſter is empoiſoned by the knights of his order. The young duke of *Feria* is now free from his fever, and his mother not yet all free thereof: though none of both be in any peril, as the doctors affirm. Fain I would learn, what you can or will do for *Robert Hightington*: that I might reſolve upon the reſt; being continually preſſed with begging letters from *England*, from *Lovain*, from *Namur*, from *Rheims*, from *Roan*, from *Paris*, and from *Rome*: and nothing here to be gotten hereof, I aſſure you: and ſo to our Lord I commend you; and my

my ſelf heartily unto you. At *Madrid* the 4th of *December*, 1581, your true friend,

F. Inglefield.

Poſtſcript,

The death of Dr. *Sanders* is not yet confirmed from *England*, nor from *Ireland*; other than upon the report of Mr. *Walſingham*, and his company.

(q) *A Letter of Dr.* Allen *to Mr.* Richard Hopkins, *reſiding at* Lovain.

Mr. *Hopkins*,

You diſcourſe wiſely and friendly, in behalf of our countrymen there, and elſewhere diſperſed; and being diſcreet, and well experimented by their own long miſeries, I doubt not, but now, or very ſpeedily, they will repair all defaults, and defects by their inconvenient employing themſelves, to God's honour, and profit of our afflicted country, and the moſt advancement of their own firm credit, and eſtimation. Whereunto the more effectually to move them, I have of dutiful affection, and our common country's ſake, made them a profer to be partakers (and ſo I yet, once again, pray them to be) ſo many at leaſt as do complain of lack, or as liſt either to teach, or to learn, of whatſoever we have or ſhall have here. You ſay, ſome were in dignity at home; to whom I promiſe, living here ſhall be as correſpondent to their quality, and degree in *England*, as that they have in *Lovain*. And I ſay farther to you, that there be here ſundry of as high calling, as any of our friends there; which be more contented here, than ever they were of their livings in their own country; and without compariſon much more enamoured with our trade here in common, than ever of their own or of other ſtudents any where, living at their private eaſe. But they have ended this courſe, which we follow, long ſithence, you ſay; and therefore it were not ſuitable to begin again with young men: and that is true. But it were not unſeemly for ſuch, to teach others, that they have learnt ſo long ſince themſelves; nor againſt charity, nor their honour, nor their age, nor any dignity whatſoever, either they have had, or be worthy of. But they liſt not to be appointed by others. Then let them either do good of themſelves on their own accord, or elſe no hurt; and diſſuade not thoſe, that liſt, and muſt live in order; and ſo they ſhall be welcome alſo. Here be, at this time, ſundry ancient men; and at divers times have been divers; and yet the day is to come, that we ever forced any of them to work, or any ſtraight order, which themſelves miſliked of. Yea, the things that we do, be ſo agreeable to every man's mind, that we could not hold them from them, if we would. And many ſurmiſe ſtrange things of our order, that never ſaw them; but never none, that ſaw them, that I know of, was deſirous to leave them. A little government there is, and order; but no bondage, nor ſtraightneſs in the world. There is neither oath, nor ſtatute, nor other bridle, nor chaſtiſement; but reaſon, and every man's conſcience in honeſt ſuperiority, and ſubalternation, each one towards others. Confeſſion, communion, exhortation hath kept us theſe nineteen years, I thank God, in good eſtimation abroad, and in peace amongſt ourſelves, with ſufficient livelihood from God, and in good courſe of ſervice towards the church, and our country. Yea ſo notoriouſly to God's glory, and the good of many, that our caſe hath been envied, and our good endeavours detracted (as ſuch things lightly be) and means made in vain, to ſever the pope's exhibition in pieces; and conſequently to divide the body of our college: which had brought us, if it had been unwiſely heard, as it was undiſcreetly propounded, to the like nothing, that themſelves be in now; and ever ſhall be, ſo long as they live out of order, company, and conference. Well, cuſtom and toleration of all things againſt us, and going forward in this ſweet courſe, have inclined now every reaſonable man's heart, to affect us heartily; and taken away from others all abilities to hinder us: though truly now, I know none in the world ſo ſiniſterly diſcourſed of, that would, if they could, hurt. And I impute it not to any diſlike of our trade, but rather to their ill luck, and mine, our ſins: that having their meat, and

(q) Original in *Douay* College.

drink,

drink, and other neceſſaries (ſo far as we be able, and as long as God ſhall ſend it us) ſo freely profer'd them, they count it not worth *God have mercy*, or accepting; namely, being in miſery, as ſome, and moſt part pretend, and ſpecially affecting of men to be reſpected according to their qualities; which takes away all juſt excuſes of their refuſal. For I am ſure they be no good and wiſe men, to miſlike order, unity, and common conference. Neither was there yet ever any man ſo incompatible of other mens company and ſociety, but he hath been pleaſed. And know you, my good friend, Mr. *Hopkins*; and ſo it may pleaſe all my loving brethren, whoſe honour and good (Chriſt Jeſus ſo deal with me, as I ſay truth) I ſo much affect, it may like you, and them, I ſay, to know, that I do not deſire, nor like to be their governor, nor head, nor any profit by their coming hither, other than their correſpondence in good will and prayers; but I would have them to do it, for their own profit, and relief, and eſtimation. Which I ſay, becauſe you make an inſinuation, of chooſing me their head; at leaſt, ſay you, for to ſue for their penſions: at which your good will to them, and condeſcending to their infirmity on the one ſide, and your preferment of me to ſo great a headſhip, I laughed heartily. Truly, Mr. *Hopkins*, they ſhall not need to chooſe me their head for that. For I would willingly be their man to do them that, or any other pleaſure in the world, with as good will, as for mine own company. And the time was, as you, I dare ſay, know, when, by accepting only my name in their poſtill, they might have ſped. *Sed omnis inordinatus appetitus ſibi ipſi eſt pœna.* And now I doubt (my ſpecial friend, Dr. *Sanders*, being gone out of the court, and country of *Spain*, and our nation in diſgrace at *Rome*, and generally, I fear, through the unhappy and manifeſt mutiny there, in the ſeminary, betwixt the *Engliſh* and the *Welſh*, that ever you heard about Dr. *Lewis* and Mr. *Maurice*, whom the ſtudents will not them nor pope obey) whether my credit will be ſo good to do any good in the penſion matter, or no. But I may, perhaps, write to St. *Francis* about it, if our friends there would have me; and would be content to join into any ſociety and order reaſonable; which for their good I deſire, and for which cauſe I offer them ſo fair play. Not for any abundance, that we have here (which at this time, God is my witneſs, live of borrowing, as Mr. *Bridgwater* knoweth) but for aſſured hope and confidence, that I have in God, that if we were in peace, and collegial conformity, or other ruled ſociety, we ſhould not want. And it may pleaſe you to communicate this my letter, in haſte ſcribbled, both to thoſe at *Lorrain* and *Liege*, and where you think good. For *John Lyon*, becauſe he is no ſtudent, though I moſt heartily would, and he well deſerveth, I cannot tell what to ſay. Our profeſſion and good will is to help every body: many the ſtudents and prieſts be in ſpecial recommendation. Yet if Mr. *Lyon* can find no means, ſomewhat, for ſervice about our houſe, he ſhall be allowed, as long as we are able; which is the condition, we muſt add to every matter. For *ultra poſſe* it will not be. What to do for good Mrs. *Gyles*, I know not. As to father *Price*, he is in the like caſe with Dr. *Briſtow*, for certain odd reckonings of more matter than her's is: and he hath promiſed him of late by his letters, to ſee him ſo diſcharged. But the money I cannot yet hear of. Commend me, I pray you, to Mr. *Hyde*, Mr. *Taylor*, your ſiſter, Mr. *Freeman*, and every body. I have none of thoſe books, that you ſpeak of; only Mr. *Reynolds* hath the laſt reply of *Whitgift*; and he is not now at home. Fare you heartily well, my dear friend. I would, I might but have one hour's conference with Mr. *Hyde*, yourſelf, or Mr. *Freeman*, in the premiſſes. It is troubleſome for me to write every thing. Chriſt keep you.

At *Rheims* the 5*th* of *April* 1579.

Your poor friend,

W. Allen.

(r) *Breve* Gregorii XIV. *Papæ ad Cardinalem* Alanum.

Dilecte fili noſter, ſalutem & apoſtolicam benedictionem. Inter maximas paſtoralis ſolicitudinis noſtræ curas, quibus aſſiduè urgemur, in ea cogitatione die noctéque verſamur,

(r) Original in *Douay* College.

verſamur, quâ ſcilicet ratione Catholica fides in iis regnis & locis, quæ ſatanæ fraudibus decepta ab illâ miſerè deſciverunt, reſtitui valeat. Sed erga nobiliſſimum Angliæ regnum, ejuſque populos, præcipua quadam commiſeratione commoti, eorum ſaluti, quibus poſſumus modis, omnino conſulendum cenſemus. De tuæ igitur circumſpectionis in Catholicâ fide conſtantiâ, jam à pluribus annis, quibus ob eam, voluntarium ab ipſo Angliæ regno, patria tua, exilium delegiſti, comprobatâ; præcipuéque in ipſam patriam tuam charitate, prudentia, vigilantia, & reſtituendæ imprimis in ipſa patria Catholicæ religionis ardenti ſtudio, plurimùm in Domino confiſi, infra ſcriptas tibi facultates, quibus providè & circumſpectè ad reſtituendam in regno Angliæ Catholicam fidem, & Anglorum ſalutem procurandam uti poſſis, concedendas duximus. Motu itaque proprio, non ad tuam, vel alterius, pro te, nobis oblatæ petitionis inſtantiam, ſed ex certa ſcientia, maturaque deliberatione, nos tibi miſſionum Anglicanarum præfecto, pro continuo Catholicorum in ipſo regno operariorum ſupplemento, ne deſint, qui occiſis, vinctis, aut defunctis preſbyteris ſuccedant; quoſcunque Anglos, ſeu Hibernos Catholicos, doctrina, ac moribus idoneos, cuicunque Catholico antiſtiti, gratiam & communionem apoſtolicæ ſedis habenti, per tuas literas commendandi, ac etiam ſine ſuorum ordinariorum literis dimiſſoriis, ac ſine titulo, ad primam tonſuram, ac omnes, etiam ſacros & preſbyteratûs, ordines præſentandi; omneſque pariter Anglos & Hybernos, qui agnitis erroribus pœnituerint, & ad ſanctæ Romanæ eccleſiæ Catholicæ gremium redire voluerint, ab omni hæreſis & ſchiſmatis labe, ac quibuſcunque peccatis, & exceſſibus quantumvis enormibus, ac cenſuris & pœnis eccleſiaſticis, etiam apoſtolicæ ſedis abſolutioni reſervatis, etiam contentis in literis Die cœnæ Domini legi ſolitis, per eos propterea incurſis; ipſis tamen clericis, qui hæretici, Calviniſtæ, ſeu Sacramentarii fuerint, ab altaris miniſterio perpetuò, vel ad tempus tuo arbitrio ſuſpenſis, dummodo non ſint relapſi, in foro conſcientiæ abſolvendi, & cum eis ſuper irregularitate, præmiſſorum occaſione quomodocunque, vel etiam ob communicationem cum Hæreticis contractâ, in eodem foro diſpenſandi: atque ſacerdotibus in prædictis regnis Angliæ & Hyberniæ degentibus, vel illuc pro tempore mittendis, vel aliquibus eorum, ſimilem vel limitatam abſolvendi & diſpenſandi, perſonarum ac temporum qualitate penſatâ, facultatem ſecundum prudentiam tuam communicandi, eoſque ad prædicta ſubdelegandi; necnon iiſdem, ut in carceribus, cameris, cryptis, & aliis locis, ubi tutiùs & meliùs, atque cum majori, qui licuerit, cultu & ornatu; ſacroſanctum miſſæ ſacrificium ſuper altare portatile, etiam ante lucem, celebrare poſſint, licentiam, & facultatem authoritate apoſtolica concedendi. Nonnullis etiam eorumdem ſacerdotum, quos magis idoneos judicaveris, paramenta, & indumenta aliaque utenſilia eccleſiaſtica, non tamen calices, patenas, & corporalia, aut alia, in quibus ſacrum chriſma adhiberi ſolet, pro earum partium uſu benedicendi facultatem tribuendi. Atque etiam cum perſonis Catholicis, aut hæreſim relinquentibus, dictorum regnorum, durante in iis ſchiſmate hujuſmodi, ſi ſalutem animarum, bonum religionis, aut evidentem rei neceſſitatem id exigere cognoveris, quos ſecundo in linea æquali, ac ſecundo & tertio, & tertio & quarto ſimplicibus, vel mixtis conſanguinitatis ſeu affinitatis gradibus conjunctos, matrimonio jungi, aut in jam contractis matrimoniis remanere utile futurum ſit, ut non obſtantibus gradibus hujuſmodi, matrimonium, ſervata forma concilii Tridentini, quantùm in illis locis fieri poterit, contrahere & ſolemnizare, ac in eis ſeu jam contractis remanere; ac ſuper cognatione ſpirituali ſimiliter, non tamen inter levantem, & levatum, tam de contracto quàm de contrahendo, in foro conſcientiæ tantum diſpenſandi, eoſque a cenſuris, & pœnis eccleſiaſticis propterea incurſis, & inceſtus reatu abſolvendi, proleſque ſuſceptas, ut ſuſcipiendas exinde, legitimas nuntiandi & decernendi: & ad præmiſſa quoque pios aliquos ſacerdotes in iiſdem partibus ſubdelegandi, dummodo tamen, cum fides Catholica ibidem reſtituta fuerit, vel alias commodè potuerint, diſpenſationes & legitimationes hujuſmodi ab apoſtolica ſede in foro exteriori impetrentur. Vota pariter quæcunque (caſtitatis & religionis duntaxat exceptis) in alia pia opera, illis locis, perſonis, & temporibus magis convenientia commutandi, vel ſuper eis cum perſonis illarum partium, quæ illa emiſerint, diſpenſandi, & ad hæc quoque ſacerdotes tibi bene notos ſubdelegandi. Ad hæc, libros Catholicorum contra hæreticos, Anglico idiomate ſcriptos, ac ſacras ſcripturas in idem idioma fideliter verſas approbandi, Catholiciſque ut eas legere poſſint licentiam concedendi; certis etiam perſonis,

doctrina

doctrina & pietate, ac Catholicæ religionis zelo præſtantibus, ut libros hæreticorum, ad effectum illos confutandi duntaxat, legere & contra eos ſcribere valeant, licentiam concedendi; plenam, amplam, & univerſam facultatem, authoritatem, & poteſtatem concedimus, & impertimur. Mandantes propterea, in virtute ſanctæ obedientiæ, dilectis filiis ſacerdotibus, & aliis Catholicis in Anglicana, & Hybernica meſſe laborantibus, & illuc pro tempore mittendis, ut tibi, tanquam miſſionis hujuſmodi præfecto, eorumque ſuperiori in omnibus præmiſſis & miſſionem hujuſmodi concernentibus, promptè pareant & obediant; omnes ad te inter ipſos Catholicos, aut alias controverſias, dubia & difficultates referant, ac tua monita ac juſſa exequantur, non obſtantibus quibuſvis apoſtolicis, ac in provincialibus, ſynodalibus, ac univerſalibus editis, generalibus, vel ſpecialibus conſtitutionibus, ordinationibus cæteriſque contrariis quibuſcunque. Datum Romæ apud St. Marcum ſub annulo piſcatoris die 18 Septembris 1591. Pontificatus noſtri anno primo.

M. Veſtrius Barbianus.

ARTICLE III.

Records of Colleges.

An Account of the Engliſh *College or Hoſpital in* Rome, *from Mr.* Fuller *and Mr.* Stow.

(s) MR. *Fuller* tells us, it was firſt erected by *Cadwallader*, the laſt king of *Wales*; who left his country, and died a monk at *Rome*. But we have an earlier account in our *Engliſh* hiſtory, *viz.* That the firſt founder was *Ina*, king of the Weſt *Saxons*, about the year 718. It was ſeveral times improved in after ages, being gone to decay, and the revenues in a manner loſt, which *Stow* takes notice of in the following words.

(t) For that there was no nation in the world, but had ſome kind of hoſpitality in *Rome*, ſave only the people of *England*, certain *Engliſhmen*, being in *Rome*, procured licence of the pope to build a hoſpital, where *Thomas Becket*, archbiſhop of *Canterbury*, had ſometime builded a chapel of the *Holy Trinity*. In this hoſpital, which they builded, was to be relieved a gentleman three days, with bread, wine, and wax; a commoner eight days and nights, meat, drink, and lodging: and if any woman happened to be nigh her time of deliverance, ſo that ſhe dared not take her journey, ſhe to be honeſtly kept, till ſhe be purified; and, if ſhe be of power, to take her child with her; if not, to be kept there, until it were ſeven years old. The founders of this hoſpital were,

Sir *Robert Braybroke*, biſhop of *London*.
Thomas Brampton, biſhop of *Rocheſter*.
Sir *John Philpot*, and his wife.
Sir *Robert Knolles*,
Sir *Hugh Caverley*,
Sir *John Hawkewood*,
Sir *John Thornam*, knights.
John Twyford.
John Shepherd and *Alice* his wife.
Robert Chriſtal and *Agnes* his wife.
Robert Windleront.
Walter Withers.
Robert ap Pyne.
Adam Staple.
Henry Line, Draper.

And other citizens of *London*, in the year of our Lord 1380, in the reign of king *Richard* II. Which hoſpital again was re-edified, and made a goodly houſe in the year of our Lord 1449. towards the charges whereof was money gathered in every pariſh in *England*. But that came to ſmall effect; the charges of collecting and conveying was ſuch, that there came towards the work, not paſt one thouſand ducats in one whole year.

(s) *Fuller*, Chur. Hiſt. B. 2. p. 89.

(t) *John Stow*, Chron. p. 335.

(*u*) *A Proclamation for baniſhing the* Engliſh *out of the Town of* Doway.

On fait commandement, de par meſſieurs les Eſchevins de cette ville, à tous de la nation Angloiſe, de quelle qualité qu'elles ſoignt, eſtans en cette ville capables, & puiſſantes à porter les armes, de ſortir de cette ville en deux jours, ſans y retourner; ſauf & reſervé les profeſſeurs de l'univerſité, & jeunes enfans, etans à l'eſtude: leſquels l'on ne citeroit de ce qu'ils ſe contiennent, & gouvernent honeſtement, & ſans commettre quelque deſorder vers les peuple de cette ville. Auquelles l'on defend auſſi de n' injurer, ou moleſter ceux ainſi demeurez; de toutes les peines de telles punitions, corrections, & amendes, que meſſieurs trouveront au cas apparentes.

Publié au ſon de Tambour par les Greffins de la ville; par Piere Gigault: Clery Fobert ſergeant à verge: & Guillaume Goundelier ſergeant à made, le 27 Mars 1578.

Collation fait, teſmoin ce 27 April 1578.

Dudard.

(*x*) *A Petition of the* Engliſh *in* Doway *to the Magiſtrates and Univerſity, concerning their Expulſion.*

1. Ut magnificentia ſua, & univerſitas, quandoquidem ſumus ſuppoſiti ſui, declaret, an nobis idem mandet, nolens ſcilicet, vel non valens defendere nos privilegiis ſuis. 2. Si ſic, ut quemadmodum magnificus Dominus omnibus ſigillatim ſcholaribus abeuntibus ſolet, ita noſtræ nationi idem magnificus dominus, pariterque univerſitas, det teſtimonium unum generale noſtræ hactenus à principio per decennium converſationis, expreſſis in eodem nominibus ſingulorum, ſecundùm claſſes catalogi nuper exhibiti; vel ſaltem ſacerdotum, diaconorum, & ſubdiaconorum; ne iſta ejectio ſit nobis, id eſt, Catholicis innocentibus, fraudi, vel præjudicio, quocunque pervenerimus. 3. Quia infra biduum iſtud, diſcedere omnes, qui mandato comprehenduntur, quaſi impoſſibile eſt, cùm magna etiam pars inpræſentiarum abſit Cameraci, propter ordines; ut producatur tempus, ſaltem ad craſtinum octavæ Paſchæ; ſi non propter curam interim, feriis ſanctiſſimis & eximie ſanctificandis, agendam animarum noſtrarum, tamen propter neceſſitatem corporum, quò ſua qualiacunque vendere poſſint plurimi pauperrimi, ad quærendum commeatum; qui alioquì mendicare cogerentur in via; & quò paulatim, & non confertim, abeuntes inveniamus vecturam. Denique, ne in Anglorum diverſoriis recuſantes carnes in Quadrageſimâ, prodamus noſmetipſos perſecutoribus; qui jam tres ex noſtris crudeliſſimo ſupplicii genere etiam interemerunt. 4. Ut (ad neceſſariam cautelam in omnem eventum) declaret nominatim, qui habendi erunt pro ſenibus, qui pro junioribus, non valentibus portare arma: an nimirum omnes (quod etiam petimus) qui victitant in collegiis; & qui, pro profeſſoribus. 5. Ut ſupra dictis addantur, ſi non omnes ſtudioſi theologiæ, quod ſperamus propter ſeminarium; at omnes ſacerdotes tamen, & maxime qui creabuntur ſacerdotes in proxima vigilia Paſchæ; ſaltem tantiſper dum poſt creationem celebrent primitias ſuas: præſertim quoque cùm arma non habeant, vel ipſi, vel cæterorum quiſquam, quibus moliri quid poſſit, ut vellet.

Duaci, Martii 25. 1578.

(*y*) *A Teſtimonial of the Magiſtrates and Univerſity of* Doway *in favour of the* Engliſh, *when they left the Town.*

A tous ceux, qui ces preſentes lettres voiront, eſchevins de la ville de Doüay ſalut. Scavoir faiſons à tous, qu'il appertiendra, que ceque les eſcolliers de la nation Angloiſe ſeroient partis de cette ville de Doüay, ne ſeroit advienne pour cauſe de quelque meſus delict, ou malverſation, quils ayent fait contre aulqune de la ditte ville, ni machiné quelque trahiſon contre i'celle; ains pour la diverſité du temps, & plus grand appaiſement du peuple de la dite ville; les ayant veu & cognue de toute bonne honeſteté, & catholique converſation, durant les temps, qu'ils ont demuréz, & etudiéz & hantez en cette ditte ville. En temoin de quoy nous aux ſuſdites lettres avont fait appendre le ſcel aux cauſes de la ditte ville: ce 23 jour d'Avrill, 1578.

Dudart.

(*u*) Diary of *Doway* College.
(*z*) *Ibid.*
(*y*) *Ibid.*

A Grant

(z) *A Grant of Pope* Gregory XIII. *for a Penſion to the* Engliſh *College at* Doway.

Ad futuram rei memoriam. Intelleximus nuper opus quidem, æque bonum, ac pium & ſanctum in univerſitate Duacenſi partium Flandriæ; ſcilicet unum ſeminarium, aut collegium ſatis numeroſum adoleſcentium, ac juvenum Anglicorum Catholicorum eſſe inſtitutum. Quare volentes, pro paterna noſtra, atque propenſa erga tam laudabile ac ſalutare incœptum charitate, ut illud facilius, ac commodius ſuſtentari ac provehi poſſit, aliquod opportunum ſubſidium afferre, eidem ſeminario ſeu collegio ſtipendium & proviſionem centum ſcutorum auri, in auro, quolibet menſe, ad noſtrum & ſedis apoſtolicæ beneplacitum, & donec revocata fuerit, duraturam, præſentium tenore conſtituimus & aſſignamus. Mandantes ſanctæ Romanæ eccleſiæ camerario, & theſaurariis, & depoſitariis generalibus noſtris, quatenus ſingulis menſibus proviſionem prædictam centum ſcutorum auri in auro, in manibus doctoris Alani ipſius collegii moderni, & pro tempore exiſtentis rectoris, realiter, & cum effectu perſolvi mandent & faciant. Nos enim ſolutionem hujuſmodi in eorum rationibus & computis admitti jubemus; contrariis non obſt. quibuſcunque. Dat. Romæ apud ſanctum Petrum ſub annulo piſcatoris, die 15 Aprilis 1575. Pont. noſtri anno 3tio.

Cæ. Glorierius.

(a) *Breve* Gregorii XIII. *Papæ in favorem Collegii* Rhemenſis Anglorum.

Gregorius epiſcopus ſervus ſervorum Dei, univerſis Chriſti fidelibus, præſentes literas inſpecturis, ſalutem & apoſtolicam benedictionem. Omnipotens Deus, qui immenſæ miſericordiæ effectus ſine ullo adjutorio explere poteſt, plerorumque miſerorum laboribus ut homines ſubveniant, omniumque Dominus ſervis, pietatis officium præſtantibus, ampliora præmia pollicetur; quæ tanta cœleſtis patris benignitas infirmitatis noſtræ ſtudia accendere debet, ad bene de calamitoſis merendum; ut & nos de tali diſpoſitione, quantum poſſumus, & gratias referamus & oppreſſorum ſubveniamus anguſtiæ, eorum præſertim, qui propter Chriſtum tribulationes patiuntur. Cum igitur ad collegium Anglicanum, quod Remis eſt, ex Anglia, & aliis finitimis regionibus, hæreticorum furore ejecti, & veluti è ſævientis tempeſtatis turbine naufragi, & diverſis acerrimæ mortis erepti cruciatibus, ad proximorum oppida, & domicilia, quaſi portum, quotidie plures ex Gallia, atque Italia, & aliis Chriſtiani orbis partibus diſperſi ſe recipiunt: cumque creſcente, ob graſſantem indies magis peſtem, exulum numero, vitæ præſidium, quod collegio prædicto à nobis comparatum eſt, quodque ei pro Anglorum prædictorum neceſſitatibus quotidie ſuppeditamus, minimè ſatis ſit ad tantam multitudinem ſuſtentandam; noſque, quibus multis, & diverſis hujuſmodi viis, locis ſubveniendum eſt, & ad quos pauperes undique confugiunt, integros illi ſumptus, ut expediret, & certe eſſet in optatis, ſubminiſtrare nequivimus; intimo tangimur dolore cordis, nationem illam, tanta quondam pietate inſignem, ſedi apoſtolicæ gratiſſimam, ex priſtinæ pietatis tranquillitate in tam turbulentam ſeditionem incidiſſe; cruentæque impiorum ſævitiæ eſſe objectam, vehementer exacerbamur: quibus tamen fortius in fidei fundamento & Dei gratiæ innitentes perferunt, militumque Chriſti, cui ſe obligarunt, tot periculis propoſitis, præſentiori tolerant animo, tantoque magis paternum & miſericordem noſtrum in ſe provocant ſolicitudinis affectum. Quare Deum, imprimis humiliter precati, ut illis ad calamitates tot & tantas perferendas, atque etiam ſuperandas auxilio eſſe dignetur, omnes Chriſti fideles, quantum poſſumus, hortamur, & per viſcera miſericordiæ Dei obſecramus, ut promiſſam à Domino noſtro Jeſu Chriſto miſericordibus Dei benedictionem, qui ipſa eſt miſericordia, memoriter repetentes, afflictorumque Anglorum miſerias ſibi ante oculos ponentes, miniſtri Dei in pietatis opera effecti; eos, vel deputatos ab eiſdem, præſentes noſtras vel earum authentica exemplaria oſtenſuros, largis, ut quiſque poterit, hac ſæviente perſecutione, adjuvent eleemoſynis; Chriſtumque, in afflictis, & rerum omnium inopia confectis pro Chriſto fratribus, ſuſcipiant. Mandantes univerſis & ſingulis eccleſiarum prælatis, eorumque vicariis, necnon rectoribus, & verbi Dei prædicatoribus, cæteriſque omnibus perſonis eccleſiaſticis, ut eas in ſuis quiſque locis & eccleſiis, etiam in ipſis

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(a) Copy in *Doway* College.

conci-

concionibus populo promulgari, fraude & lucro ceſſantibus, faciant, & permittant; unumque, vel plures probatæ fidei perſonas, (non tamen quæſtores) pro quærendis, recipiendis, & ipſis Anglis, ſeu deputatis, integrè conſignandis eleemoſynis hujuſmodi ſtatuant. Inſuper chariſſimos in Chriſto filios imperatorem, cæteroſque orbis Chriſtiani reges, & principes rogamus, ut pro ſua in Deum pietate, & propenſa in pauperes, & egenos, præſertim pro fide Catholica laborantes, benignitate facultateque illis à Deo miſeris ſubveniendi elargitâ, pietatis ſtudia exerceant; eorumque, in quibus tanta, adjuvante Domino, elucet Chriſtianæ religionis perſeverantia, tantum viget veræ pietatis exemplum, egeſtatem ſublevent, & quibuſcunque poterint favoribus perſequantur: quicunque illis miſericordiam fecerint, ſe à Redemptore noſtro Jeſu Chriſto, cujus certa ſunt promiſſa, retributionis præmium in æterna cœleſtis regni hæreditate noverint percepturos. Quia verò præſentes ad omnia loca, quibus illis opus eſſet, perferri nequeunt, decernimus, ut illarum tranſumptis, etiam impreſſis, manu notarii publici ſubſcriptis, & ſigillo alicujus perſonæ in dignitate eccleſiaſtica conſtitutæ munitis, eadem prorſus fides adhibeatur, quæ iiſdem originalibus literis, ſi forent exhibitæ vel oſtenſæ. Dat. Romæ, &c.

(b) A Letter of Inſtructions from Henry *Cardinal* Cajetan, *Protector of the* Engliſh *Nation, to Dr.* Richard Barret, *Preſident of the* Engliſh *College in* Doway.

Per ea, quæ his adjuncta vobis tranſmiſimas literarum exempla, intelligetis, quid reverendiſſimo domino nuncio apoſtolico Belgii, quid etiam in Angliam ſanctitatis ſuæ voluntate ac mandato ſcripſimus, pro ſubordinatione quadam ſacerdotum Anglorum inter ſe inſtituenda, ad diviſionum ac ſchiſmatum occaſiones præſcindendas: quæ omnia ad vos quoque pertinere, quoad uſus, etiam exiſtimabitis. Ea enim eſt mens ſanctiſſimi D. N. ut D. V. cùm pro loci authoritate, quem poſſidet, tum etiam pro experientia, ac notitia, quas in rebus Anglicanis adepta eſt; denique pro ea opinione, quam de fide, zelo, prudentia, aliiſque veſtris virtutibus ſua ſanctitas noſque non immeritò concepimus, archipreſbytero in Anglia conſtituto pro cæteris dirigendis promptiſſimè aſſiſtat; atque opere & conſilio continuò opituletur. Iſtic vero in Belgio, ut ſacerdotibus omnibus ſeminariorum ſæcularibus præſit, qui reverendiſſimi domini nuncii apoſtolici peculiari curæ commiſſi non ſunt: hoc eſt, qui extra provincias Brabantiæ atque Flandriæ vixerint; vel qui ex quacunque Belgii, Galliæ, & Germaniæ parte ad miſſiones Anglicanas profecturi ſunt; ac facultates ejuſmodi iis tribuatis (ex iis, quas vobis jam dedimus) quales ad majorem Dei gloriam, conſideratis, temporis, loci, & perſonæ circumſtantiis, expedire, auditis conſultoribus veſtris, in Domino judicabitis. Quod ſi aliis etiam facultatibus indigere vos, ad hoc ipſum officium præſtandum, ſignificaveritis; eas vel tranſmittemus ſtatim, vel pro iiſdem apud ſanctitatem ſuam intercedemus. Conſultores autem, ad ſublevandam oneris partem, aſſignamus reverendos viros: D. Laurentium Webbum, ac Gulielmum Harriſonum theologiæ doctores; quorum merita à multo mihi jam tempore cognita ſunt: aliumque, tertio loco, quem tibi permittimus eligendum. Quorum judicium in rebus majoribus agendis, vel decernendis, cùm audieris, penes teipſum tamen reſolutionis arbitrium remanere volumus; ne ulla judiciorum diſparitas diviſionem aliquam pariat animorum, quam penitus ex hoc opere abolere cupimus: in eaque maximè induſtriam veſtram emittere oportebit, ut pax animi, & diſciplina conſervetur. Porrò, ſexto quoque menſe, tam ipſe, quàm conſultores, ad me Anglicanarum rerum ſtatum (ſi non ſæpiùs) perſcribetis; tam quæ iſthic apud vos, quàm quæ in Anglia gerantur; præcipue verò, quâ animorum conſpiratione procedatur, poſt hanc ſubordinationem inſtitutam: quique maximè ſint, qui eam promoveant, vel impedimenta afferant: ut ſanctiſſimus dominus (prout par eſt) de omnibus quàm veriſſimè informetur. Quòd ſi ex Angliâ ſignificatum vobis fuerit per eos, quibus juriſdictio in alios commiſſa jam eſt, vel per quoſcunque fide dignos, aliquem ſacerdotem inquietè, vel ſcandoloſè & cum offenſione bonorum, ſe gerere; hunc licebit vobis admonere, vel reprehendere; aut facultates ejus reſtringere, vel etiam auferre, ſi neceſſe fuerit: imo & ex Anglia avocare; licèt hoc extremum, non niſi nobis prius admonitis; ut cum ſanctiſſimo domino rem conferamus;

(b) Original in *Doway* College.

noſtroque

noſtroque reſponſo accepto, faciendum vobis erit: niſi ejuſmodi caſus accidat, in quo periculum manifeſtum in mora, dilationeque futurum conſpiceretur. Hæc, quæ prolata, occurrunt: quæ erunt reliqua, poſteà perſcribentur. Vale. Romæ, ex ædibus noſtris 7mo Martii 1598.

Uti Frater *Henricus* Cardinalis.

(c) *Extract of a Letter of Inſtructions from Cardinal* Cajetan, *Protector of the* Engliſh *Nation, to Dr.* Thomas Worthington, *Preſident of the* Engliſh *College in* Doway. Idibus Sept. 1599.

Duo tamen, vel tria ad literas veſtras reſpondenda ſunt. Primum, videri mihi omnino neceſſarium, ut ordinariè nulli iſthuc in poſterum admittantur, niſi qui ex Anglia per reverendiſſimum dominum archipreſbyterum, aut ſuperiorem ſocietatis Jeſu commendentur. —— Tertium & poſtremum eſt, de confeſſario ordinario totius collegii: quem valde probo, ut ſit aliquis vir doctus & gravis, nationis Anglicanæ, ex ſocietate Jeſu, ſi obtineri poterit, (de quo jam tractatum eſt cum reverendiſſimo patre generali ejuſdem ordinis) ut aliquis ejuſmodi in iſto collegio ſocietatis Duaceno reſideat——Interim quia habitare in ſeminario non poterit, ſed apud ſuos, & certis temporibus eò accedere, ſtatuere poſſit dominatio veſtra alium domi confeſſarium; quo ſacerdotes & ſeniores collegiales uti poterunt.

(d) *Forma Matriculationis in Academiâ* Duacenâ.

Ego N. N. juro, quòd ero fidelis ſacroſanctæ ſedi apoſtolicæ, & regis Catholicæ majeſtati, ſive harum inferiorum regionum principi, ſucceſſoribus & hæredibus ejus; ac ſimul huic oppido Duacenſi, quamdiu in eo habitabo: & quòd ero obediens magnifico domino rectori hujus almæ univerſitatis, quòdque accommodabo me ſtatutis & ordinationibus ejuſdem univerſitatis, editis & edendis: deinde ita me geram, ut decet bonum ſtudioſum, & ſuppoſitum ejuſdem univerſitatis, & quod ad religionis cauſam ſpectat, conformabo me ſacroſanctæ matris noſtræ eccleſiæ Romanæ conſtitutionibus, & dictæ Catholicæ majeſtati, ſive harum regionum principis edictis & ordinationibus.

Sic juro, ita me Deus adjuvet, & omnes ſancti ejus.

(e) *A Letter of Cardinal* Loüis *of* Lorain *to Dr.* Kelliſon.

Monſieur Kelliſon,

Je ſuis bien marri, que vous ſoyez ſorty de ma ville de Rheims, pour aller demurer à Bruxelles. Je ne ſcay pas, pour quoy vous avez pris cette reſolution. Mais quand vous me ferer entendre le ſujet de votre meſcontentment, j'eſpere d'y porter remede, en ſorte, que vous en ſerez ſatisfait. Obligez moy donc de revenir; & vous aſſurez, que vous participerez en ma ditte ville à toutes les charges & honeurs, que vous ſcauriez deſirer, commes choſes dües à vos merites: de quoy je vous rendray toujours preuve, quand je ſcauray votre intention etre telle; & que vous voudrez prendre la peine, voulant toujours vous temoigner, que je ſuis, monſieur Kelliſon,

Votre affectioné Amy,

Louis de Loraine.

(f) *A Decree of Pope* Clement VIII. *reſtraining Miſſioners from taking Degrees, before a due Time employ'd in Studies.*

Ad perpetuam rei memoriam. Paſtoralis officii, nobis divina diſponente clementia commiſſi, ratio nos admonet, ut eorum honori, ac dignitati libenter conſulamus, qui non ſolùm, inter pravos eorum patriæ errores, ab hæreſis labe ſeſe immunes conſervare ſtudent; ſed etiam, nullis vitæ periculis deterriti, totis viribus patriam ipſam à pravis hæreſum erroribus revocare contendunt. Cùm itaque, ſicut accepimus, poſtquam in Angliæ regno, hæreticis illius tyrannis jubentibus, hæreſes impunè graſſari, & fides Catholica palam impugnari, & in ejuſdem fidei Catholicæ cultores immaniter ſæviri cœptum eſt; apud Catholicos Anglos, qui, gravibus perſecutionum procellis cedentes, ad alia Catholicorum regna confugerunt, is irrepſerit abuſus; quòd nimirum juvenes nonnulli Anglicani, præter leges &

(c) Copy in *Doway* College.
(d) Diary of *Doway* College.
(e) Original in *Doway* College.
(f) Copy in *Doway* College.

conſuetudines olim celeberrimarum Angliæ univerſitatum Oxonienſis & Cantabrigienſis, doctoratûs gradus apud exteras nationes, nulla fere ætatis, morum, aut ſtudiorum habita ratione, precibus, ſeu precio quodammodo ſibi caperent: cùmque ex hac juvenilis præſumptionis licentiâ, & temeritate, non ſolùm hujuſmodi gradus, qui magni olim apud Anglos honoris & præcipuæ dignitatis loco erat, plurimiſque privilegiis fulgebat, contemni, & flocci fieri cœperit; ſed eo pacto ſacerdotibus, etiam antiquioribus, gravioribus, & doctioribus, qui in Anglicanâ vineâ laborant, non exigua irrogari ſoleat injuria; dum ætate juniores, omni genere meritorum inferiores, ipſis provectioribus, & veteranis quaſi militibus, ob hujuſmodi doctoratûs gradum præcedere contendunt. Ad has igitur offenſionum & diſſenſionum occaſiones tollendas, nos motu proprio, & ex certa ſcientia, ac mera deliberatione noſtra, deque apoſtolicæ poteſtatis plenitudine, ut nullus è natione Anglicana in poſterum, donec apud Anglos hæretici prævaluerint, & quouſque regnum illud ad ſedes apoſtolicæ obedientiam ac unionem reductum fuerit, doctoratûs gradum in ſacra theologia, vel altero juris, ſuſcipiat, niſi poſt curſum ordinarium quatuor annorum, in eadem ſcientia ac profeſſione abſolutum, alios adhuc quatuor annos ad minimum, ad ſolidanda, perſolidanda, ac perficienda hæc eadem ſtudia, & quo maturior, doctior, graviorque quilibet evadat, antequam ad doctoratûs gradum aſcendere poſſit, expectet; neque tunc quoque, niſi cum approbatione in ſcriptis ſuperioris collegii ſeu ſeminarii, in quo quiſque ſtuduerit atque educatus fuerit, atque Anglicanæ nationis apud nos, & apoſtolicam ſedem protectoris; vel ejus, qui illius vices, ac facultates ad hoc ipſum habuerit in partibus, ubi quis promoveri voluerit, hujuſmodi gradum accipere poſſit. Si verò contigerit (ut ſæpe ſolet) eum, qui hujuſmodi gradum ſuſcipere voluerit, in diverſis vixiſſe ſeminariis Anglicanæ nationis, approbationem à rectore, ſeu ſuperiore illius collegii, in quo ultimò ſtudiorum cauſa vixit, habere debeat. Qui rector, ſeu ſuperior, ut aliorum quoque rectorum, ſub quibus antea ipſe graduandus vixerit, judicium tam de moribus, quàm de ſcientia illius exquirat; atque de omnibus prædictum protectorem, aut eum, qui ejus vices habuerit, certiorem faciat, authoritate apoſtolica tenore præſentium, perpetuò ſtatuimus & ordinamus. Verum cùm caſus aliquis extraordinarius intervenerit, vel neceſſitas, vel perſonæ dignitas, vel alia juſta cauſa, dictorum ſuperiorum ac protectoris judicio, ſuper his diſpenſationem mereatur; prædicto protectori nunc, & pro tempore exiſtenti, rarò tamen, ſuper his diſpenſandi facultatem concedimus & impertimur. Decernentes, ſi quis deinceps infra ſtatutum hîc tempus, vel ſine ſuperiorum ſuorum, ac protectoris, aut vicem ejûs gerentis facultate, doctoratûs gradum ubicunque locorum & gentium, ſuſcipere præſumpſerit; hujuſmodi gradum nullum eſſe & fore, neque ipſum doctorem appellari, aut ullâ doctoris dignitate, vel privilegio gaudere unquam poſſe, perinde ac ſi ad dictum gradum promotus non fuiſſet; ac præterea excommunicationis pœnam, cujus abſolutionem nobis, & ſedi apoſtolicæ ſpecialiter reſervamus, incurrere. Sicque per quoſcunque judices ordinarios & delegatos, & cauſarum palatii apoſtolici auditores, ſublatâ eis, & eorum cuilibet quâvis aliter judicandi, & interpretandi facultate & authoritate, judicari & definiri debere: ac irritum & inane, quicquid ſecus ſuper his à quoquam quavis authoritate ſcienter, vel ignoranter contigerit attentari. Non obſtantibus quibuſcunque conſtitutionibus & ordinationibus apoſtolicis & cujuſcunque univerſitatis, ſtudii generalis, etiam juramento, confirmatione apoſtolica, vel quâvis firmitate aliâ roboratis, ſtatutis & conſuetudinibus; privilegiis quoque indultis, & literis apoſtolicis eiſdem univerſitatibus, eorumque rectoribus, & quibuſvis perſonis in contrarium præmiſſorum quomodolibet conceſſis, confirmatis & approbatis. Quibus omnibus & ſingulis, eorum tenores præſentibus, pro expreſſis, & ad verbum inſertis habentes, illis alias in ſuo robore permanſuris, hac vice duntaxat ſpecialiter, & expreſſe derogamus, cæteriſque contrariis quibuſcunque. Volumus autem, ut præſentium tranſumptis, manu alicujus notarii publici ſubſcriptis, & ſigillo alicujus perſonæ in dignitate eccleſiaſtica conſtitutæ munitis, ubique in judicio, & extra, fides eadem habeatur, quæ ipſis præſentibus haberetur, ſi forent exhibitæ, & oſtenſæ. Datum Romæ apud St. Marcum ſub annulo piſcatoris die 19 Septemb. 1597. Pont. noſtri an. 6.

M. Veſtrius Barbianus.

Bulla

(g) *Bulla* Clementis *Papæ Octavi, pro Confirmatione Seminarii Anglicani Vallifoleti, an.* 1592.

Quoniam præſidium firmius nullum eſt, nec remedium efficacius contra eos, qui falſis ſuis erroribus, ac dogmatibus Romanam eccleſiam, oppugnare ſatagunt, quàm provinciarum hæreſi infectarum juventutem in religione Catholica inſtituere; quòd videlicet adoleſcentium animi molles, ac faciles, virtutem ſibi impreſſam recipiant, ac ſervent; & conſiderans iſtud piè ac attentè, chariſſimus noſter in Chriſto filius, Philippus rex Hiſpaniarum Catholicus, cujus excellentem benignitatem & liberalitatem, rege Catholico abſque dubio dignam, multi Anglicani exules adoleſcentes fuerunt experti, qui ex miſerabili Angliæ regno (quòd aliàs tantopere floruit, & erga fidem Catholicam devotiſſimum fuit, nunc autem hæreſeos graviſſimo infortunio affligitur atque opprimitur) in Hiſpaniam transfugerunt, in civitate, quæ in diœceſi Valentiæ ſita eſt, collegium Anglicanum ad Dei omnipotentis gloriam, & honorem, & eorundem Anglorum receptaculum extruxit; qui pro fide Catholicâ ſuapte ſponte dictum regnum deſeruerunt, conſtituentes ſuo tempore in illud reverti, & ad veritatis viam Gentiles ſuos miſerrimè occæcatos reducere. Cùmque dictus rex Catholicus ſingulis annis certos redditus ad ſtudioſorum, aliorumque hominum eo in collegio viventium, aſſignet ac repræſentet; nobiſque humiliter per dilectum filium, & nobilem dominum, Antonium ducem de Seſa & de Somo, legatum ſuum, ſupplicavit, quatenus benignitate apoſtolicâ dicti collegii erectionem ac inſtitutionem dignari vellemus. Collaudantes itaque pium illud propoſitum, ac opus rege Philippo digniſſimum, ejus precibus inclinati, apoſtolicâ authoritate, ac certa noſtra ſcientia approbamus, & confirmamus erectionem, ac conſtitutionem dicti collegii; ac omnia & ſingula, quæ ex hac inſtitutione ſequerentur: ſupplentes omnes ac ſingulos defectus, tam facti, quàm juris, qui fortaſſe poſſent intervenire.

ARTICLE IV.

Records of the Archprieſts.

(h) *Breve* Gregorii *Papæ* XIII. *mutatis mutandis, ad D.* Georgium Blackwell, *D.* Robertum Gwin, *D.* Vivianum Haddock.

Dilecte fili, ſalutem, &c. Sinceræ devotionis affectus, quem ad nos & Romanam geris eccleſiam, promeretur, ut petitionibus tuis, per quos divinus cultus, & animarum ſalus valeat procurari, quantum cum Deo poſſumus, favorabiliter annuamus. Exponi ſiquidem nobis nuper feciſti, quòd in regno Angliæ duo Catholici antiſtites, quorum unus eſt archiepiſcopus, alter vero epiſcopus, duntaxat ad præſens reperiantur, & in tuta cuſtodia detineantur, ut non poſſint ullâ epiſcopali functione neceſſitatibus Catholicorum ibi ſuccurrere. Nos ſalutem animarum, & ſpiritualem conſolationem eorum, qui in medio hæreticorum vivunt, deſiderantes; teque a quibuſvis excommunicationis, &c. abſolventes & abſolutum eſſe cenſentes, tuis in hac parte ſupplicationibus inclinati, tibi, licet epiſcopus non ſis, in dicto regno Angliæ & illi adjacientibus, & parentibus inſulis, ubi Catholici epiſcopi non ſunt, & non alibi; cujuſcunque generis ornamenta ſacerdotalia, corporalia, & alia quæcunque ad divinum cultum, & uſum miniſterii altaris pertinentia & dedicata; nec non altaria portatilia benedicendi, & conſecrandi licentiam & facultatem authoritate apoſtolica tenore præſentium concedimus & impertimur: hortantes te in Domino, ut interim dicta facultate diſcretè, ſecretè, & reverenter ſine periculo Catholicorum, & contemptu rerum hujuſmodi ſacramentalium, quantum fieri poterit, utaris: non obſtantibus quibuſcunque conſtitutionibus, & ordinationibus apoſtolicis, cæteriſque contrariis quibuſcunque; præſentibus poſtquam dictum regnum Angliæ Dei beneficio, ad unitatem Romanæ eccleſiæ redierit, ac pub-

(g) Copy in the *Engliſh* Seminary of St. *Gregory* in *Paris*. | (h) Original in *Douay* College.

licè,

licè, ac ritè reconciliatum fuerit, minimè valituris. Dat. Romæ apud St. Petrum die 24 Maii 1578. Pontificatus noſtri anno ſexto.

Cæ. Glorierius.

(i) *Literæ Cardinalis* Cajetani, *quarum Vigore* Georgius Blackwellus *conſtituitur Archipreſbyter in Anglia.*

Henricus tituli ſanctæ Potentianæ, cardinalis Cajetanus S. R. E. camerarius, Anglicanæ nationis protector, Georgio Blackwello ſacerdoti Anglo, ſacræ theologiæ baccalaureo formato, in vinea Anglicana laboranti, ſalutem.

Scitum eſt, atque uſu fere quotidiano compertum, divinâ providentiâ ad bonorum examen atque exercitationem ſic diſponente, ubi majora eduntur ad Dei gloriam opera, ibi acriores etiam exiſtere, ad hæc ipſa impugnanda, vel retardanda, ſatanæ atque communis hoſtis conatus. Neque ullum ſanè vidimus his annis illuſtrius, quàm in causâ Anglicanâ, exemplum: quæ, ut inſignem accepit a Domino, pietatis, fortitudinis, patientiæ, atque conſtantiæ gratiam, clariſſimamque tum confeſſorum, tum etiam martyrum gloriam; ſic acerrimam quoque ab hæreticis impugnationem paſſa eſſe noſcitur; ita ut locum in eâ habeat illud, quod de anima electa Spiritus ſanctus pronuntiat: *Certamen forte dedit ei Deus, ut vinceret*; & de vaſe electionis Chriſtus Dominus: *Oſtendam illi, quantum oporteat eum pati pro nomine meo.* Imò Catholicos ipſos, & ſacerdotes nonnullos ſeminariorum, qui cæterorum duces, atque anteſignani ad omnem excelſæ virtutis laudem hactenus exſtiterunt, aggredi ſatanas non dubitavit, ut inter ſe collideret, & unionis murum, quo omnis nititur Chriſtinæ pietatis ſpes, diſſiparet. Cui hoſtis conatui, Romæ quoque nuper emergenti, cùm ſanctiſſimi D. N. ſumma prudentia, ac paternus amor remedium ſalutare, per Dei gratiam, diebus præteritis, adhibuerit; cupiatque ad hujus collegii Romani exemplum, quod ſummâ pace, ac tranquillitate fruitur, reliquis quoque in partibus eandem curari, & conſervari animorum concordiam, ſine quâ nihil boni exitûs ſperari poteſt; ſpeciali mandato nobis injunxit, ut huic rei procurandæ omni nos, qua poſſumus, vigilantia impendamus. Quod perlibenter quidem facimus, eò quod hoc cardine potiſſimum totius cauſæ momentum verſari non ignoremus. Cùm igitur non parum intereſſe, ad hoc ipſum, nonnulli cenſeant, ſi ſubordinatio aliqua inter ſacerdotes Anglicanos conſtituatur, & rationes ab ipſis ſacerdotibus pro ea re redditæ à ſanctiſſimo D. N. probatæ fuerint; nos ſanctitatis ſuæ piiſſimam providentiſſimamque voluntatem ſequentes, hoc ipſum ſtatuere decrevimus. Atque pro iis quidem ſacerdotibus Anglicanæ nationis dirigendis, ac gubernandis, qui in Angliæ, Scotiæve regnis in præſentia verſantur, vel in poſterùm eô venturi ſint, dum hæc noſtra ordinatio duraverit; te delegimus, cui vices noſtras pro tempore delegamus, inducti relatione ac fama publicâ virtutis, eruditionis, prudentiæ, ac laborum tuorum in iſta vinea Anglicana per multos annos excolenda. Facultates autem, quas ad hoc ipſum tibi concedimus hæ ſunt: primum; ut cæteris omnibus ſeminariorum ſacerdotibus ſecularibus (ut dictum eſt) authoritate archipreſbyteri præſis, quoad ſua ſanctitas, aut nos, ejus mandato, aliud ſtatuerimus. Deinde ut eoſdem ſacerdotes dirigere, admonere, reprehendere, vel etiam caſtigare poſſis, cùm erit opus; hocque vel facultatum, ſibi à quocunque, ſeu quandocunque conceſſarum, reſtrictione, aut etiam revocatione, ſi id neceſſitas poſtulaverit. De iiſdem prætereà ſacerdotibus diſponere, ac de una reſidentia in aliam (cùm major Dei gloria, animarumque lucrum illud exigat) movere, ac commutare: dubia quoque & controverſias exorientes audire, & pro rerum æquitate ex æquo bonoque determinare; ſchiſmata, diviſiones, & contentiones amovere vel etiam compeſcere; earumque rerum causâ quemcunque ſacerdotem ad ſe vocare & convenire; plures etiam in unum locum convocare, cùm neceſſe fuerit, & cùm ſine probabili periculo fieri poſſe in Domino videbitur; congregatis verò præeſſe, eiſque proponere, vel quæ iſtis obſervatu neceſſaria judicaveris, auditis aſſiſtentibus, de quibus mox dicemus; vel quæ huc, aut ad doctorem Barrettum, collegii Duaceni præſidem, (cui his etiam in rebus ſpecialis à nobis, ſanctiſſimi juſſu, tributa eſt poteſtas, ut vobis aſſiſtat) ſcribenda duxeris. Quòd ſi quis his in rebus (quod futurum ſanè, de virtute omnium confiſi, non

(i) Copy in *Douay* College.

timemus)

timemus) inobedientem ſe, aut inquietum, aut contumacem oſtenderit; hunc poſt debitas admonitiones, ac reprehenſiones, fraternâ charitate præmiſſas, liceat etiam pœnis coercere eccleſiaſticis; ablatione nimirum facultatum, vel ſuſpenſione, quoad ſe emendaverit: vel, ſi hinc etiam emendatio non ſequatur, tunc vel ad D. Barrettum, vel ad nos ſcribatur; ut vel inde evocetur, qui hujuſmodi eſt, vel gravioribus etiam cenſuris iſtic humilietur. Ut verò faciliùs ſuaviùſque hanc ſolicitudinis partem tibi commendatam exequi poſſis, ſex quoque conſultores, ſeu coadjutores aſſignamus, qui, oneris participatione, nonnihil te labore levare poſſint. Johannem nimirum Bavandum, Henricum Henſhawm, theologiæ doctores, Nicolaum Trivettum, Henricum Shawum, Georgium Birkettum, & Jacobum Standiſhium, qui nuper apud nos Romæ fuit, quos ex antiquioribus eſſe, optiméque meritis, multorum relatione accepimus. Tibi verò facimus poteſtatem, alios quoque ſex, præter hos, iſthinc eligendi; iiſdem habitis, antiquitatis, gravitatis, ac laborum rationibus; præcipuè tamen prudentiæ, moderationis, atque ſtudii unionis, atque concordiæ: non parum etiam authoritatis atque exiſtimationis, quam in provinciis habent, in quibus vices tuas & noſtras gerunt. Omnes vero 12, tam à te, quàm à nobis nominatos, tibi ſubordinatos eſſe oportebit, ut melius conſervetur unionis ratio: ad quam omnia diriguntur tuendam. Cùm verò eos delegeris ad hoc munus, quos maximè idoneos in Domino judicaveris; admonendos nos curabis de eorum nominibus, ac qualitatibus: ipſi etiam, quoad fieri ſine periculo poſſit, ſuis literis, ſaltem hoc initio, ſignificent, quo animo ſint ad hoc præſtandum, quod ab iis pro conſervandâ unione poſtulatur. Deinceps verò tum iis tum tibi injungimus, ut ſexto quoque menſe, ſi fieri poſſit, communibus vel privatis literis, ad nos datis de ſtatu rerum apud vos ſcribatis; ut ex iis ſanctiſſimo D. N. referamus, quæ ſcitu erunt digna; vel quæ cauſæ veſtræ intereſſe judicabuntur, ut a ſua ſanctitate cognoſcantur. Si quis verò ex his 12, quos tibi in conſilium rei melius peragendæ aſſignavimus, abſens fuerit, vel captus, carcereque detentus, aut extra Angliam egreſſus, aut infirmitate, morbo, aliove juſto impedimento retardatus, quo minus officium ſuum implere poſſit, aut recte in eo non ſe geſſerit, facultatem tibi facimus alium ejus loco ſubſtituendi, ita ut nos deinde ea de re literis tuis admoneas. Si vero archipreſbyter ipſe moriatur, vel ex Anglia egrediatur, vel in hoſtium manus incidat, ſic ut officio ſuo commodè fungi nequeat, tum antiquiſſimus ex conſultoribus, qui Londini per id tempus, vel proximè Londino reſederit, vices archipreſbyteri ſuſtineat, quoad nos admoniti alium aſſignemus. Illud denique imprimis ſcire debetis, quod jam ſupra attigimus, præcipuam ſanctiſſimi D.N. meamque in his rebus intentionem eò ferri, ut diſciplina eccleſiaſtica, quantum per temporum hominumque rationes iſthic fieri poſſit, conſervetur: & præ cæteris, pax, unioque animarum, atque concordia inter fratres, ac ſacerdotes, nominatim etiam cum patribus ſocietatis Jeſu, qui unà vobiſcum laborant in eadem vineâ, quod ſua ſanctitas dignata eſt quibuſdam ſacerdotibus, hinc in Angliam diſcedentibus, nuper ore proprio ac inſtanter præcipere. Neque hoc ſine juſtiſſima cauſa. Nam patres illi non ſolum hic, atque alibi, ſtrenuè impigréque laborant, pro cauſa Anglicana ſuſtinenda, fundandis ſeminariis, juventute inſtituenda, egenis fovendis, aliiſque mediis plurimis, verùm etiam in Anglia quoque eadem charitatis opera proſequuntur; hoccque uſque ad ſanguinis profuſionem, ut eventis factiſque demonſtratum eſt. Cùmque nullam ipſi habeant, nec habere prætendant, in ſacerdotes ſeculares juriſdictionis, aut poteſtatis partem; neque ullam illis moleſtiam exhibere; manifeſta ſanè hoſtis aſtutia, ac diaboli fraus conſenda videtur, ad univerſum opus Anglicanum evertendum comparata, ut quiſquam Catholicus æmulationem in eos exerceat, vel excitet; cùm contra potiùs omni amore, ac reverentia proſequendi ſint, quo ipſi majore alacritate ſacerdotes & reliquos (ut hactenus) officiis, beneficiis, ac paterna planè charitate complectuntur, ut ſic conjunctis animis operiſque, opus hoc ſanctiſſimum promoveatur. Unde, ſi quis fuerit, qui hanc concordiam labefactare ſtudeat, eum juxta apoſtoli præceptum, & apoſtolicæ ſedis intentionem, notare debebiti; ut vel admonitione corrigatur, vel pœna coerceatur. Reliqua, ſi qua erunt, ea vel in inſtructiones his annexas conjicientur, vel poſtea perſcribentur, cùm ex literis veſtris intellexerimus, quibus ampliùs rebus iſthic indigeatis. Ut finem igitur imponam, neſcio quibus vos alloquar potius verbis quàm illis, quibus toties apoſtolus ſuos alloquebatur ſimili in cauſa, & non diſſimili fortaſſe occaſione neque tempore. *Idem ſapite:*

ſapite: pacem habetote. Et adhuc longè inſtantius: *Si qua conſolatio in Chriſto, ſi quod ſolatium charitatis: ſi qua ſocietas ſpiritûs, ſi qua viſcera miſerationis; implete gaudium meum, idem ſapiatis, eandem charitatem habentes, unanimes, idipſum ſapientes, nihil per contentionem, nec per inanem gloriam, ſed in humilitate ſuperiores ſibi invicem arbitrantes, non quæ ſua ſunt ſinguli conſiderantes, ſed ea quæ aliorum.* Hanc apoſtoli regulam, atque exhortationem, ſi ſequamini, omnia vobis tuta erunt, atque glorioſa, ſicut hactenus. Si ab hâc unionis conſtantiâ vos dejici, hoſtis inſidiis, patiamini; magnos ſcopulos incurſura eſt cauſa veſtra, patriaque veſtra: quod Deus avertat, voſque ſemper tueatur. Veſtris orationibus me ex animo commendo, patres, fratreſque amantiſſimi, ac reverendiſſimi Chriſti confeſſores. Romæ Martii 7. 1598.

Ræ. væ.

uti amantiſſimus Frater *Henricus*
Cardinalis *Cajetanus* Protector.

(k) *A Second Letter of Cardinal* Cajetan *to the Archprieſt Mr.* Blackwell.

Henricus cardinalis Cajetanus S. R. E. camerarius, Angliæ protector, &c. admodum reverendo, & dilecto in Chriſto Georgio Blackwello archipreſbytero ſalutem in authore ſalutis.

Admodum reverende, ac in Chriſto dilecte, uti frater, vehementer ſanè delectati ſumus iis literis, quas ſatis frequentes ad me his diebus, tum charitas tua, tum conſultores etiam tui preſbyteri aſſiſtentes, aliique viri graves non pauci dederunt, de juſta lætitia, communique approbatione ſubordinationis illius, quam ſanctiſſimus Dominus juſtiſſimis piiſſimiſque de cauſis per nos in clero iſto Anglicano inſtituendam curavit. Hoc enim & à virtutis veſtræ ſingulari opinione, & vitæ quoque profeſſione excellentis expectandum omnino erat, ut qui ad reſtituendam Chriſti vicario ſedique apoſtolicæ obedientiam debitam tot pericula, ac labores obitis, ipſi obedire ejuſdem ſanctæ ſedis ordinationibus non recuſaretis: ſed alacri potius animo (quod feciſtis) ſummi paſtoris veſtri ſtatuta, ad utilitatem, pacem, & corroborationem veſtram edita, obviis, ut aiunt, ulnis amplecteremini. Itaque ex hac veſtra, bonorumque omnium preſbyterorum adeo prompta, hilarique obedientia, quam literis conteſtati ſunt, cùm ſanctiſſimus Dominus, tum ipſe etiam pro officii mei ratione, ac eo prætereà, quem in vos ſentio ſingularem amorem, gaudium profectò atque ædificationem non mediocrem accepimus, quam optaſſem quidem perpetuam, vel certè diuturnam. Sed poſterioribus quidem nunciis turbari aliquantulum cœpit, cùm eſſet perlatum, quoſdam (uti fieri ſolet) refragari cœpiſſe, ac contentiones ciere; conventicula quoque agitare, ut ſuperiorum mandata in queſtionem vocentur. Tandem denique ad ſanctitatem ſuam per miniſtros, in partibus Borealibus (uti videtur) exiſtentes, ſignificatum eſt, duos ex Anglia preſbyteros à tumultuantibus his emiſſos jam eſſe, qui huic ſubordinationi eccleſiæ Anglicanæ, ſanctitatis ſuæ juſſu inſtitutæ, contradicant. De qua re factus certior ſanctiſſimus, permoleſto animo (prout æquum eſt) accepit: voluitque pleniùs de perturbatoribus informari. Cúmque charitas tua nihil adhuc certi hac de re, neque de hominum iſtorum moribus, vel actionibus ad nos ſcripſerit (quod tuæ ſanè modeſtiæ, ac pietati tribuitur, ne facilè ad fratrum deſcendas accuſationem) nunc tamen, ſanctiſſimo id poſtulante, ut informatio debita de omnibus habeatur, faciendum tibi erit omnino; ut rerum veritas par te pateſiat, acceptis & ad nos tranſmiſſis (quoad commodè & ſine periculo fieri poterit) bonorum tecum conſpirantium ſententiis, ac reluctantium etiam ſeparatim, notatis nominibus, cauſiſque percenſitis, quas reluctationi ſuæ prætendunt. Quod ut faciliùs citiúſque ex noſtræ ordinationis authoritate perficias, hoc tibi, cæteriſque preſbyteris injungimus, ut ſtatim ac diligenter fiat, variaque harum literarum autographa ad te mittenda juſſimus, quo facilius multis ad rei peragendæ brevitatem oſtendi poſſint: Dominum precantes, ut magna bonorum ſuorum abundantia vos compleat, & pace, veraque charitate, quæ perfectionis omnis vinculum eſt, dignos efficiat, neque defatigemini animis, ut apoſtolus hortatur, ſi difficultates & contradictiones nonnullas in hoc veſtro regimine experiamini: id enim vel optimis ſemper eccleſiarum rectoribus ab initio contigit; & idem apoſtolus ipſius Chriſti Domini

(k) Copy in *Douay* College.

exemplum

exemplum vobis proponit: *Qui talem*, inquit, *ſuſtinuit a peccatoribus adverſum ſemetipſum contradictionem.* Sed omnia tandem ipſe Dominus pacabit, fluctuſque exurgentes compeſcet; voſque de laboribus veſtris ac patientia cumulatè remunerabitur. Ipſe vos cuſtodiat ſemper. Romæ die 10 Novembris ann. 1598.

Uti Frater

Henricus Cardinalis *Cajetanus* Protector.

(*l*) *The Proteſtation of Mr.* John Muſh, *one of the chief of the Appellant Clergy, concerning the Archprieſt's Power*, March 8. 1599.

Quæritur, an acceptare velim pro meo ſuperiore archipreſbyterum, eidemque me ſubjicere, quem alii dicunt juſſu ſuæ ſanctitatis, alii vero narrant, ejus injuſſu, & per ſolum illuſtriſſimum cardinalem protectorem ſuper univerſum clerum Anglicanum conſtitutum eſſe ſuperiorem?

Dico: cùm ex hujus authoritatis occaſione, & ejus prima promulgatione, graviſſima ſcandala & contentiones in eccleſia Anglicana oborta ſint; & inde adhuc magis quotidie eadem ingraveſcant, aſſeraturque à multis preſbyteris, hanc poteſtatem non ex juſſu, vel mandato, S. D. N. inſtitutam, ſed ad quorundam privatorum inſtantiam, abſque aut omnium, aut plurimorum certè ſacerdotum conſenſu, vel notitia eſſe ſurreptam: interea dum communibus ejuſdem cleri ſuffragiis & votis ageretur de quibuſdam mittendis Romam, qui à ſua ſanctitate epiſcopos peterent, vel ſuffraganeos in variis regni provinciis conſtitui, & nobis præfici pro maximis eccleſiæ Anglicanæ neceſſitatibus ſublevandis: cùm denique preſbyteri aliqui jam Romam profecti ſint, qui S. D. N. de omnibus reddant certiorem, atque ad nos referant, quid in quaque re ſua ſanctitas ſtatuere velit, ac jubeat obſervari: num videlicet epiſcopos nobis præficiendos, vel archipreſbyterum decernat? dico, inquam, me nihil ad quæſitum jam poſſe reſpondere, donec pleniùs conſtiterit, quid ſua ſanctitas in hac controverſia decernere, vel ſtatuere velit. Sed cùm primum ſanctiſſimi D. N. ſententia, & decretum nobis innotuerit, eidem libentiſſimè & promptiſſimo animo in omnibus me pariturum profiteor. Interea autem, dum hæc ſciantur, archipreſbytero, quem narrant nobis ſuperiorem jam eſſe conſtitutum, in nulla re contradicam, aut ejus authoritati (qualis qualis fuerit) refragabor; ut Chriſtiana pax & charitas integra inter nos & illæſa in omnibus permaneant.

Ita ego *Johannes Muſheus* mea manu.

(*m*) *Literæ communes Cardinalium* Cajetani & Burgheſii *ad Rectorem Collegii Anglorum de Urbe, &c. De cauſa* Gulielmi Biſhop & Roberti Charnock *ſacerdotum, appellantium, in nomine fratrum ſuorum, contra Archipresbyterum.*

Reverende in Chriſto pater uti frater. Cùm auditâ his diebus & examinatâ duorum ſacerdotum Anglorum cauſâ, nobis à ſanctiſſimo commiſſa, Gulielmi nimirum Biſhopi & Roberti Charnocki, qui ſanctitatis ſuæ juſſu per menſes aliquot in iſto collegio detenti fuerunt, viſum nobis fuiſſet, nullo modo cauſæ Anglicanæ expedire, ut dicti preſbyteri ſtatim ad eas partes revertantur, ubi controverſias cum aliis ſui ordinis hominibus exercuerant; id ipſum modo, re cum ſanctiſſimo collatâ, ejuſque deſuper voluntate iterum exploratâ, decernendum ac ſtatuendum duximus. Quapropter præfatis Gulielmo & Roberto ſacerdotibus, ſanctitatis ſuæ noſtroque nomine ordinamus, ut in virtute ſanctæ obedientiæ, ſub pœna ſuſpenſionis à divinis ipſo facto incurrendæ, aliiſque cenſuris, pœniſque ſanctiſſimi D.N. judicio infligendis ſtrictè præcipimus, ut, niſi de expreſſâ ſanctitatis ſuæ, aut illuſtriſſimi cardinalis protectoris licentiâ, Angliæ, Scotiæ, vel Hyberniæ regna pro tempore adire non præſumant: ſed apud alias regiones Catholicas, quibus à nobis præſcriptum eis fuit, quietè, pacificè, & religioſè vivant; curentque tam literis, quàm nunciis, aliiſque modis omnibus, quibus poſſunt; ut pax unioque inter Catholicos omnes, tam domi, quàm foris, conſervetur. Quæ ſi ipſi verè ac rebus ipſis præſtiterint, citiùs deinde licentia revertendi reſtitui eis poterit. Hæc verò interim legitimè ab eis obſervari, fideliterque executioni mandari præcipimus: hocque noſtro nomine R. V. eis ſignificet. Dat. Romæ in ædibus noſtris,

(*l*) Copy in *Doway* College.

(*m*) *Ibid.*

die

die 21 Aprilis 1599. R. V. uti frater H. cardinalis Cajetanus protector, uti frater C. cardinalis Burgheſius.

(n) *Sententia Facultatis Theologiæ Pariſienſis de Cauſa Archipresbyteri.*

Anno Domini milleſimo ſexcenteſimo die 3 Maii, propoſitum fuit facultati theologiæ Pariſienſi, quòd literis cujuſdam illuſtriſſimi cardinalis, quidam ſuperior eccleſiaſticus in regno quodam conſtitutus eſt, cum titulo & dignitate archipreſbyteri, ut haberet authoritatem, & juriſdictionem ſuper omnes alios preſbyteros in eodem regno commorantes. Cardinalis autem in illis ſuis literis declaravit, ſe id feciſſe juxtà voluntatem & beneplacitum ſummi pontificis: multi verò ex illis preſbyteris recuſarunt ſubſignare authoritati ejuſdem archipreſbyteri, priuſquàm ipſe obtinuiſſet literas apoſtolicas, confirmationis ſuæ tenorem continentes: tum quia novum omnino erat, & in eccleſia Catholica hactenus inauditum illud genus regiminis, ut archipreſbyter univerſo gregi præeſſet, & talem juriſdictionem haberet in ſingulos ejus regni ſacerdotes; tum etiam quia ex quibuſdam verbis illarum literarum illuſtriſſimi cardinalis, viſi ſunt ſibi videre, talem archipreſbyterum & authoritatem ejus, ex falſa informatione à ſummo pontifice fuiſſe conceſſam: tum denique, quia in electione ejuſdem archipreſbyteri, & conſiliariorum ejus, magnam adverterunt extitiſſe perſonarum acceptionem. Propter quas & alias nonnullas rationes, ſacerdotes illi miſerunt ad ſummum pontificem nuncios, qui has ſuas difficultates ei aperirent; unaque ſignificarent, ſe paratiſſimos eſſe in toto hoc negotio, aliiſque omnibus, ſuæ ſanctitati ſemper obedire. Archipreſbyter verò, & qui ab ejus parte ſtant, illos ſacerdotes ſchiſmatis accuſant, quòd literis cardinalis, quas etiam ex ſummi pontificis voluntate exaratas dicit, parere detrectaverint. Quæſtio igitur eſt, an illi ſacerdotes ſint ſchiſmatici? Et ſi non ſint, an graviter ſaltem peccaverint? Viri principes facultatis theologiæ Pariſienſis, ſelecti à totâ facultate, congregati in domo majoris apparitoris ſui, anno & die ſupraſcripto, re maturè conſideratâ ita cenſuerunt: primò, illos ſacerdotes, qui diſtulerunt obedire ob dictas cauſas, non eſſe ſchiſmaticos. Secundò, cenſuerunt illos eo facto, in ſe ſpectato, non peccaſſe prorſus.

De mandato dominorum decani, & magiſtrorum noſtrorum deputatorum & ſelectorum ſacratiſſimæ facultatis Pariſienſis.

Delacourt.

(o) *A Decree of* George Blackwell, *Archprieſt, againſt the above recited Determination of the Univerſity of* Paris.

In the name of God, *Amen.* We *George Blackwell*, archprieſt of *England*, and protonotary apoſtolical, by the authority ſufficiently and lawfully committed unto us, do ſtrictly command in virtue of obedience, and under pain of ſuſpenſion from divine office, and loſs of all faculties, in the fact itſelf to be incurr'd, all eccleſiaſtical perſons, as alſo all lay-catholicks, under pain of being interdicted, ſemblably in the fact itſelf to be incurr'd, that they neither directly nor indirectly maintain or defend, in word or writing, the cenſure of the univerſity of *Paris*; whether it be truly given, or forged; whether upon true information, or otherwiſe; as being prejudicial to the dignity of the ſee apoſtolick, and expreſly contrary to his holineſs's brief; and to the ſentence judicially given by the two cardinals, appointed judges in our cauſe; and to our common peace, ſo much wiſhed for by his holineſs. And this we command to be inviolably obſerved, under the pains afore ſpecified; and greater alſo, according to his holineſs's pleaſure.

(p) *Cenſura lata & confirmata à* Georgio Blackwello, *archipresbytero, contra* Johannem Muſh & Johannem Colleton.

Omnibus dilectiſſimis mihi aſſiſtentibus, & clero Anglicano ſalutem.

Sciatis, nos, antegreſſis temporibus, duobus illis, D. Johanni Muſho & D. Johanni Collingtono, facultates ſuſpendiſſe propter eorum manifeſtam inobedientiam, & perturbationem pacis: poſteà autem eas reſtituimus ex ipſorum ſubmiſſione. Quoniam

(n) Copy in *Doway* College.
(o) *Ibid.*
(p) *Ibid.*

autem

autem illi jam defendunt cauſam ſuam, & ſatisfactionem petunt, &c. & varias ad nos literas dederunt contumeliis, ſive calumniis plenas, partim emiſſas in nos ipſos, partim in alios etiam ſuperiores: atque etiam hoc ipſo tempore multa ſatagunt contra pacem, &c. Ideo nunc nos, Georgius Blackwellus, archipreſbyter Angliæ, revocamus his duobus omnes facultates, &c. Jubentes, ut omnibus Catholicis id notum faciatis; ne ab iis fortaſſe ſacramenta recipiant. Plura ex communibus literis intelligetis. In quorum fidem, hiſce noſtris literis, ſigillo noſtro munitis, manu propria ſubſcripſimus. Londini 17 Octobris 1600.

Veſter Servus in Chriſto *Georgius* Blackwellus Archipreſbyter Angliæ.

(q) *A Letter from Mr.* John Colleton *to* George Blackwell, *Archprieſt.*

Although ſome be pleaſed to paſs their hard cenſures of me; yet by the record of my own conſcience, I am loath to offend; and do no way affect ignorance. I requeſted you once heretofore; and now again, with all inſtance, and like humility, do redouble the petition; that I may receive from you perfect knowledge of all ſuch particulars, wherein your authority bindeth me to obey. Suffer not, good Sir, an unwilling mind to err. I hope, I aſk no other thing, than what of right to me belongeth; nor after any undue manner. Verily, if I ſee myſelf, I dare affirm my will, and care of my conduct to be ſuch, as I would not, for ought, adviſedly diſobey in any command, whereunto the moſt of your authority ſtretcheth, or may juſtly be extended. In other points, wherein my underſtanding holds me not tied, I muſt confeſs, that the manner of uſage, I have received from you; and the hard conceits, which you carry of me, divulged, and brought by many ways to my hearing, have made me much leſs reſpectful, and of more unfriendly demeanor, than otherwiſe I ſhould have been, or by nature am inclined to be. Fare you well. *Auguſt* 11. 1598.

By him, who deſireth to ſee, and amend, what is, or hath been amiſs,

John Colleton.

(r) *A Second Letter of Mr.* John Colleton *to the Archprieſt Mr.* Blackwell.

SIR,

Mr. *Jackſon* hath ſhewed me the writing, that Mr. *N.* delivered from you. Theſe are (as much as I may, without prejudice to my appeal) to requeſt you, firſt; to give me to underſtand, by what authority, you interdicted me; in reſpect, that neither the letters patent, nor his holineſs's brief, nor any addition, that I ever heard of, give you any ſhew of the like juriſdiction. Secondly, if you have more authority than the conſtitutive letter, the additions, inſtructions, and the brief import; yet to vouchſafe, to let me know the ground and warrantize, you proceed upon, in ſuſpending, and declaring me to be interdicted, without citing me before. Thirdly, that, being the impoſer of theſe heavy cenſures, you would not refuſe, to acquaint me, by what law or right you can (having admitted my appeal) take this ſevere courſe, ſo infinitely both to my own hurt, and to the temporal and ſpiritual damage of many others. Fourthly, to inſtruct me, by what rule of conſcience, you charge me with fraud, and ſo grievouſly puniſh me for the ſame; making it a cauſe, of inflicting the cenſures, for that three names were put in the appeal, which the parties themſelves, whoſe names they were, do now deny to have yielded their conſents thereunto: wherein I am as free, be it true, or be it otherwiſe, from all fault (the ſetting down of their names being no act of mine) as yourſelf, or any man in the world. You ſay, becauſe I ſent you the appeal. A weaker colour could not be ſet down. I expect a better reaſon; or elſe, I muſt think the injury to be moſt great. That Mr. *Treſham* was put down in the appeal by the name of *Potter* (this being the name, whereby he was uſually call'd both in *Rome* and *Wisbich*; and taken to be his right name) is ſo light an error, as, amongſt the wiſe, not to be worth the reckoning of. I deſire to receive your anſwer, and ſatisfaction in theſe; and in writing, as you delivered my rebukes. Or if you mean, not to deal ſo charitably with me, I would by theſe advertiſe you, that

(q) Copy in *Doway* College.

(r) *Ibid.*

there is ſmall reaſon, why I ſhould make ſcruple to ſerve God in my wonted manner. Our Lord forgive you, and father *Garnet*, if his advice be to theſe afflictions: as, without his advice, one of the inſtructions directeth you, not to do any thing of weight. I leave not miſtruſting, but when the extremities are truly known, a good part of Chriſtendom will cry, ſhame upon the injuſtice, and meaſure. *March* 10 1600, when I receiv'd yours.

Your Reverence's

John Colleton.

(s) *A Third Letter of Mr.* John Colleton *to the Archprieſt Mr.* Blackwell.

Very Reverend Sir,

We ſend you our appeal here incloſed; and have prefixed the reaſons; to the end, your ſelf denying to mitigate the rigour on foot againſt us, our country may ſee, till further ſatisfaction come forth, whereupon the diſcreet may ſuſpend their condemnation of us. Another cauſe, that alike moveth us thereunto, was the affiance, we hold; that your reverence, underſtanding our grounds in this full manner, would neither reject the appeal, nor blame us for the making of it, and much leſs puniſh us, for a neceſſity ſo many ways behoveable. Again, our poverty, our want of means, ſkill, and friends to proſecute the matter, did not a little perſwade the particularizing of ſome of our preſſures, in regard the perſons, whoſe helps we are to ſolicit in the managing of our buſineſs, may the more willingly, viewing the meaſures of our oppoſitions, yield us the moſt furtherance. How long, and with what diſcontentment of my fellows, I have prolong'd the ſending of the appeal, in hope of a more quiet iſſue of the difference, none almoſt, that are of our ſide, but can witneſs. And now being brought to deſpair of expecting any ſuch good end by the tenour of your yeſterday's letter, I can but grieve, and commend the ſucceſs to God. Concerning that part of your laſt edict, which forbideth, under heavieſt penalties, either to give, or collect ſuffrages upon any cauſe ſoever, before the ſame be communicated to your ſelf, or to two of your reverend aſſiſtants; how hard ſoever the injunction appeareth; yet for obedience, we acquaint you by theſe, with our determination of procuring other our brethren to ſubſcribe to the appeal; and as their names ſhall come to our hands, ſo to ſend them unto your reverence. Thus beſeeching the goodneſs of Almighty God, ever to guide you to the doing of his holy will, I take my leave. *November* 25, 1600.

Dutifully yours,

John Colleton,

(t) *An Appeal of ſeveral of the ancient Clergy Miſſioners in* England, *againſt the Male-adminiſtration of Mr.* George Blackwell, *Archprieſt.*

In the name of God amen. In the year of our Lord 1600. 13th indiction, the 17th day of the month of *November*; and in the 9th year of the papacy of our moſt holy father *Clement*, by the providence of God the eighth of that name: we *Engliſh* prieſts, whoſe names are underwritten, finding our ſelves aggrieved in the premiſes; and fearing more grievous oppreſſions in time to come, do make our appeal and provocation to the ſee apoſtolick, and ask of you Mr. *George Blackwell* the firſt, ſecond, and third time, inſtantly, more inſtantly, and moſt inſtantly, our apoſtles, or dimiſſory letters, ſubmiting our ſelves, and all we have, perſons, faculties, goods, and rights, to the tuition, protection, and defence of our moſt holy father *Clement* VIII. and to the ſee apoſtolick. And we make this our appeal in our own names, and in the names both of the clergy, and laity; of which latter there are many hundreds, whoſe names, for juſt cauſes, are concealed; that adhere unto us by means of the controverſy of ſchiſm, or in any of the aforeſaid matters, or dependence, or proſecution thereof, or after any other ſort; deſiring, if there be any thing to be added, taken away, or changed for

(s) Copy in *Doway* College.

(t) *Ibid.*

the

the more validity of theſe preſents, that the ſame may be added, taken away, or changed, as the form of law ſhall require.

Given at *Wisbich* the year and day of the month, indiction, and the year of the papacy as above.

Thomas Bluet.
Chriſtopher Bagſhaw.
Chriſtopher Thules.
James Taylor.
John Thules.
Edmund Calverley.
William Cox.
James Cope.
John Colleton.
George Potter.
John Muſh.
William Watſon.
William Clark.
John Clinch.
Oſwald Needham.
Roger Strickland.
Robert Drury.
Francis Mountfort.
Anthony Hepbourn.
Anthony Champney.
John Bingley.
John Boſwell.
Robert Thules.
Cuthbert Trollop.
Robert Benſon.
Richard Button.
Francis Foſter.
Edward Bennet.
William Muſh.
Doctor Norris.
Roger Cadwallader.
Jaſper Lobery.

(u) *Breve* Clementis VIII. *Papæ pro tollendis diſſidiis Anglicanis, circa* Georgium Blackwellum *Archipreſbyterum.*

Dilectis filiis Georgio magiſtro Blackwello, noſtro & ſedis apoſtolicæ notario, regni Angliæ archipreſbytero, cæteriſque ejus regni preſbyteris & cleris, & populo Catholico univerſo.

Clemens Papa VIII.

Dilecti filii, ſalutem & apoſtolicam benedictionem. Cum nobiliſſimum Angliæ regnum, quod olim ſtudio ſinceræ pietatis, ac Catholicæ fidei cultu maxime floruit, à multis annis, pravis hæreſum erroribus infectum, & a Catholicæ eccleſiæ unitate, ac Romani pontificis, Chriſti in terris vicarii, obedientia ſejunctum fuerit; facere non potuimus, quin graviſſimæ hujus jacturæ cauſâ, intimo ſenſu cordis & magno animi dolore ſemper afficeremur. Non mediocri tamen lætitia perfuſi poſteà ſumus, quòd intelligeremus, orthodoxam religionem in eodem regno paulatim reviviſcere; & aliquos fideles preſbyteros, ſtrenuos verbi Dei miniſtros, poteſtates hujus mundi non timentes, ac Deo potiùs, quàm hominibus obedire cupientes, ibi diligentem navare operam, non ſolum ut Catholici, qui reſidui ſunt, in fide conſerventur, ſed etiam, qui à recto veritatis tramite receſſerunt, ipſorum ductu & exemplo in viam ſalutis redeant, & fidem Romanæ eccleſiæ, illiuſque obedientiam amplectantur. Nuper verò, ingenti gaudio fuimus affecti, quòd, Deo noſtra bonorumque vota adjuvante, Catholicæ religionis cultores in tantum numerum excreviſſe audiremus, ut diutiùs ſine rectore animarum eſſe non poſſent, ſed ſuperiore aliquo ſpirituali indigerent, qui eam multitudinem in Domino regeret, atque ad optatum fælicitatis portum traduceret. Habita igitur jam à biennio ſuper hac re maturâ deliberatione, bonæ memoriæ Henrico titulo ſanctæ Potentianæ preſbytero cardinali Caietano nuncupato, nationis Anglorum protectori, commiſimus, ut virum aliquem probum qui hoc onus, ad communem Catholicorum utilitatem, poſſet ſuſtinere, deligeret; eumque archipresbyterum ejuſdem regni Angliæ, authoritate noſtra, conſtitueret. Qui Henricus cardinalis protector, multorum relatione & famâ probitatis ac prudentiæ tuæ, fili archipresbyter, adductus, te in univerſo Angliæ regno archipresbyterum eadem authoritate deputavit, omnibuſque ibidem fidelibus Catholicis præfecit; cum nonnullis declarationibus, privilegiis, indultis, inſtructionibus, facultatibus; prout in ejuſdem Henrici cardinalis protectoris literis latiùs continetur. Et licet hæc archipreſbyteri in eo regno inſtitutio, quæ prima fuit poſt cultum Catholicum ibi per hæreſim diſſipatum, multorum approbatione & gaudio accepta fuerit, qui ſe tuis mandatis libenter obtemperaturos dixerunt:

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nonnullos tamen reluctari cœpiſſe audivimus: Primò quidem eo prætextu, quòd cuperent voluntatem noſtram per literas apoſtolicas, aut aliàs certiùs ſibi innoteſcere: deinde, quòd eorum aliqui ejuſdem Henrici cardinalis protectoris literas in dubium vocare non dubitaverint. Quâ in contentione atque animorum diſcrepantia, multa inter eos, qui fidem literis dicti Henrici cardinalis protectoris adhibendam, tibique obtemperandum eſſe ſtatuerant, & illos, qui authoritati tuæ ſubjicere ſe recuſarunt, mutua cum offenſione, acerbè dicta factaque eſſe, non ſine animi noſtri moleſtiâ accepimus. Atque imprimis, adverſus eos, qui tibi obedire recuſabant, tractatum quendam de ſchiſmate editum fuiſſe intelleximus, in quo multa de obedientia Romano Pontifici denegata, de fide & humanâ authoritate contemptâ, de ſchiſmate & rebellione, ac de excommunicationis & irregularitatis incurſu, aliiſque multis, contra eos ſcripta & divulgata fuerunt. Quare cùm gravis admodum in eorundem animis agitatio commota eſſet, tum vero longè major indignatio ſuboriri cœpit, quòd tu, certis cauſis adductus, rogantibus illis, ut eum tractatum revocares, per literas tuas reſpondiſti: medicinam non priùs amovendam eſſe, quàm ulcus perſanaretur. Cúmque hiſce tuis, ac privatis aliorum literis, iidem inobedientiæ, & ſchiſmatis inſimularentur, ac ne ii quidem ab injuriis in alios inferendis temperarent, acrior inter eos diſſenſio viſa fuit excitari. Quare nos, ad tollendam hanc omnem diſcordiam, literas noſtras in formâ brevis ad te, fili archipreſbyter, miſimus; quibus, literarum prædicti Henrici cardinalis protectoris tenorem pro expreſſo habentes, ejus de tua perſona electionem, & in dicti regni archipresbyterum conſtitutionem, cum omnibus privilegiis, indultis, inſtructionibus, declarationibus, & facultatibus, tibi per dictum Henricum cardinalem protectorem conceſſis, authoritate apoſtolicâ approbavimus & confirmavimus. Quæ noſtræ literæ ſimulatque promulgatæ ad veſtram, filii presbyteri, devenerunt notitiam, omnem illicò ſedatam fuiſſe diſcordiam, & ſummam pacem, reconciliatâ inter vos gratiâ, depoſitiſque odiis & ſimultatibus initam fuiſſe, magno noſtro cum gaudio cognovimus. At verò, quia nonnullorum animis adhuc hærebat offenſio quædam, quòd illi, qui primo tibi, fili archipresbyter, obtemperare recuſaverant, à quibuſdam ſchiſmatici eſſe cenſerentur; eaque de re ſatisfactionem aliquam ſibi fieri poſtularent; tu, iiſdem cauſis adductus, conſtitutæ authoritatis detractores videri tibi ſchiſmaticos fuiſſe, reſpondiſti: (quod dolentes referimus) & ideo conſilium judiciumque tuum fuiſſe, ut ipſi aliquam ejus re irationem priùs haberent, & ſatisfactionem facerent, quàm abſolutionis beneficium acciperent. Quæ res ſimulatque propoſita fuit, ſubitò, quaſi novo inflicto vulnere, illa omnia, quæ jam conſenuiſſe videbantur, recrudeſcere cœperunt; priſtinæque diſſenſiones & diſcordiæ renovatæ ſunt: quòd videlicet illi neque ſchiſmaticos ſe fuiſſe, neque tales ſe haberi, aut exiſtimari, velle dicerent. In quo diſſidio, licet aliqua edicta à te facta eſſent, ea tamen illorum animos magis irritarunt. Quamobrem ii ad nos, & ad ſedem apoſtolicam appellarunt: noſque eorum appellationem, nonnullas cauſas & brevem quandam rei geſtæ relationem continentem, aliquorum preſbyterorum manibus ſubſcriptam, vidimus atque perlegimus. Cæterum his omnibus viſis, atque attentè conſideratis, facilè primò advertimus, omnem hanc diſſenſionum procellam à patre diſcordiarum diabolo eſſe ſuſcitatam: qui cùm eo in regno ſalutem animarum omni ſtudio conetur impedire, nullam ſibi faciliorem viam eſſe putat, quàm ſi inteſtina inter preſbyteros Catholicos, ad eam promovendam ibi conſtitutos, odia, diſſenſioneſque excitet ac foveat: ut, dum privatis contentionibus intenti ſunt, communem animarum procurationem negligant. Quocirca, ut iis incommodis & malis, pro noſtrâ paſtorali ſolicitudine, & paternâ in regnum iſtud charitate, conſulamus; literarum tam dicti Henrici cardinalis protectoris, quàm noſtrarum ſupradictarum tenores præſentibus pro inſertis habentes, te imprimis in tuâ dignitate, & officio archipreſbyteri, in eodem Angliæ regno, cum facultatibus per alias noſtras literas tibi attributis, eâdem apoſtolicâ authoritate tenore præſentium confirmamus; & quatenus opus ſit, de novo præficimus; necnon ea, quæ per dictas literas tibi attributa fuerunt, ſine ulla contradictione exercere poſſe, ac debere volumus & declaramus: quanquam hoc te etiam meminiſſe convenit, totam hanc authoritatem ad animarum ædificationem, non ad deſtructionem, à nobis tibi eſſe conceſſam, teque non modò omnium, qui ibidem ſunt Catholicorum, ſpiritualem ſuperiorem, ſed etiam patrem eſſe, eorumque curam ita gerere oportere, ut paſcas eum, qui ſub te eſt, gregem domini; providens non coactè,

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ſ.d ſpontaneè ſecundum Deum, nec dominans in clero, ſed forma factus gregis ex animo; ut, cùm apparuerit princeps paſtorum, percipias immarceſſibilem gloriæ coronam. Omnium itaque ſalutem, pacem, & animorum tranquillitatem debes procurare: quod non difficile tibi fore putamus, ſi pari omnes facilitate paternaque charitate complectaris; neque te hiſce magis quàm illis propenſum eſſe demonſtres. Is enim, qui in eccleſiaſtica dignitate cæteris præeſt, & omnibus prodeſſe cupit, in hoc maximè eniti debet, ut ſummis virtutibus, & ſingulari charitate, reliquis antecellat, ſpectata prudentia, ad alios regendos neceſſariâ, & patientia Chriſtiano homine & præſule dignâ præditus exiſtat. Sit verus omnium pater, æquus judex, paſtor bonus, qui animam ſuam, exemplo Chriſti Domini, ponat pro ovibus ſuis. Atque ideo etiam te monemus, ut in hoc delato tibi regimine ſeveritati manſuetudinem admiſcens, munus tuum & fortiter & ſuaviter exequaris; ne ſcilicet aut hi benignitate tua abutantur, aut iſti à te tua ſeveritate avertantur. Diſciplina enim, & miſericordia multum deſtituitur, ſi una ſine altera teneatur. Præterea non priùs verbo, aut ſcripto quemquam damnes, quàm re maturè deliberatâ, atque comperta. Fidelium verò tibi ſubditorum libellos famoſos in vulgus edi, minimè patiaris: omnem demum ſubortam inimicitiarum & contentionum ſegetem, antequam altiùs creſcat, celeri manu præcides; ne, qui mutuis altercationibus atque diſſidiis vacant, graviora mala non præcaventes, in deterius miſerè prolabantur. At verò vos, filii preſbyteri, qui libenter inſtitutum à nobis archipresbyterum ſuſcepiſtis, valdè in Domino commendamus, & vehementer exhortamur, ut ea, quæ ad initam pacem conſervandam pertinent, ſedulo procuretis. Cæterùm, quia non licet Chriſtianæ humilitatis & obedientiæ fines tranſilire, vos etiam monendos eſſe duximus, ne in veſtris bonis operibus vobis plus æquo arrogare velitis, neque ullos damnare, aut contemnere præſumatis: præcipuè verò, ne obloquentes aliis exprobretis; neque ſcripto aut verbo quenquam offendatis: lingua enim univerſitas iniquitatis, inſtar ignis urentis, corpus animumque inflammat, & odio provocat. Verùm, ſi quis adverſus fratrem ſuum aliquid habuerit, corripiat eum ſecretò in charitate, & ſpiritu manſuetudinis, ut eum lucretur. Quòd ſi ille ejuſmodi monitioni non acquieſcet, tum demum eccleſiæ dicat, cujus eſt examinare; & quod juſtum eſt, judicare. Unuſquiſque verò veſtrûm in ſumma lenitate, & charitate non ficta, muneri & officio ſuo diligenter incumbat. Neminem irritet, neminem verbis provocet. Quòd ſi æmulationem Dei habetis; videte, ut ſecundum ſcientiam habeatis. Nunc autem ambulate in ſapientia; non quæ terrena eſt, ſed quæ deſurſum eſt, quæ pacifica eſt, modeſta, plena miſericordia & fructibus bonis; non judicans. Sine ſimulatione denique diligite alterutrum: omnis enim lex in hoc ſermone impletur: *diliges proximum tuum, ſicut teipſum.* Quòd ſi invicem mordetis & comeditis; videte ne ab invicem conſumamini. Quare iterum vos hortamur, ut ſpiritu ambuletis: fructus autem ſpiritus eſt charitas, gaudium, pax, patientia, & benignitas. Vos autem, filii presbyteri, qui archipresbytero, ſuperiori veſtro, obedire neglexiſtis, quid cauſæ habuiſtis, cur prædicti Henrici cardinalis protectoris literis fidem non haberetis? Sane veſtro ſuperiori vos ſubmittere, atque ei obedire debebatis. Quare vos paterne monemus, & toto animi noſtri affectu hortamur, ut omni memoriâ diſcordiarum perpetua oblivione deletâ, ſimultatibuſque depoſitis, in veram ac ſinceram amicitiam redeatis, & omnia libenter pro Chriſto, cujus cauſam agitis, invicem condonetis. Nos enim nihil à quoquam veſtrûm, hac in cauſa, ulteriùs requiri debere decernimus: & propterea vobis, & aliis quibuſcunque veſtræ nationis, ſuper præmiſſis omnibus & ſingulis, perpetuum ſilentium imponimus. Veſtræ autem appellationi minimè deferendum duximus. Communem enim unionem & concordiam, non veſtram diſſenſionem deſideramus; quam, ſi eidem appellationi detuliſſemus, magis augeri poſſe exiſtimavimus. Ut verò totius diſcordiæ fomes è medio tollatur, tractatum illum de ſchiſmate, ſcriptaque omnia hac occaſione edita, ex quibus odium diſſidiumque rurſus excitari poſſet, authoritate apoſtolica ſupprimimus: atque ut illa, aliave ejuſmodi, ad hanc rem ſpectantia, nullo unquam tempore conſcribantur, divulgentur, aut retineantur; ſeu conſcribi, divulgari, aut retineri ab aliquo conſentiatur, ſub excommunicationis, ipſo facto incurrendæ, pœna, per præſentes vobis præcipimus & mandamus: ac nomen ſchiſmatis, hac de cauſa, inter vos penitus extinguimus & abolemus: & ne ullam amplius illius mentionem faciatis, vobis ſub iiſdem pœnis interdicimus & prohibemus. Præterea, vos omnes ejuſdem regni presbyteros per viſcera Domini noſtri Jeſu Chriſti obſecramus,

mus, ut id ipſum dicatis omnes, & ſitis perfecti in eodem ſenſu, & removentes omnem diſſenſionem: cum omni humilitate, manſuetudine, & patientia ſupportantes invicem in charitate; ſolliciti ſervare unitatem ſpiritûs in vinculo pacis; contentiones verò, æmulationes, animoſitates, diſtractiones, neque ſint inter vos, neque ullo modo nominentur. Verum ſi diligenter propriæ vitæ inſtitutum attendatis, ſperamus fore, ut in concordiam facilè redeatis. Nonne animas veſtras tradidiſtis in miniſterium evangelii pacis? Unde igitur diſſentiones inter vos, qui pacem prædicatis? Nonne multos quotidie Chriſto lucrifacere ſtudetis in laboribus plurimis, in fame & ſiti, in periculis, in perſecutionibus? Ac voſmet ipſos ad carceres, ad cruces, ad mortes denique pro nomine Domini noſtri Jeſu Chriſti comparatis? Cur igitur invicem non ſuffertis, qui tanta perferre parati eſtis? Verum hæc ſumma eſt fallacis diaboli aſtutia, quâ vos non apertis armis oppugnat, ſed occultis inimicitiarum inſidiis à mutua charitate conatur ſeparare; ut qui conjunctis animis eccleſiam Chriſti ædificare debetis, diviſi in veſtram & aliorum perniciem magno cum dedecore ruatis. Omnia denique facite ſine murmurationibus & hæſitationibus, ut ſitis ſine querela, & ſimplices filii Dei, ſine reprehenſione in medio nationis pravæ & perverſæ. Obedite igitur omnes unanimiter præpoſitis veſtris, humiliantes animas veſtras ſub potenti manu Dei, ut vos exaltet in tempore viſitationis. Omnes honorate; omnes invicem humilitatem inſinuate; fraternitatem diligite. Verum, ſi forte laicorum aliqui iſtius regni Angliæ, ad quos harum rerum notitia pervenit, ex hac eccleſiaſtico rum diſſentione offenſi fuerint, nos eoſdem pariter in Domino hortamur, ne id ſibi ſcandalo ſumant, aut ob eam cauſam aliquid debitæ religioſis ac ſacerdotibus reverentiæ detrahant, vel à procuranda Catholicæ fidei propagatione retardentur: ſed animadvertentes, omnem hanc contentionis originem & progreſſionem à communi humani generis hoſte factam eſſe: religioſos omnes & ſacerdotes debito honore proſequantur; & in amplificandæ Catholicæ religionis ſtudio magis accendantur. Fides enim noſtra ſuper firmam petram ædificata eſt, adverſus quam portæ inferi prævalere nunquam poterunt; & religio Catholica rebus adverſis creſcere, & poſitis impedimentis dilatari conſuevit. Volumus autem, ut præſentium noſtrarum literarum exemplaria, etiam impreſſa, manuque notarii publici, & ſigillo prælati eccleſiaſtici, aut illius curiæ obſignata, eandem ubique locorum fidem faciant, quam ipſæ præſentes facerent, ſi eſſent exhibitæ vel oſtenſæ. Dat. Romæ apud St. Marcum die 17 Auguſti 1601, anno 10 pontificatus noſtri.

M. Veſtrius Barbianus.

(x) *Breve* Clementis VIII. *Papæ in favorem ſacerdotum appellantium, contra* Blackwellum *Eccleſiæ Anglicanæ archipreſbyterum.*

Dilecto filio *Georgio Blackwello* noſtro & ſedis apoſtolicæ notario, regni Angliæ archipreſbytero, *Clemens* papa VIII.

Dilecte fili, ſalutem & apoſtolicam benedictionem. Venerunt nuper ad nos nonnulli ſacerdotes Angli, qui de gravaminibus ſibi à te illatis vehementer conqueſti ſunt, ac multo ante à te ad nos & ſedem apoſtolicam appellarant: quibus auditis, & diligenter, quæ pro utraque parte faciunt, conſideratis, nos ante omnia te monendum eſſe cenſuimus, ut authoritate, à nobis & apoſtolica ſede tibi conceſſa, cautè & prudenter utaris; neque facultates tuas excedas, ut viſus fuiſti, quibuſdam in rebus, exceſſiſſe. Nam juriſdictionem quidem habere te volumus in omnes Angliæ ſacerdotes, juxta formam, in literis deputationis tuæ in archipresbyterum, à bonæ memoriæ Henrico cardinali Caietano tibi hactenus deſcriptam, & in caſibus in iiſdem literis contentis tantùm. Nullam tamen volumus te exercere poteſtatem in presbyteros, qui ſeminariorum alumni non fuerunt; aut in laicos: neque facultatem tibi competere infligendi cenſuras, & ſtatuta condendi; neque contra preſbyteros appellantes, qui ad Romanam curiam venerunt, procedendi, niſi regni Angliæ protectore, nunc & pro tempore exiſtente, priùs conſulto, & de omnibus certiore facto, ejuſque ſententia expectata; neque auferendi, vel ſuſpendendi facultates à ſede apoſtolicâ, vel aliis ſuperioribus, quovis modo, certis preſbyteris, qui ad nos appellarunt, conceſſas, niſi de conſenſu, & de mandato ejuſdem ſuperioris;

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ſuperioris; neque eoſdem preſbyteros de una in aliam reſidentiam, niſi ex cauſa, transferendi: quas quidem facultates iidem preſbyteri appellantes ſibi antea conceſſas, cauſâ & occaſione præſentis ſchiſmatis, rebellionis, & inobedientiæ, nunquam amiſerunt; prout nec eos illas amiſiſſe, quatenus opus ſit, per has noſtras literas declaramus. Atque ut tu, ſine ulla cujuſcunque offenſione, ac majori cum animarum quiete, & omnium pace & concordia, officio tuo fungaris; authoriatate apoſtolicâ tenore præſentium, tibi in virtute ſanctæ obedientiæ mandamus, ut nulla negotia ad officium tuum ſpectantia expedias, communices, aut tractes cum provinciali ſocietatis Jeſu, vel aliis religioſis ejuſdem ſocietatis, in Anglia exiſtentis; ne ſcilicet novæ diſcordiæ & contentionis inter eos & preſbyteros appellantes occaſio præbeatur: ac propterea inſtructionem tibi à dicto Henrico cardinali Caietano ſuper hac re traditam, pari authorite per præſentes tollimus & abrogamus. Inſuper tibi præcipimus, ne de eccleſiæ Anglicanæ adminiſtratione, & regimine, vel de rebus ad dictum regimen & officium tuum pertinentibus, per literas, vel inſtructam perſonam, vel alio quovis modo cum religioſis ejuſdem ſocietatis in Romanâ curiâ, vel alibi ubicunque commorantibus, agas; ſed omnia ad nos, & Romanum pontificem, aut ad protectorem pro tempore exiſtentem referas. Non quòd nos aliquid ſiniſtri, aut mali, de iiſdem religioſis ſuſpicamur, quos ſcimus ſincero pietatis zelo duci, & quæ Dei ſunt quærere: ſed quòd, pro pace & quiete inter Catholicos in eo regno tuendâ, ſic convenire judicamus: quod iidem religioſi ſocietatis verum eſſe, atque expedire cenſuerunt. Licitum tamen ſit rectoribus collegiorum ſeu ſeminariorum ejuſdem ſocietatis, alumnis, in eorum receſſu, dare literas teſtimoniales & commendatitias tibi, & pro tempore exiſtenti archipreſbytero directas, juxta formam à protectore præſcribendam: atque integrum ſit, dictis religioſis in Anglia commorantibus, in eorum acceſſu, fovere, dirigere, ac adjuvare. Simulatque verò contigerit, aliquos ex modernis aſſiſtentibus deficere, ſimiliter tibi mandamus, ut tres ex preſbyteris appellantibus in eorum locum ſucceſſivè, ut eos deficere contigerit, ſubſtituas; quorum operâ in officii tui negotiis utaris. Monemus etiam, ut eleemoſynas, quæ quotannis ex largitione fidelium copiosè admodum, ut accepimus, colliguntur, perſonis indigentibus, ac præſertim iis, qui pro fide Catholicâ in carcere detinentur, largè ac fideliter diſtribuas: utque appellationibus ad nos & ſedem apoſtolicam interpoſitis, in caſibus, quibus de jure deferendum erit, deferas. Quæ quidem appellationes ad protectorem nunc, & pro tempore exiſtentem, dirigentur. Verùm, ut omnis hujus controverſiæ memoria penitus aboleatur, eâdem authoritate damnamus & prohibemus omnes libros, ubicunque impreſſos, in quibus aliquid continetur contra inſtitutum ſocietatis Jeſu, ſeu contra privatas illius perſonas; & qui etiam in alterutram partem criminoſi, ſeu quovis modo injurioſi ſunt; illoſque ab omnibus damnari, prohiberi, ac interdici mandamus: ac inſuper omnibus & ſingulis ſive laicis, ſive clericis ſecularibus, aut cujuſvis ordinis ac inſtituti regularibus, & nominatim ipſis preſbyteris appellantibus, & religioſis ſocietatis Jeſu, aliiſque quibuſcunque ejuſdem regni Angliæ, ſive in eodem regno, ſive extra illud exiſtentibus, ſub amiſſionis omnium facultatum, à ſede apoſtolica, vel aliis ſuperioribus, quovis modo, ipſis, ut præfertur, conceſſarum; necnon excommunicationis, ipſo facto abſque alia declaratione incurrendæ, pœnis, interdicimus & prohibemus, ne libros iſtos pro alterutra parte in poſterum edant, niſi prius obtentâ protectoris ſimiliter, & pro tempore exiſtentis, approbatione & licentia. Quicunque verò aliquod genus librorum, literarum, aut tractatuum, in quibus alicujus viri Catholici fama violari poterit in poſterum, aut aliquando fuerit violata; aut ex quibus excitari poſſent veteres, aut novæ contentiones; vel quæcunque alia ſcripta contumelioſa, ex quibus odium, diſſidiumve inter partes, quovis modo, renovari poſſet, communicaverint, ſeu penes ſe retinuerint, vel evulgaverint, aut aliquid de hac controverſia publicè vel privatim ſcripſerint, defendendo vel impugnando unam, vel alteram partem, aut perſonas aliquas; vel denique, qui cum hæreticis, in præjudicium Catholicorum, quovis prætextu, vel cauſa, participaverint, aut communicaverint; eos in ſupra dictis omnibus & ſingulis caſibus, iiſdem amiſſionis facultatum ſuarum, necnon excommunicationis ipſo facto, ut præfertur, incurrendæ, pœnis volumus ſubjacere. Et quamvis ex iis, quæ pro utraque parte audivimus, longè plura ſcribere ad te poteramus; tamen, cùm te mentem noſtram, ex his, quæ diximus, intelligere poſſe arbitramur, paucis contenti fuimus: ac ſolummòdo

lummodò te, ac omnes tam religioſos, quàm preſbyteros ſæculares quoſcunque, & eos, qui ad nos appellarunt, hortamur in Domino, ut communi privatæque inter vos paci & concordiæ ſtudeatis; ac idipſum invicem ſentientes, non alta ſapientes, ſed humilibus conſentientes. Nam ſi evangelicam prædicationem in charitate Chriſti ſuſcepiſtis, cur evangelicam pacem in eadem charitate non ſectamini? Charitas omnia ſuffert; non irritatur, non æmulatur. Charitas docet vos inimicos diligere; quanto magis amicos & ſocios fidei, ac laborum? Itaque vos per viſcera miſericordiæ Dei & Chriſti obſecramus, ut diligatis invicem; nemini de iis ullam offenſionem, nulli malum pro malo reddatis, ut non vituperetur miniſterium veſtrum: ſed benefaciatis omnibus, providentes bonum, non ſolum coram Deo, ſed etiam coram hominibus; &, quod ex vobis eſt, pacem cum omnibus habentes; ut fructum, quem laboribus veſtris, in ſummis periculis & tribulationibus quæritis, & nos cum univerſa eccleſia toto animo expectamus, tandem adjuvante Domino, qui eſt vera pax, & charitas, cum animi veſtri exultatione referatis. Datum Romæ, apud St. Marcum. Sub annulo piſcatoris die 5 Octobris 1602, pontificatus noſtri 11.

M. Veſtrius Barbianus.

(y) *Breve* Clementis *Papæ* VIII. *confirmans Inſtitutionem* Georgii Blackwelli *Archipresbyteri.*

Clemens *Papa* VIII.

Ad futuram rei memoriam, &c. Inter graviſſimas noſtræ paſtoralis ſolicitudinis curas, illæ de Catholica religione, nimirum conſervanda, & propaganda, præcipuum locum obtinent. Propterea, quæcunque ad hunc finem mandato noſtro per S. R. E cardinales geſta, & ordinata ſunt, ut debitum conſequantur effectum, apoſtolicæ confirmationis robore communivimus. Nuper ſiquidem, dilectus filius noſter, Henricus tituli ſanctæ Potentianæ, presbyter cardinalis Caietanus, S. R. Eccleſiæ camerarius, ac nationis Anglicanæ apud nos & apoſtolicam ſedem protector, pro fælici gubernio & regimine, ac mutua dilectione, pace, & unione Catholicorum regnorum Angliæ & Scotiæ, & pro diſciplina eccleſiaſtica conſervanda, & augenda, de mandato noſtro, dilectum filium Georgium Blackwellum ſacerdotem Anglum, ſacræ theologiæ baccalaureum, ob ejus pietatem, doctrinam, Catholicæ religionis zelum, & alias virtutes in archipreſbyterum Catholicorum Anglorum, cum nonnullis facultatibus per eum, & alios 12 ſacerdotes, illius aſſiſtentes, reſpective exercendis, per ipſius patentes literas expeditas, quarum initium eſt: *Scitum eſt, atque uſu ferè quotidiano compertum* &c. finis verò: *veſtriſque orationibus me ex animo commendo, patres fratreſque amantiſſimi, Chriſti confeſſores.* Die 7 Martii an. 1598. deputavit, prout in prædictis patentibus literis, quarum tenorem præſentibus, ac ſi ad verbum inſererentur, pro expreſſo habere volumus, pleniùs continetur. Nos autem cupientes deputationem prædictam, ac omnia in præfatis literis contenta, tanquam de mandato, & ordine noſtro, ac cum participationè, ac plena ſcientia noſtris facta, & ordinata, plenariè executioni, ut par eſt, demandari: et ut illa omnia pleniorem roboris firmitatem obtineant, providere volentes, motu proprio, & ex certa ſcientia, & matura deliberatione noſtra, deque apoſtolicæ authoritatis plenitudine deputationem ſupradictam ac prænominatas Henrici cardinalis protectoris patentes literas deſuper expeditas, cum omnibus & ſingulis in illis expreſſis facultatibus, privilegiis, indultis, inſtructionibus, declarationibus, ac aliis quibuſcunque contentis; in omnibus, & per omnia, perinde ac ſi omnia hic nominatim expreſſa & ſpecificata eſſent, authoritate apoſtolica tenore præſentium confirmamus, & approbamus; illiſque apoſtolicæ ac inviolabilis firmitatis robur adjicimus; & omnes, ac ſingulos defectus, ſi qui in iiſdem intervenenerint, ſupplemus; eaque omnia, & ſingula, de expreſſo mandato, & ordine, & cum participatione, & certâ ſcientiâ noſtris facta, & ordinata fuiſſe, & eſſe; ac propterea valida, firma, & efficacia exiſtere, & fore; ac pleniſſimam roboris firmitatem obtinere, ſuumque plenarium effectum ſortiri, & obtinere; ſicque ab omnibus cenſeri, &, ita per quoſcunque judices, ac commiſſarios judicari, ac definiri debere; ac irritum & inane quicquid ſecus ſuper his à quoquam, quavis authoritate, ſcienter vel ignoranter contigerit attentari, decernimus,

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nimus, non obſtantibus conſtitutionibus & ordinationib is Apoſtolicis, cæteriſque contrariis quibuſcunque. Datum Romæ apud ſanctum Petrum ſub annulo piſcatoris die 6. Aprilis. an. 1599. Pont. noſtri ann. 8.

M. Veſtrius Barbianus.

ARTICLE V.

Records of Mary *Queen of* Scots.

(z) *A Letter of* Mary *Queen of* Scots *to Pope* Pius V.

Moſt Holy Father,

AFter the kiſſing of your moſt holy feet, I having been advertiſed, that my rebels, and their fautors, that retain them in their countries, have wrought ſo effectually by their practices, that it hath been related unto the king of *Spain*, my lord and good brother, that I am become variable in the Catholick religion: although I have, within ſome days paſt, written to your holineſs, devoutly to kiſs your feet, and recommend me unto you; I do now again moſt humbly beſeech you, to hold me for a moſt devout, and a moſt obedient daughter of the holy Catholick church, and not to give credit unto thoſe reports, which may eaſily come or ſhall hereafter come to your ears by means of the falſe and calumnious ſpeeches, which the ſaid rebels, and other of the ſame ſect, have cauſed to be ſpread abroad; that is to ſay, that I have changed my religion: thereby to deprive me of your holineſs's grace, and the favour of other Catholick princes. The ſame hath touched my heart ſo much, that I could not fail to write again of new to your holineſs, to complain, and bemoan my ſelf of the wrongs, and of the injuries which they have done unto me. I beſeech the ſame, moſt humbly, to be pleaſed to write in my favour to the devout Chriſtian princes, and obedient ſons of your holineſs; exhorting them, to interpoſe their credit and authority, which they have with the queen of *England*, in whoſe power I am, to obtain of her, that ſhe will let me go out of her country, whither I came ſecured by her promiſes, to demand aid of her againſt my rebels. And if nevertheleſs ſhe will retain me, by all means that ſhe will permit me to exerciſe my religion, which hath been forbidden to me: for which I am grieved and vexed in this kingdom: inſomuch that I will give you to underſtand, what ſubtleties my adverſaries have uſed, to colour theſe calumniations againſt me. They ſo wrought, that an *Engliſh* miniſter was ſometimes brought to the place, where I am ſtraitly kept, who was wont to ſay certain prayers in the vulgar tongue: and becauſe I am not at my own liberty, nor permitted to uſe any other religion, I have not refuſed to hear him; thinking I had committed no error. Wherein nevertheleſs, moſt holy father, if I have offended, or failed, in that or any thing elſe, I aſk *Miſericordia* of your holineſs; beſeeching the ſame to pardon, and abſolve me: and to be ſure and certain, that I never had any other will, than conſtantly to live the moſt devout and moſt obedient daughter of the holy Catholick church; in which I will live and die. According to your holineſs's advices and precepts, I offer to make ſuch amends and penance, that all Catholick princes, eſpecially your holineſs, as monarch of the world, ſhall have occaſion to reſt ſatisfied and contented with me. In the mean time, I will devoutly kiſs your holineſs's feet, praying God long to preſerve the ſame for the benefit of his holy church. Written from *Caſtle-bolton*, the laſt of *November* 1568.

The moſt devout and obedient daughter to your holineſs the queen of *Scotland*, widow of *France*,

Maria.

(z) *Fuller*, Church Hiſtory.

A Second Letter of Mary *Queen of* Scots, *to Pope* Pius V.

Moſt Bleſſed Father,

After the kiſſing of your moſt holy feet; about the beginning of *October* I received your holineſs's letter, written the thirteenth of *July*; by which I underſtand, not only the benediction, which your holineſs ſent me, and which was, and ſhall be always to me moſt acceptable; but alſo the great demonſtration of your good will to comfort me. I reſted therewith ſingularly comforted indeed; partly becauſe it was pleaſed earneſtly to recommend both me, and the affairs of my eſtate, to the moſt potent princes, and eſpecially to the moſt renown'd king of *France*, and *Spain*. But withal there is yet remaining on the other part, to work ſo with Chriſtian princes, that, making a ſtrict league among themſelves, they ſhould ſpare no vigilance, nor labours nor expences, once to abate the moſt cruel tyrant, who continually thinketh of no other thing, than to move war againſt us all. And might it pleaſe God, that all other things might correſpond with my will, beſides that I were to do the ſame alſo, your bleſſedneſs ſhould ſee it with effect: which ſhould be, that not only I, but alſo my ſubjects, with a will conform to their body, and together with other Chriſtians, would put our ſelves forward to do our utmoſt force. But what thing is there to be ſeen more worthy of compaſſion, than to ſee my ſelf fallen into ſo great infelicity, from that happineſs, wherein I found my ſelf lately? What thing is more lamentable, than from a freewoman, as I was, to become a ſervant? To theſe miſeries is added, that my country is, at this day, wrapped in ſuch and ſo many calamities, and beaten down with ſo many inroads of the *Engliſh*, that many and many towns have been ſet on fire and flames; many caſtles, and moſt fair churches ruined to the very foundations. But that which is worſe, my inhabitants and ſubjects, without doing the leaſt offence unto them, have been more cruelly ſlain. But what? ſhall I ſay nothing of my ſelf? Is it not clear unto all men, how I have been continually in divers and ſundry perils? I call God to witneſs, who knows, with what greatneſs of miſeries I have been always ſtifled: and that, which yet makes this tempeſt more cruel unto me, is; that thoſe, who had promiſed to make proviſions for my good, have afterwards failed me; nor given me the leaſt favour in the world; nor do I hope, that ever they will; except perhaps theſe——— made, or prepared for——— or journey, moſt inclined to help me, ſhall not be moved to undertake ſuch enterprizes in my behalf. But to ſay the truth of it, although there were ſuccours gathered together, and a moſt aſſured army of from beyond the ſeas, certainly not without great peril could they croſs the ocean into *Scotland* in the winter time; which then is wont to be moſt turbulent and ſtormy. But the *Engliſh* on the other ſide, who are not ſeparated from the *Scots*, with any river interpoſed between them, are able not only in ſummer, but in winter time alſo, to move war againſt the *Scots* themſelves: who, when there doth riſe up even the leaſt occaſion of diſcord between them, are wont ſuddenly to put themſelves effectually in arms. Conſtrained therefore by theſe pincipal reſpects, without I ſhould expoſe the intereſt of my life and country to the hazard of the greateſt dangers, I am by no means able to help it: but even, to my greateſt diſadvantage, I muſt make peace with the *Engliſh*; ſaving always (as they ſay) my honour. Becauſe honour doth regard the civil adminiſtration, whereby to be able afterwards to rule and govern the common wealth. Then conſcience, as being the form and force divine, given to men, to direct them to a good end; admitting it to be ſometimes ſtraitened, and bound with calamities, yet, nevertheleſs, may it neither for torments, nor for promiſes of rewards, be ever expell'd, or driven from the communion and obedience of the Catholick church. But amongſt other things, it now happeneth, that I muſt relate to your holineſs one thing, moſt truly bitter unto me: that is, that we are come to thoſe terms of deſiring my only ſon, the heir of the temporal kingdoms, to be delivered by a certain time into the hands of the *Engliſh*, by way of hoſtage or pledge; reſerving to me nevertheleſs, the liberty to appoint him ſuch governours, and counſellors, afterwards, as ſhall beſt pleaſe me. There is, moreover, granted leave of acceſſion unto him, not only for me, but likewiſe to all thoſe, that, for my ſatisfaction, ſhall be ſent into *England* to viſit him. Let not your holineſs, for this cauſe, have any doubt, but that he ſhall be not only full

full of good aud holy converſation; but alſo (though he be amongſt an unlucky nation) a perfect member of the Catholick and apoſtolick church; and always ready and prone to help the ſame. But, becauſe that by this my letter I may not extend my ſelf in greater length beyond my duty; I do conclude with this, that I have determined with my ſelf, nevertheleſs, to give your holineſs to underſtand of my eſtate, and of all thoſe things, which for the preſent do paſs between them and me; and of thoſe alſo, which ſhall happen in the journey, of any importance. And becauſe it is a moſt difficult thing to put all my occaſions in writing, I have for that cauſe informed the biſhop of *Dunblain* with all my occurrences as one, that is, and always hath been, my moſt faithful nuncio, and moſt lovingly affected towards your holineſs, and the ſee apoſtolick. May it pleaſe your holineſs, to give faith unto him, concerning all the things, whereof he ſhall treat with you in my name. Mean time I pray our Lord God, that he, by his moſt holy grace, protect the Catholick church from all the wicked thoughts of her adverſaries; in which all we have fixed our eyes upon your holineſs, as upon a moſt clear light, expecting of the ſame continually, in name of his Divine Majeſty, your moſt holy benediction. And all with the ſame mind do deſire unto your holineſs a moſt long life, to the glory of the moſt Mighty God, and comfort of all the faithful. From *Chattſworth* in *England*; the laſt of *October* 1570.

The moſt devout Daughter of your Holineſs,

Mary Queen.

(a) *A Teſtimonial Letter of Dr.* Owen Lewis, *Biſhop of* Caſſano, *giving an Account of the Queen of* Scots *good Opinion of* Thomas Morgan, *her Agent.*

Audoenus Dei & apoſtolicæ ſedis gratia epiſcopus ſanctæ eccleſiæ Caſſanenſis, omnibus, & ſingulis Chriſti fidelibus, ad quos iſtæ noſtræ literæ pervenient, atteſtamur, & in verbo prælati notum teſtatumque facimus, & affirmamus, nos Romæ die 23 menſis Septembris 1586 recepiſſe literas notis ſecretis, ſeu ſignis, quæ ciphræ vocantur, idiomate Anglicano exaratas, & ad nos ſcriptas, per ſereniſſimam claræ memoriæ Mariam, nuper Scotiæ reginam, ex Chartley, loco captivitatis ejus in Anglia, die ultimo menſis Aprilis ejuſdem anni 1586. quæ explicatæ, & ſcriptæ characteribus vulgaribus, verbatim hujus ſequentis ſunt tenoris. Truſty, and well beloved friend, by my ſervant, *Thomas Morgan*, I have underſtood the continuance of your good will towards me, and the eſtabliſhing of my eſtate: whereupon, conſidering in myſelf the aſſurance, which heretofore I have had of you, I have made choice of you in ſpecial, to impart and yield, in my name, my obedience unto our holy father, *&c. Et inferiùs.* I cannot omit to recommend moſt effectually unto his holineſs's good help, the poverty and need of the *Engliſh* and *Scottiſh* ſeminaries; as alſo divers gentlemen of this realm for God his cauſe, and mine, whom it grieveth me to the bottom of my heart, that my own means may not reach to ſupport, according to their deſerts, and my obligation towards them: amongſt which is the ſaid poor *Morgan*; unto whom, as already you have ſhewed no ſmall friendſhip, and therefore obliged me to give you no ſmall thanks; ſo I pray you, continue in his behalf; and for his fidelity and integrity to anſwer in my name, particularly whereſoever it ſhall be requiſite, upon the right good experience I have thereof, and would be ungrateful, if I ſhould not give teſtimony of the ſame againſt his adverſaries and calumniators, whoſoever they be, *&c.* Quæ verba Anglica Latinè penè verbatim ita reddi poſſunt. Fidelis & admodum dilecte amice. Ex meo ſervitore *Thoma Morgano* intellexi continuationem tuæ erga me benevolentiæ, & erga reſtaurationem hujus mei ſtatus. Unde confirmata in illâ aſſecuratione, quam hactenus de te concepi, te elegi, ut impertias & reddas meo nomine meam obedientiam ſanctiſſimo noſtro patri, &c. Et inferiùs. Interim non poſſum omittere, quin pro Dei cauſâ & meâ ſuæ ſanctitatis auxilio commendem paupertatem & neceſſitatem ſeminariorum Anglorum & Scotorum, & plurimorum quoque virorum nobilium hujus regni: & intimo corde doleo, quòd meæ propriæ non ſuppetunt vires, ut eos ita juvem, uti & eorum requirunt merita, & mea erga eos debita poſtulat

(a) Original in *Doway* College.

obligatio

obligatio: in quorum numero eſt ille ſuperiùs nominatus pauper Morganus; erga quem quemadmodum oſtendiſti non parvam hactenus benevolentiam, & eo nomine me tibi ad non parvas gratias referendas, obſtrinxiſti; ita ego te rogo, ut in te officium ſuſcipias reſpondendi, meo nomine, de ejus fide & integritate, nominatim ubi opus erit, ex maturo & ſecundo experimento, quod ego de eo feci: atque ingrata plane forem, ſi id ego non teſtarer liquido contra omnes ejus adverſarios, & calumniatores, quicunque ſint illi &c. Proinde, ut eidem nobili viro D. Thomæ Morgano ſuæ probitatis & integritatis hæc honeſtiſſima commendatio, & reginæ ſereniſſimæ teſtimonium ad perpetuam ejus laudem apud omnes, & perpetuò ubique continuetur; nos optimâ fide ſuperiora omnia, ex ejuſdem ſereniſſimæ reginæ ad nos literis, extraximus & traduximus; hic inſeri fecimus, & ad majorem omnium probationem, iſtis noſtris publicis tabulis, noſtrâ propriâ manu ſignatis, ſigillum imprimi juſſimus. Datum Caſſani in *Calabria* ex noſtro palatio epiſcopali, ſexto calendas Martii 1590.

Audoenus Epiſcopus *Caſſanenſis.*

(*b*) *Mr.* Echard's *Account of ſome Proceedings againſt the Queen of* Scots.

This year [about 1571] in the name of the king of *Scotland*, there came the earl of *Morton*, the abbot of *Dunferlin*, and *James Mac-gilly*; whom queen *Eliſabeth* required, to ſhew more clearly, for what cauſes they had depoſed their queen. They exhibited a large diſcourſe, in which, with peculiar freedom, they endeavoured to prove by the ancient right of the kingdom of *Scotland*, the people were ſuperior to the king; and urged *Calvin*'s authority, that popular magiſtrates were conſtituted for moderation of the licentiouſneſs of princes; and that it was lawful for them, upon juſt cauſes, both to impriſon, and depoſe kings. The queen could not read this writing without indignation.

(*c*) *Mr.* Collier's *Account of* John Knox.

To deal plainly with his memory: he was a flaming incendiary, maintain'd deſperate principles, and made no ſcruple to put them in practice. He had no ſmall ſhare in fomenting rebellion againſt the queen, in embroiling the kingdom, and making it a ſcene of blood and confuſion, near ſeven years together. It muſt be granted, he was a perſon of reſolution and zeal; but then theſe good qualities were under a frightful direction. He was extravagantly ſmitten with his own judgment, and ſeems to have taken the ſuggeſtions of his fancy for little leſs than prophetick impulſe.

(*d*) *An Extract from Mr.* Cambden *concerning Secretary* Daviſon.

The queen, after the departure of the *French* and *Scottiſh* ambaſſadors, of her own motion commanded me to deliver her the warrant for executing the queen of *Scots*. When I had delivered it, ſhe ſign'd it readily with her own hand. When ſhe had ſo done; ſhe commanded it to be ſeal'd with the great ſeal of *England*; and, in a jeſting manner, ſaid; Go, tell all this to *Walſingham*, who is now ſick; although I fear me, he will not die for ſorrow, when he hears it —— Moreover, ſhe blamed *Paulet* and *Drury*, that they had not eaſed her of this care —— The third day after, when, by a dream, which ſhe told me, of the queen of *Scots* death, I perceived, that ſhe wavered in her reſolution; I aſk'd her, whether ſhe had changed her mind? She anſwered no: but another courſe, ſaid ſhe, might have been deviſed: and withal ſhe ask'd me, whether there was any anſwer from *Paulet*; whoſe letter, when I had ſhewed her, wherein he flatly refuſed to undertake that, which ſtood not with honour and juſtice; ſhe, waxing angry, accuſed him, *&c.* —— and afterwards ſhe gave me a light check, the ſame day that the queen of *Scots* was executed; becauſe ſhe was not yet put to death.

The Queen of Scots *Epitaph in* Weſtminſter-Abbey.

D: O: M.

Mariæ Stuartæ Scotorum Reginæ, Franciæ dotariæ, Jacobi V. Scotorum regis filiæ

(*b*) *Echard*, p. 341.
(*c*) *Collier*, Eccl. Hiſt. Vol. 2. B. 6. p. 539.
(*d*) *Cambd.* Ann. of Queen *Eliſ.* p. 393.

&

& hæredis unicæ; Henrici VII. Angliæ regis ex Margareta majori natu filia (Jacobo IV. regi Scotorum matrimonio copulata) proneptis; Edwardi IV. Angliæ regis ex Eliſabetha, filiarum natu maximâ, abneptis; Franciſci II. Gallorum regis conjugis, coronæ Angliæ, dum vixit, certæ & indubitatæ hæredis, & Jacobi Magnæ Britanniæ monarchæ potentiſſimi matris. Stirpe verè regia & antiquiſſimâ propagata erat, maximis totius Europæ principibus agnatione & cognatione conjuncta, & exquiſitiſſimis animi & corporis dotibus & ornamentis cumulatiſſima. Verùm ut ſunt variæ rerum humanarum vices, poſtquam annos plùs minùs viginti in cuſtodia detenta fortiter & ſtrenuè (ſed fruſtra) cum malevolorum obtrectationibus, timidorum ſuſpicionibus, & inimicorum capitalium inſidiis conflictata eſſet, tandem inaudito & infeſto regibus exemplo, ſecuri percutitur. Et contempto mundo, devictâ morte, laſſato carnifice, Chriſto ſervatori animæ ſuæ ſalutem, Jacobo filio ſpem regni & poſteritatis, & univerſis cædis infauſtæ ſpectatoribus exemplum patientiæ commendans, piè & intrepidè cervicem regiam ſecuri maledictæ ſubjecit, & vitæ caducæ ſortem cum cœleſtis regni perennitate commutavit.

ARTICLE VI.

Records of Ordination.

Diſſertations concerning the Validity of Proteſtants Ordination.

The General State of the Queſtion.

IT has been a conſtant belief among the Catholicks, that ever ſince there was a new ordinal eſtabliſh'd, and made uſe of, for the conſecrating of biſhops and preſbyters in the beginning of king *Edward* VI's reign, all their conſecrations have been null and void, upon account of ſome eſſential defect: and upon this perſuaſion, they never have admitted any of their clergy, that happened to be reconciled to the Catholick church, to exerciſe their ſacerdotal function, without a re-ordination. The writers of the church of *Rome* have offered ſeveral arguments for this way of proceeding. Some alledge, that the firſt reformed biſhops had only a royal deputation, with an irregular ceremony perform'd at the *Nagg's-head* tavern in *Cheapſide*, *London*. Others pretend, that the record, which gives an account of archbiſhop *Parker*'s conſecration, is a forged piece. And tho' it were genuine, the pretended conſecrators, therein mentioned, were diſqualified for want of a character. A third ſort tell us, that ſetting aſide theſe facts, there was an eſſential defect in the matter and form, ſufficient to render their ordination invalid.

The Controverſy concerning the Nagg's-head *Ordination.*

1. Dr. *Heylin*, ſpeaking of this fact, ſays, '(*e*) If it could be proved, or at leaſt believed; there was an end of the epiſcopal 'ſucceſſion in the church of *England*, and 'conſequently alſo of the church itſelf.' Now Dr. *Champney* gives us the following account of it. '(*f*) I will here ſet down, 'how the whole action of the conſecration of all the firſt biſhops, made in the 'beginning of queen *Eliſabeth*'s reign, '(whereof Mr. *Parker* was one) paſſed, 'by the relation of ſuch, as were preſent 'thereat. At the *Nagg's-head* in *Cheapſide*, 'by accorded appointment, met all thoſe, 'that were nominated to biſhopricks, va'cant either by death, as was that of '*Canterbury* only; or by unjuſt depoſition, 'as were all the reſt. Their names are 'ſet down in the chapter following. 'Thither came alſo the old biſhop of '*Landaff*, to make them biſhops; which 'being known to doctor *Bonner* biſhop 'of *London*, then priſoner, he ſent unto 'the biſhop of *Landaff*, forbidding him, 'under pain of excommunication, to exer'ciſe any ſuch power, within his dioceſe, 'as to order thoſe men. Wherewith the

(*e*) Dr. *Heylin*, Hiſt. Ref. p. 294.

(*f*) Dr. *Champney*, Treatiſe of the Vocation of Biſhops, &c. *Doway* 4to 1616. p. 194.

'old biſhop being terrified, and otherwiſe 'moved alſo in his own conſcience, refu-'ſed to proceed in that action; alledging 'chiefly, for reaſon of his forbearance, 'his want of ſight, as is before ſaid. 'Which excuſe they interpreting to be 'but an evaſion, were much moved 'againſt the poor old man: and whereas 'hitherto they had uſed him with all 'courteſy, and reſpect, they then turned 'their copy, reviling him, and calling 'him doating fool, and the like; ſome 'of them ſaying: the old fool thinketh, 'we cannot be biſhops, unleſs we be 'greaſed; to the diſgrace, as well of him, 'as of the Catholick manner of epiſcopal 'conſecration. Being, notwithſtanding, 'thus deceived of their expectation, and 'having no other mean to come to their 'deſire, they reſolved to uſe Mr. *Scory*'s 'help: who, having born the name of 'biſhop in king *Edward*'s time, was 'thought to have ſufficient power, to 'perform that office; eſpecially in ſuch 'a ſtrait neceſſity. He having caſt off, 'together with his religious habit, (for he 'had been a religious man) all ſcruple 'of conſcience, willingly went about this 'matter; which he performed in this 'ſort: having the bible in his hands 'and they all kneeling before him, he 'layed it upon every one of their heads, 'or ſhoulders, ſaying: *Take thou authority 'to preach the word ſincerely.* And ſo 'they roſe up biſhops. This whole 'narration, without adding or detracting 'any word pertaining to the ſubſtance of 'the matter, I have heard, oftner than 'once, of Mr. *Thomas Bluet*, a grave, 'learned, and judicious prieſt: he having 'received it of Mr. *Neal*, a man of good 'ſort and reputation, ſometime reader 'of the *Hebrew* or *Greek* lecture (I re-'member not whether) in *Oxford*: but 'when this matter paſſed, was belonging 'to biſhop *Bonner*, and ſent by him to 'deliver the meſſage to the biſhop of '*Landaff*; and withal to attend there, to ſee 'the end of the buſineſs. Again Mr. *Bluet* 'had other good means to be informed 'of this matter, being a long time a 'priſoner, together with Dr. *Watſon* bi-'ſhop of *Lincoln*, and divers others, men 'of mark of the ancient clergy; in whoſe 'time, and in whoſe ſight, as a man may 'ſay, this matter was done. Of this nar-'ration there are, I think, as many wit-'neſſes yet living, as there are prieſts re-'maining alive, that have been priſoners 'together with Mr. *Bluet*, in *Wiſbich* 'caſtle; where alſo I heard it of him.'

2. This *Nagg's*-head conſecration was afterwards handed down to poſterity; and publiſhed, not only by Dr. *Champney*, but by *Chriſtopher Holyoak*, or à *Sacro-boſco an.* 1603: by Dr. *Kelliſon an.* 1608: by *Fitzſimons*, *Thomas Fitzherbert*, Dr. *Worthington*, *&c.* by *Henry Conſtable* in a manuſcript, quoted by *Champney*, of far greater antiquity: by the author of the books intituled, *A Treatiſe of the Nature of Catholick Faith and Hereſy an.* 1657. and the nullity of the prelatick clergy, *&c. an.* 1659: wherein the learned author produces ſeveral proofs in confirmation of the account given by *Champney*. The ſaid author alſo gives us at large the teſtimony of lord *Audley*; who declares, that in the parliament, that met at *Weſtminſter*, *November* 3. 1640. he himſelf being then one of the houſe of peers, a certain book was offer'd to ſome of the members endeavouring to prove, that biſhops had no right to ſit in the houſe. And one of the arguments was, that they could not make out their conſecration from the beginning. Upon which *Morton*, biſhop of *Durham*, roſe up in defence of thoſe of his character; and, by way of proof, alledged the conſecration, that was performed at the *Nagg's-head* tavern. The ſame author tells us, that Mr. *Faircloath* aſſured Dr. *Abbot*, archbiſhop of *Canterbury*, that his father, who was a proteſtant, and kept a ſhop in *Cheapſide*, was heard to ſay: that he was a ſpectator at the ceremony. Moreover there is a tradition among Catholicks, that both *Holingſhead* and *Stow* had owned the fact, but did not think it proper to give it a place in their chronicles. Yet ſome tell us, that it was to be found in ſome edition of *Holingſhead*; but his works were ſince caſtrated. In fine the reflexion, ſome make upon theſe teſtimonies, is this: they imagine it bears too hard upon the ſincerity of perſons of judgment, that they ſhould be either the contrivers, or the abettors of ſo circumſtantial a ſtory.

In anſwer to theſe particulars, the writers of the church of *England* have conſtantly treated this account of the *Nagg's-head* ordination, as a notorious fiction; encouraged by ſeveral Catholicks on purpoſe, to unchurch and ridicule the re-

reformation. And in particular, Dr. *Heylin* pretends to have found out the ſecret, and mentions the occaſion of this report: *viz.* ‘ (*g*) That ſome ſticklers for the ‘ church of *Rome*, being told of the dinner ‘ that was made at the *Nagg's-head* tavern, ‘ at ſuch time, as the election of the new ‘ archbiſhop was confirmed in the arches, ‘ raiſed a report, that the *Nagg's-head* tavern ‘ was the place of conſecration. And ‘ this report was countenanced by another ‘ ſlander; cauſing it to be noiſed abroad, ‘ and publiſhed in ſome ſeditious pamph- ‘ lets, that the perſons deſigned by the ‘ queen for the ſeveral biſhopricks, being ‘ met at a tavern, did then, and there lay ‘ hands upon one another, without form ‘ or order.’ The ſame *Heylin* adds: that *Charles Howard*, ſon of *William* lord *Effingham*, and afterwards earl of *Nottingham*, happening to be one at the aforeſaid dinner, teſtified the ſame, being alive in king *James* I's reign; when the ſtory of the *Nagg's-head* ordination began to be revived by certain writers of the church of *Rome*.

Conformably to his account, given by Dr. *Heylin*, proteſtant writers have offer'd their conjectures, and, as they think, manifeſt proofs, that the other party have impoſed upon the world. They tell us, that it is uſual, with men of all parties, to be too credulous; and take up ſtories upon truſt; eſpecially when their intereſt and reputation are concerned: that Mr. *Neal* might be led aſtray by the common report, and miſtake the ceremony of a feaſt for that of conſecration; it being very improbable, that a perſon of his character ſhould be found perſonally preſent upon ſuch an occaſion. As for *Bluet*, and the reſt of the priſoners in *Wiſbich* caſtle, they could ſay no more, than what they heard from Mr. *Neal*. Beſides, ſay they, the ſtory itſelf, as it is delivered by Dr. *Champney*, is altogether inconſiſtent. What occaſion was there to meet in a tavern, when all the churches were open to them, to perform the ceremony? why ſhould the biſhop of *Landaff* ſcruple to lay hands upon them, who ſo willingly complied in all other matters; and actually died a member of the reformed church? why ſhould they be obliged to conſecrate one another, without any form or order, who had the ordinal of king *Edward* VI. to direct them in the ceremony? Again, the act of the eighth of queen *Eliſabeth* expreſſly declares, they were conſecrated according to the rules of the ſaid ordinal; and it appears from the regiſters, that the fourteen biſhops, ſaid to have been conſecrated at the *Nagg's-head* by *Scory*, were conſecrated at other times, and by other perſons. In the next place they obſerve, that ſome of the reporters of this ſtory rather relate it as a kind of hearſay, than by way of aſſertion; and that even Dr. *Kelliſon* takes no notice of it in his Survey of the New Religion, *an.* 1605: but inſiſts upon another topick: that he had a good opportunity to have mention'd it, and when he does mention it, in reply to *Sutcliff*, *an.* 1608, he toucheth it very tenderly. They look upon the tradition, concerning *Holingſhead* and *Stow*, to be a groundleſs ſurmiſe, not fit to be alledged, where facts call for proofs. To theſe they add. Tis very ſurpriſing, that the writers of the church of *Rome*, for near fifty years, ſuch as *Harpsfield*, *Heskin*, *Saunders*, *Harding*, *Briſtow*, *Allen*, *Stapleton*, *Reynolds*, *&c.* who make mention of proteſtant ordination, and wanted neither information, nor inclination to have preſſed the matter home, ſhould never ſo much as once take notice of the *Nagg's-head* ordination. And, what is ſtill more ſurpriſing, how could *Bonner* be ignorant of this matter, who ſet Mr. *Neal* on to obſerve it? and why did he not inſiſt upon it, in his plea againſt *Horn?* on the contrary, he ſeems not to deny a conſecration according to the ordinal of *Edward* VI; and only inſiſts, that *Horn's* epiſcopal character was not legal; the ſaid ordinal of *Edward* VI not being reeſtabliſh'd, ſince it was repealed in queen *Mary's* reign. They give little credit to the hearſays of *Faircloath*, and *Conſtable*, whoſe partiality renders them ſuſpected. As to lord *Audley's* teſtimony, if true, it affects the point no farther, than that biſhop *Morton* made the obſervation, to ſhew, his brethren were conſecrated one way or other. On the other hand, Dr. *Bramhall*, biſhop of *Derry*, in oppoſition to this paſſage of lord *Audley*, took the pains to collect the ſubſcriptions of nine peers; who ſate in the houſe at that time, but declared, they did not remember any ſuch book, that was brought into the

(*g*) Dr. *Htylin*, Hiſt. Reform. p. 293.

houſe,

houſe, or any ſpeech made by biſhop *Morton* on that occaſion: as alſo that of the clerk of the parliament; who proteſted, he never recorded any ſuch paſſage in the parliament: neither could biſhop *Morton* call to mind, that he had ever mentioned in parliament any thing of that kind. It would exceed my deſigned brevity to make a diſtinct reply to theſe exceptions, proteſtant writers have made againſt the *Nagg's-head* ſtory. But Dr. *Talbot* the Catholick archbiſhop of *Dublin*, having conſidered them very fully and learnedly, in his treatiſe of the Nullity of the Prelatick Clergy, *&c.* I remit the reader to that work: where he may be more fully informed of all the particulars, belonging to this controverſy. Mean time it will not be unſeaſonable, if I inſert in this place, what lord *Audley* has been pleaſed to publiſh in relation to this ſubject.

(*h*) *Lord* Audley's *Teſtimony concerning the* Nagg's-head *Ordination.*

Having ſeen a book intituled, The Conſecration and Succeſſion of Proteſtant Biſhops, *&c.* and particularly peruſed that chapter, called the vindication of the biſhop of *Durham*; and reflecting on ſome paſſages therein, I find myſelf obliged to ſay ſomething, as concern'd; and ſo have deſired place here for a few lines. Whom the author of the treatiſe of Catholick Faith, *&c.* fixeth on, to prove his allegations touching the biſhop of *Durham*'s ſpeech, I know not: For he told me of it, before I ſpoke to him: but ſure I am, if it be looked after, he may have ſufficient teſtimony, to ſatisfy half a dozen juries. But that, which ſtirs me to ſpeak in this matter, is a note, I have, at the requeſt of the biſhop of *Derry*, given him under my hand, wherein I ſay, in ſubſtance, the ſame with the author touching the biſhop of *Durham*'s ſpeech. As for the book againſt Epiſcopacy, which was the ground of the diſcourſe, my note only avers, it was brought into the houſe; but ſaid not, by whom, nor who was the author. In truth, I wondered much to find, that the biſhop of *Durham* doth deny this ſpeech. For I cannot remember, that ever I heard of, or read the ſtory of the *Nagg's-head*, till that day, in the parliament, of my lord *Durham*. Then I heard it from him; and this I ſay: and ſhall anſwer it before the judgment ſeat of Almighty God. And I do not remember, that ever I heard the biſhop of *Lincoln*, or any other biſhop before, or ſince, mention the *Nagg's-head*, or touch that ſtory. If I had, and not named him, my lord of *Durham* might have juſt reaſon to complain. But my lord of *Derry* will not believe, that I (for I cannot, but take it to myſelf) do, or ever did know the biſhop of *Durham* ſo well, as to ſwear: *This is the man.* If his lordſhip had been an *Engliſh* biſhop, and frequented parliaments, he would have omitted this. But not to multiply words: I can aſſure his lordſhip, I could as well and as ſurely have ſworn, *this is the man*, the biſhop of *Durham*; as his lordſhip could of Sir *George Ratcliff*, when he lived. Beſides his perſon, and place of the biſhops bench, is too eminent to be miſtaken. Another expreſſion of my lord of *Derry* is: I do not take him to be ſo exact an analyſt of a diſcourſe, as to be able to take his oath, what was the true ſcope of it. Here, likewiſe, I muſt beg his lordſhip's pardon. I know no ſuch defect in myſelf. For there is not any thing more eaſy, than to comprehend the true ſcope of a ſhort and plain hiſtorical diſcourſe, as this was. To conclude; as to the biſhop of *Durham*'s denial, I hope, that, confeſſing himſelf now of the age of 95 years, it will be held no crime, to ſay, or improbable to believe, that one of that great age, may at leaſt forget, what he ſpoke ſo many years ſince. For the two certificates of the other lords: that of the temporal ſaith little to my lord of *Derry*'s purpoſe: neither, with an indifferent judgment, can that of the ſpiritual work much. For my part, I do not ſay, that any or all their lordſhips, whoſe names are put to the certificates in the book, were in the houſe at this time; or if any of them were, that they took notice of what my lord of *Durham* ſpoke: for many diſcourſes are made in parliaments, and little notice taken of them; neither had I done of this; but that it was to me a new thing. The clerk of the parliament is

(*h*) Nullity of the Prelatick Clergy, *&c.* by Archbiſhop *Talbot*, 1657.

alſo

alſo brought in, to certify: tho, as to my note, his pains might have been ſpared. For I do not mention a book preſented: and conſequently none to be recorded. And as for ſpeeches, I do aſſure his lordſhip, in the authority of an old parliament-man, that it is not the office of the clerk to record them, (his work would be too great) till it be a reſult, or concluſion: and then he writes them down, as orders, ordinances, *&c.* of parliament. I will end this ſhort and faithful defence, which I have been here neceſſitated to make for myſelf, with many thanks to my lord of *Derry*, for his charity and opinion of my ingenuity: and ſeeing his lordſhip's inclination in this matter, is to abſolve me from a malicious lye, I will abſolve myſelf, as to the miſtakes, either in the perſon or matter; aſſuring his lordſhip, and all the world, there is none.

The Controverſy concerning Archbiſhop Parker's *Regiſter of Conſecration.*

(*i*) *A Copy of the Regiſter.*

Rituum & Ceremoniarum.

Ordo in conſecrando reverendiſſimo in Chriſto patre Matthæo Parker, Cantuarienſi archiepiſcopo, in ſacello ſuo apud manerium ſuum de Lambeth Die Dominico, 17 viz. die menſis Decembris anno Domini 1559 habit.

Principio ſacellum tapetibus, ad orientem, adornabatur; ſolum verò panno rubro inſternebatur; menſa quoque ſacris peragendis neceſſaria, tapete pulvinariquę ornata, ad orientem ſita erat.

Quatuor præterea cathedræ quatuor epiſcopis, quibus munus conſecrandi archiepiſcopi delegabatur, ad auſtrum orientalis ſacelli partis erant poſitæ.——

Scamnum præterea tapete & pulvinaribus inſtratum, cui epiſcopi genibus flexis inniterentur, ante cathedras ponebatur.----

Pari quoque modo cathedra ſcamnumque tapete, pulvinarique ornatum, archiepiſcopo, ad borealem orientalis ejuſdem ſacelli partis plagam, poſita erant.——

His rebus ita ordine ſuo inſtructis, manè circiter quintam aut ſextam per occidentalem portam ingreditur ſacellum archiepiſcopus, toga talari coccineâ caputioque indutus, quatuor præcedentibus funalibus, & quatuor comitatus epiſcopis, qui ejus conſecrationi inſervirent: (verbi gratia) Gulielmo Barlow, olim Bathon. & Wellen. epiſcopo, nunc vero ad Cicheſtren. Epiſcopatum electo, Johanne Scory olim Cicheſtren. Epiſcopo, & nunc ad Herefordienſem vocato, Milone Coverdallo olim Exonienſi epiſcopo, & Johanne Hodskinno Bedfordiæ ſuffraganeo. Qui omnes, poſtquam ſedes ſibi paratas ordine ſinguli ſuo, occupaſſent, preces continuo matutinæ per Andream Peirſon archiepiſcopi capellanum clara voce recitabantur: quibus peractis Johannes Scory (de quo ſupra diximus) ſuggeſtum conſcendit, atque inde aſſumpto ſibi in thema, *Seniores ergò, qui in vobis ſunt, obſecro, conſenior, &c.* non ineleganter concionabatur.

Finita concione egrediuntur ſimul archiepiſcopus, reliquique quatuor epiſcopi, ſacellum, ſe ad ſacram communionem paraturi: neque mora confeſtim per borealem portam (*k*) —— ad hunc modum veſtiti redeunt; archiepiſcopus nimirum lineo ſuperpelliceo (quod vocant) induebatur. Cicheſtrenſis electus capa ſerica ad ſacra peragenda paratus utebatur; cui miniſtrabant, operamque ſuam præbebant duo archiepiſcopi capellani: Nicholaus viz. Bullingham Lincolniæ archidiaconus, & Edmundus Geſt Cantuarienſis quoque archidiaconus, capis ſericis ſimiliter veſtiti; Hereford. electus & Bedford. ſuffraganeus lineis ſuperpelliceis induebantur.

Milo vero Coverdallus non niſi toga lanea talari utebatur.

Atque hunc in modum veſtiti & inſtructi ad communionem celebrandam perrexerunt. Archiepiſcopo genibus flexis ad infimum ſacelli gradum ſedente.

Finito tandem evangelio Hereforden. electus, Bedford. ſuffraganeus, & Milo Coverdallus (de quibus ſupra) archiepiſcopum coram Chiceſtrienſ. electo, apud menſam in cathedra ſedente, his verbis adduxerunt: Reverende in Deo pater, hunc virum pium pariter atque doctum tibi offerimus, atque præſentamus, ut archiepiſcopus conſecretur. Poſtquam hæc dixiſſent proferebatur illicò reginæ diploma, ſive mandatum pro conſecra tione archiepiſcopi: quo per D. Thomam

(*i*) Preſerved with the Records in *Lambeth.*

(*k*) *Hic recentiore manu adſcribuntur hæc duo vocabula, viz.* in veſtiarum [*puta pro veſtiarium:*] *quæ tamen ad lineam ſuperiorem videntur potius rejicienda; & poſt* ſacellum *commodius interſererentur.*

Yale legum doctorem perlecto, ſacramentum de regio primatu, ſive ſuprema ejus authoritate tuendâ, juxta ſtatuta 1° anno regni ſereniſſ. reginæ noſtræ Eliſabethæ promulgata, ab eodem archiepiſcopo exigebatur: quod cùm ille ſolemniter, tactis corporaliter ſacris evangeliis, conceptis verbis præſtitiſſet, Cicheſtrien. electus quædam præfatus, atque populum ad orationem hortatus, ad litanias decantandas choro reſpondente ſe accinxit. Quibus finitis, poſt quæſtiones aliquot archiepiſcopo per Cicheſtrienſ. electum propoſitas, & poſt orationes & ſuffragia quædam juxta formam libri auctoritate parliamenti editi, ad Deum habita, Cicheſtrienſis, Herefordienſis, ſuffraganeus Bedfordienſis, & Milo Coverdallus, manibus archiepiſcopo impoſitis: Accipe (inquiunt) ſpiritum ſanctum; & gratiam Dei, quæ jam per impoſitionem manuum in te eſt, excitare memento. Non enim timoris ſed virtutis, dilectionis, & ſobrietatis ſpiritum dedit nobis Deus. His ita dictis, biblia ſacra illi in manus tradiderunt, hujuſmodi ad eum verba habentes: In legendo, hortando, & docendo, vide diligens ſis; atque ea meditare aſſiduè, quæ in hiſce libris ſcripta ſunt. Noli in his ſegnis eſſe, quo incrementum inde proveniens omnibus innoteſcat, & palam fiat. Cura, quæ ad te, & ad docendi munus ſpectant, diligenter. Hoc enim modo non teipſum ſolum, ſed & reliquos auditores tuos per Jeſum Chriſtum Dominum noſtrum ſalvabis. Poſtquam hæc dixiſſent: ad reliqua communionis ſolemnia pergit Cicheſtrienſis, nullum archiepiſcopo tradens paſtorale baculum; cum quo communicabant una archiepiſcopus, & quatuor illi epiſcopi ſupra nominati, cum aliis etiam nonnullis.

Finitis tandem peractiſque ſacris, egreditur per borealem orientalis ſacelli partem archiepiſcopus, quatuor illis comitatus epiſcopis, qui eum conſecraverant; & confeſtim, ipſis iiſdem ſtipatus epiſcopis, per eandem revertitur portam, albo epiſcopali ſuperpelliceo, crimeraque (ut vocant) ex nigro ſerico indutus; circa collum verò collare quoddam ex pretioſis pellibus ſabellinis (vulgo *Sables* vocant) conſutum geſtabat. Pari quoque modo Cicheſtrienſis & Herefordienſis ſuis epiſcopalibus amictibus ſuperpelliceo ſimili, & crimera uterque induebantur, D. Coverdallus verò & Bedfordiæ ſuffraganeus togis ſolummodo talaribus utebantur. Pergens deinde occidentalem partem verſus (*l*) ——epiſcopus Thomæ Doyle economo, Johanni Baker theſaurario, & Johanni Mache computo rotulario, ſingulis ſingulos albos dedit baculos: hoc ſcil. modo eos muneribus & officiis ſuis ornans.

His itaque hunc ad modum, ordine ſuo, ut jam ante dictum eſt, peractis, per occidentalem portam ſacellum egreditur archiepiſcopus, generoſioribus quibuſvis ſanguine, ex ejus familia, eum præcedentibus, aliquibus verò eum à tergo ſequentibus.

Acta geſtaque hæc erant omnia in præſentia reverendorum in Chriſto patrum Edmundi Gryndall Londinenſis epiſcopi electi, Richardi Cocks Elienſis electi, Edwini Sandes Wigornienſis electi, Antonii Huſe armigeri principalis & primarii regiſtrarii dicti archiepiſcopi, Thomæ Argall amigeri regiſtrarii curiæ prærogativæ Cantuarienſis, Thomæ Willet & Johannis Incent notariorum publicorum, & aliorum quoque nonnullorum.

Notwithſtanding the plauſible aſpect of this regiſter, the writers of the Roman communion have endavoured to prove it, to be a piece of forgery. The exceptions they make againſt it, are:

1. It has always been cuſtomary with the enemies of the true church, to ſtick neither at calumnies, nor forgeries, in order to juſtify and eſtabliſh their defection. Of this they produce inſtances almoſt in every age: even in the primitive times, when falſe acts and falſe goſpels were invented, to ſerve the reſpective purpoſes of thoſe, that forſook the communion of of the Catholick church. And in the preſent juncture, the prelatick party in *England* appear to have been put to their ſhifts. The Diſſenters preſſed them daily, to make good their pretended *jus divinum* of epiſcopacy; which they could not do, without proving a ſucceſſion by epiſcopal conſecration: and this was not to be effected, unleſs it was derived from thoſe, who, being in epiſcopal orders, laid hands upon the firſt reforming biſhops. Now being under theſe ſtraights, it might put them upon unaccountable methods, to ſupport themſelves againſt the Diſſenters; who were very formidable, when Mr. *Maſon* firſt publiſh'd the regiſter.

(*l*) *Hic itidem charactere alieno adjicitur* ar [*ut integrum vocabulum ſit archiepiſcopus*] *id quod etiam res ipſa, & ſeries hujus narrationis ex ſe neceſſario ſuaderent.*

2. It

2. It appears very inconceivable, why this regiſter ſhould lie dormant above fifty years; from 1559 till 1613; during which time the Proteſtants were preſſed to ſhew their ſucceſſion and conſecration, by *Sanders*, *Allen*, *Stapleton*, *Briſtow*, *Rainolds*, *&c.* but more particularly by *Harding*; who, in expreſs terms, calls upon *Jewel*, and challenges him, to produce a regiſter, and ſhew his ſucceſſion and conſecration.

3. Particularly they deſired to be ſatisfied, what could induce *John Stow* to paſs over in ſilence that remarkable occurrence of *Parker*'s conſecration, without taking the leaſt notice of it. He, who was ſo very circumſtantial and exact in recording the moſt trivial matters, and fail'd not to remember the conſecration of cardinal *Pool*, and others, would not, without ſome extraordinary motive, omit the remarkable ceremony of conſecrating the firſt Proteſtant archbiſhop, with whom he was not only very intimate, but had frequent acceſs to him; little leſs than a domeſtick.

4. They obſerve a very blundering circumſtance concerning biſhop *Tunſtal*, which ſeems to ſhake the credit of the regiſter. 'Tis related by *Anthony Wood*, the *Oxford* hiſtorian, in the words following, '*(m)* At 'length, being deprived of his biſhoprick 'of *Durham*, about *Midſummer*, 1559. he 'was then, as 'tis ſaid, committed to free 'cuſtody at *Lambeth*, with *Matthew* arch-'biſhop of *Canterbury*. But how that can 'be, ſeeing, that the ſaid *Matthew* was not 'conſecrated archbiſhop till *December* 17. '1559, I cannot perceive. With him alſo, '*'tis* farther ſaid, that he continued four 'months; and that dying on the 18th of '*November*, in 1559 (which was full a 'month before Dr. *Matthew Parker* was 'conſecrated) was buried at the charges of 'the ſaid *Matthew*, in the chancel of the 'parochial church of *Lambeth* in *Surrey*.' It will not ſuffice to ſay, that *Parker* was at that time only archbiſhop elect: ſeeing that temporalities are not granted, till after conſecration; and therefore *Parker* could not then be in poſſeſſion of *Lambeth*. So that the regiſter is inconſiſtent with the ſtory of thoſe times.

5. Mr. *Maſon* tells us, *Parker* was elected by a *Congé d'Eſlire*, and *juxta morem antiquum*; whereas 'tis manifeſt, the method of electing biſhops by *Congé d'Eſlire* was laid aſide many years before, by act of parliament. And the election was ſo far from being *juxta morem antiquum*, (which gave the chapter the liberty to make choice of one of the two or three, that were nominated) that now they were obliged to elect the perſon named by the crown.

6. *Holingſhead* and *Stow* make *Parker* preſent at the funeral obſequies of *Henry* II. king of *France*, performed in St. *Paul*'s church, the 8th and 9th of *September* 1559. Yet, according to the regiſter, he was not conſecrated till *December* 17.

7. Biſhop *Bramhall*, in a treatiſe concerning this controverſy, makes mention of two different commiſſions for conſecrating *Parker:* one dated *September* 9. 1559. directed to fix biſhops, *viz*: *Cuthbert* biſhop of *Durham*, *Gilbert* biſhop of *Bath*, *David* biſhop of *Peterborough*, *Anthony* biſhop of *Landaff*, *William Barlow*, and *John Scory*. The ſecond commiſſion is dated *December* 6. directed to *Anthony Landaff*, *William Barlow*, *John Scory*, *Miles Coverdale*, *John* ſuffragan of *Bedford*, *John* ſuffragan of *Thetford*, and *John Bale* biſhop of *Oſſery*. And even, at the laſt, neither of thoſe commiſſions ſeems to have been executed. For if we give credit to the regiſter, neither *Landaff*, *Thetford*, nor *Bale* had any hand in the conſecration. This blunder about the commiſſion renders the whole ſuſpected.

8. Our beſt hiſtorians, who give an account of the biſhops ſaid to be employed in that conſecration, expreſs ſeveral things inconſiſtent with the regiſter, *viz*. *John Stow* calls *Grindal* biſhop abſolutely, without the title of *Elect*, at the obſequies of *Henry* II. king of *France*, performed at St. *Paul*'s in *September*. Yet the regiſter, where his advancement is recorded, makes him not conſecrated till *December* 21. *Coverdale* and *Scory*, at the ſame time are only ſtiled biſhops elect: who, notwithſtanding, according to the records, were conſecrated under *Edward* VI. To which they add, that *Godwin*, in his catalogue of the firſt biſhops, varies from the reſt of our writers, both as to days, months, and year, in regard of ſeveral of their conſecrations.

9. Tis farther urged, by way of ſupplement, to diſprove the validity of the firſt Proteſtant biſhops ordination; that,

(m) Anth. Wood, Athen. Oxon. p. 128.

allowing

allowing they were conſecrated after the manner, and by the perſons, as tis reported in *Parker*'s regiſter; and that the record was not forged: ſtill the pretended conſecrators were diſqualified to confer the epiſcopal character, being themſelves no biſhops, *viz.* *Scory* and *Coverdale* were only biſhops of *Edward* VI. conſecrated according to the new deviſed ordinal, and declared to be invalid by the parliament, the convocation, and all the learned divines in queen *Mary*'s reign. As for *John*, ſuffragan of *Bedford*, he was an obſcure perſon, of whom no regiſter gives any account. He might be one of *Edward* VI's biſhops; or perhaps never conſecrated even in that way. *Barlow* indeed was a biſhop elect in *Henry* VIII's reign: but they don't find by any regiſter, that he was ever conſecrated during that king's time. And if he was afterwards conſecrated, according to the new ordinal under *Edward* VI. he laboured under the ſame incapacity, as *Scory*, *Coverdale*, and the reſt of the pretended biſhops of thoſe days.

10. Again, allowing *Parker*'s regiſter to be genuine, and that his conſecrators were true biſhops; there is ſtill another conſideration, which renders the conſecration invalid; *viz.* A defect in that matter and form which are eſſentially required by divine appointment. For where a divine power and grace is conferred, the ceremonies, whereby they are beſtowed, are not to be changed; at leaſt not altered ſo much, as not to expreſs, what is deſigned by the divine inſtitution. And they mention the matter and form of baptiſm, and of the holy euchariſt, as an inſtance.

Theſe are the chief proofs, Catholicks make uſe of in this controverſy, concerning the ordination of the firſt Proteſtant biſhops: which, tho' it is only a matter of fact, wherein the tenets of their religion are not immediately concern'd; yet the love of truth, and the unhappineſs that would befall the faithful, as well as others, by admitting a valid conſecration of a miniſtry out of the pale of the church, has obliged ſeveral learned perſons, to exert themſelves in diſproving the validity of their ordination. The misfortune indeed has frequently happened in the church of God, that thoſe who had forſaken her communion, both biſhops and prieſts, were truly and validly ordain'd. But this was never look'd upon, to be any prejudice to the cauſe of truth in the main: but on the contrary, entirely in its favour. For beſides the innumerable inconſiſtencies in deriving a ſucceſſion from the Catholick church; all thoſe, that forſake it, are obliged to come upon their knees, and receive their orders and ſpiritual power from it; not by way of re-ordination: but, as they themſelves own, they are obliged to it, upon account of the neceſſary demands of *jus divinum*: without which they would have no authority to exerciſe their function, but be entirely unchurch'd. Are they not under the ſame obligation to receive the ſenſe of the ſcriptures, and the terms of communion from the church, they have deſerted? What advantage was it to the Schiſmaticks and Hereticks of former ages, to have received their orders within the pale of the church, or from thoſe that were validly conſecrated? Did not this circumſtance aggravate their guilt, and render their diſobedience more conſpicuous and ſcandalous? If Providence has preſerved Catholick biſhops to be the vehicles of divine power and juriſdiction, 'tis very unlikely, that thoſe, that receiv'd it, ſhould be authoriz'd to contend with, and diſobey thoſe, that gave them the power. Many more reflections of this kind might be made upon the preſent occaſion. But I proceed to take notice of the replies, that Proteſtants make in defence of *Parker*'s regiſter.

To the firſt. They reply, that tho' the conteſt, they had with the diſſenting party, might make them induſtrious in producing all the proofs, they could, towards maintaining the ſucceſſion of the epiſcopal character: yet to imagine, that ſuch a body of men would conſpire in ſo notorious a piece of forgery, will never gain belief with any one, that has a regard for the common character of a Chriſtian. Private perſons may be ſometimes chargeable with ſuch matters: but 'tis too ſevere a cenſure to bring in a whole national church guilty. Beſides, ſay they, the regiſter ſpeaks itſelf to be an original and genuine, to any one that does but caſt his eye upon it: which is farther confirm'd by another original kept in *Corpus Chriſti*, otherwiſe *Bennet*'s, college in *Cambridge*; where, as 'tis ſaid, it was lodged by the order of archbiſhop *Parker* himſelf, who had ſometime been a fellow of that houſe. Again, they produce a very particular paſſage, concerning ſeveral prieſts of the Roman communion, who were permitted to view the regiſter; and ſeem'd to have nothing

nothing to alledge againſt it. For in the year 1614 Mr. *Maſon* beſtowed his book upon *Merton* college, with this memorandum at the end of it, in his own hand: *(h)* ‘ Whereas Mr [*Tho.*] *Fitzherbert* hath ‘ lately ſent a book from *Rome*, againſt the ‘ reverend biſhop of *Ely* [Dr. *Lancelot* ‘ *Andrews*] to which he hath annexed ‘ an appendix concerning the records and ‘ regiſters by me produced; deſiring, that ‘ ſome of their diſcreet Catholicks might ‘ view, and conſider, whether they be ‘ true, or counterfeit: know therefore, ‘ that upon the twelfth of this preſent ‘ *May*, *an.* 1614 his grace of *Canterbury* ‘ ſent for Mr. [*John*] *Colleton* the arch-‘ prieſt, [*Tho.*] *Leak* a ſecular prieſt, as alſo ‘ one *Jeſuit* called [*Tho.*] *Laithwait*, *&c.* ‘ and ſhewed unto them the regiſter, and ‘ other records of his predeceſſor *Matthew* ‘ *Parker*, which they peruſed over and ‘ over, and found that the ſaid *Parker* was ‘ conſecrated in *Lambeth* chapel, and not ‘ at the *Nagg*'s-*head* in *Cheapſide* by certain ‘ biſhops that had been ejected in queen ‘ *Mary*'s reign.

To the Second. That the regiſter had been referred to, ſeveral times, in queen *Eliſabeth*'s reign, long before it was produced by Mr. *Maſon*. Namely, by the act of parliament 8 *Eliz.* confirming the conſecration, *&c.* of the firſt biſhops of her reign. Again in *Parker*'s book, entituled, *Antiq. Brit.* firſt publiſh'd *an.* 1572. Again at the conference held between *Reynolds* and *Hart* about the year 1582. Upon which occaſion, as *Maſon* relates, p. 414. of *Vindiciæ Eccl. Angl. Hart* was ſurpriz'd to hear *Reynolds* aſſert and prove from records the conſecration of the Proteſtant biſhops; deſiring, that part of the debate might be left out, if the conference was to be publiſh'd. This account *Maſon* pretends he received from *Reynolds* himſelf. And the writers of his party look upon theſe particulars, abundantly to anſwer the exception, concerning the fifty years pretended ſilence. They add concerning Dr. *Harding*, that he never queſtion'd the validity of *Horn*'s conſecration; he only charging him with an uncanonical conſecration, and an uſurped authority: and when he preſſed *Horn* to produce a regiſter, and name the biſhops that laid hands upon him, he only meant, that he could not produce ſuch as proceeded according to the ancient canons of the Catholick church.

To the Third. They ſay, *John Stow*'s omitting the account of *Parker*'s conſecration amounts to no more than a negative argument; which has little or no force: Hiſtory abounds with ſuch kind of omiſſions. *Stow* was a very exact writer, and ſeldom tranſcribed any occurrences, but from the records, that lay before him; and *Parker*'s regiſter not being at hand might occaſion the omiſſion.

To the Fourth. The only reply, they make, is by diſtinguiſhing between a biſhop elect, and a biſhop conſecrated; and that when *Parker* was charged with the keeping of *Tunſtal* in *September*, he was only biſhop elect. In this manner, they endeavour, to reconcile *Holingſhead* with the regiſter: but ſtill they give no ſatisfactory account, how *Parker* became inveſted with the temporalities, and in poſſeſſion of *Lambeth*, ſome months before his conſecration.

To the Fifth. They own that *Maſon* calls the writ for election, or the queen's miſſive letter to the chapter, a *Congé d' Eſlire*; as it is ſtill called, tho' the freedom of election, and *Congé d'Eſlire* be aboliſh'd; and for the ſame reaſon *Maſon* might ſay, that *Parker*'s election was *juxta morem antiquum:* that is, the form was ſtill expreſſed, as if there had been a *Congé d'Eſlire*, and freedom of choice. Moreover, that *Maſon* himſelf takes notice of this leſs exact expreſſion in the *Latin* edition of his work, *an.* 1625.

To the Sixth. They again endeavour to reconcile *Stow* and *Holingſhead* with the regiſter, by diſtinguiſhing between *Parker* elect and *Parker* conſecrated; telling us, that *Parker* was only biſhop elect, when he was preſent at *Henry* II's obſequies in *September*.

To the Seventh. 'Tis anſwered, that different commiſſions, not executed, imply no contradiction. The court might ſuperſede the firſt commiſſion, becauſe three biſhops were named therein, who, they found, would not go their lengths in the reformation; which at firſt the queen might be ignorant of. However, the ſecond commiſſion was duly executed; being granted to ſeven, or any four of the commiſſioners.

To the Eighth. They reply, that it is not uncommon among hiſtorians, to ſtile a

(*n*) Mr. *Maſon*, in a Memor. to his Book of Conſecration, *&c.*

perſon abſolutely a biſhop, who is only elect; and that *Coverdale* and *Scory* might be call'd only biſhops elect, becauſe they were deſign'd for new biſhopricks, tho' true biſhops before. And as for the difference of dates between regiſters and hiſtorians; they ſay, ſuch miſtakes are frequent among hiſtorians, without any detriment to the truth of facts, and very often owing to the negligence of tranſcribers and printers.

To the Ninth. They undertake to prove, that the conſecrators were true biſhops; and particularly labour, to make good *Barlow*'s epiſcopal character, upon whom the ſtreſs of the matter chiefly lies, *viz.* That tho' there is no regiſter teſtifying his conſecration, yet it manifeſtly appears from the concurring teſtimony of all hiſtorians, that he was biſhop elect of St. *Aſaph*'s in *Henry* VIII's time; and, during the ſaid reign, tranſlated to St. *David*'s. And particularly ſome fix his conſecration at the 22*d* of *February* 27 Henry VIII. 1535. Moreover, for a farther confirmation of his epiſcopal character, that ſome regiſters take notice of his aſſiſting at ſeveral conſecrations during the ſaid reign.

To the Tenth. They pretend to ſhew, that the matter and form of ordination not being ſpecified in particular by Chriſt or his apoſtles (as many divines of the Roman communion do acknowledge) they were at liberty, to make uſe of ſuch, as expreſſed the nature of the character; which was done by impoſition of hands and prayer, the only matter and form preſcribed in the ſcriptures: which will be the ſubject of the following enquiry.

Mean time, as the facts, relating to the authenticknes of *Parker*'s regiſter, are very numerous and intricate, and I have neither leiſure nor place for them in this abridgment of the controverſy; I remit the reader to thoſe learned books, which have been publiſhed on both ſides; and only, as they occur at preſent to my memory, give the authors names, who have either incidently or profeſſedly treated that ſubject. Thoſe of the Catholick party, are: Dr. *Sanders*, Dr. *Stapleton*, Cardinal *Allen*, Dr. *Harding*, Dr. *Briſtow*, Dr. *Reynolds*, Dr. *Kelliſon*, F. *Parſons*, Dr. *Worthington*, *Sacroboſco*, *Fitz-Simons*, Mr. *Broughton*, Dr. *Champney*, *Thomas Fitzherbert*, Archbiſhop *Talbot*, Mr. *Ward*, Mr. *Lewgar*, &c. with ſeveral others, who have lately publiſh'd anſwers to *Le Courayer*, viz. *Le Quien*, *Conſtable*, *Hardoüin*, *&c.* The chief concern'd on the other ſide, are, *Maſon*, *Jewel*, *Bennet*, *Earbury*, *Burnet*, *Fern*, *Bramhall*, *Williams*, *Le Courayer*, &c.

The Controverſy concerning the Matter and Form of Ordination, with reſpect to the firſt Proteſtant Biſhops and Prieſts.

The Queſtion Stated.

Whatſoever miſtakes ſeveral Catholick writers may have lain under, in regard of the *Nagg*'s-*head* ſtory, and *Parker*'s regiſter, or of any particular facts relating to thoſe matters; it can neither affect their reputation, nor their cauſe in the main. They have offered ſo many plauſible arguments, for the aſſerting of the one, and the rejecting of the other, that the pains taken by the adverſe party, to diſprove them, does ſufficiently excuſe them from the perſonal reflections of inſincerity or calumny. Then as to the cauſe itſelf; there is no occaſion to have recourſe to the aforeſaid topicks. *Valeant, quantum valere poſſunt.* The nullity of the Proteſtants ordination, both as to the epiſcopal and ſacerdotal character, may have another origin. I will premiſe the following conſiderations, whereby the reader may be directed, how to form a judgment upon the matter.

Tho' the conſecration of biſhops and prieſts in *Henry* VIII's reign (after the ſchiſm happened, and a general interdict and excommunication was pronounced againſt the whole eccleſiaſtical body) was eſteemed uncanonical, and annulled as to juriſdiction; yet all the time, during the ſaid reign, the validity of their conſecrations was never conteſted by the Catholick party. But in the ſucceeding reign of *Edward* VI. a conſiderable alteration being made in doctrinal points, and among other things, a new ordinal eſtabliſhed, their ordination was not only looked upon as uncanonical, but alſo as invalid, upon account of the errors and omiſſions, which declared the inſufficiency of their ordinal. The reformers not only ſtruck out the article of obedience to the ſee of *Rome* (which rendered their conſecration uncanonical, and deprived them of all ſpiritual juriſdiction) but the moſt of them renewed the error of *Aërius*, and made no eſſential difference between the epiſcopal and ſacerdotal character. To theſe errors they added ſeveral others, which were directly incompatible with a valid ordination: that ordination

ordination was not a ſacrament inſtituted by Chriſt, but only a mere ceremony, to appoint a miniſtry in religious performances: that all power, both temporal and ſpiritual, was derived from the civil government; and, namely, from the king: that thoſe of the epiſcopal character could perform nothing effectually towards the validity of their character, without the king's mandate, or letters patent: that thoſe of the ſacerdotal character had no power to offer ſacrifice, to conſecrate the holy euchariſt, or to abſolve from ſin. This was the conſtant belief both of the conſecrators, and of thoſe, that were conſecrated according to the new ordinal: To which may be added: that tho' they had held the orthodox points above mentioned; they made uſe of a matter and form, that was inſufficient, and not capable of conferring that power, which eſſentially belongs to the epiſcopal and ſacerdotal character; and having at the ſame time no intention to confer any orders, but ſuch as were conformable to their errors, which were deſtructive of Chriſt's inſtitution, their ordination was, *ipſo facto*, null and invalid. Theſe are the conſiderations, Dr. *Harding* and others went upon, when they denied *Jewel*'s character; and repreſented the whole body of the reformed clergy, to be no other, than laymen, excepting ſuch as were conſecrated in *Henry* VIII's reign, before the new ordinal, or any other erroneous ceremony of ordination was made uſe of. For the ſame conſiderations, the learned divines of queen *Mary*'s reign, nay the convocation, and even the legiſlative power in parliament, declared the aforeſaid biſhops and inferior clergy to be invalidly conſecrated; and actually cauſed all thoſe to be re-ordain'd, in whom they found any eſſential defect. In the following reign of queen *Eliſabeth*, the divines of the Catholick party continued in the ſame opinion, concerning the invalidity of Proteſtant ordinations; and all were re-ordain'd, that came over to them, notwithſtanding any pretended conſecration among themſelves. *Parker*'s regiſter, and the account there given of the conſecrators qualifications, being inſignificant in the preſent caſe, where an eſſential defect was alledged in the matter, form, and intention of the perſons deputed to perform the ceremony.

It is farther to be conſidered: that, ordination beſtowing a power to exerciſe a divine function for the government, and ſpiritual advantage of God's church, the collation of this power upon any particular perſon ought to be made appear by certain outward tokens, and ceremonies. For unleſs the power were diſtinguiſhed, and made known by ſuch means, the reſt of the community might diſpute his title, and put up an equal pretenſion to the ſacred miniſtry. This ſuppoſition will appear very rational by parallel caſes, both in civil and religious matters. No magiſtrate dares preſume to exerciſe a power over his fellow ſubjects, if he is not firſt inſtalled by ſome viſible token from his prince. Under the law of *Moſes*, ſeveral ceremonies were made uſe of, to initiate, and diſtinguiſh thoſe, that were deſigned for the ſacred miniſtry. In the evangelical law, ceremonies were preſcribed, and conſtantly practiſed in every age to the ſame purpoſe. Indeed there ſeems to be no abſolute neceſſity for ſuch ceremonies, any farther, than with reſpect to divine inſtitution; and therefore it is not improbable, that they were not cuſtomary in the law of nature; when the head of a family, or thoſe deputed by him, exerciſed the ſacredotal function of praying in publick, ſacrificing, *&c.* But the revealed law, both old and new, put the faithfull under another kind of oeconomy. Some may, perhaps, imagine that natural endowments and ſtudy, may qualify perſons for ſeveral parts of the ſacred miniſtry, as lectures, inſtructing, preaching, *&c.* But this is not ſufficient to give them a power in regard of other parts, where the effect is ſpiritual and ſupernatural, and depends entirely upon divine inſtitution. Neither is a bare election, or choice of a ſacred miniſtry, a ſufficient qualification: ſomething more being required by the ſame divine inſtitution, before any outward ceremony can be raiſed to that efficiency, as to be capable of producing a ſpiritual and ſupernatural effect. Again, it cannot be alledged with any ſhew of reaſon, that in caſes of neceſſity ſuch ceremonies, divinely appointed, may be omitted: becauſe no neceſſity can be pleaded againſt the divine law. There may be an *Epieikeia* in human laws, where due regard is had to the legiſlative power, and the method approved of by a re-inſpection: but in divine inſtitutions, and where the effect is entirely ſupernatural, *Epieikeia* cannot take place, or make good the defect, which will

will inevitably follow from a non-compliance with the letter of the law. It follows in the next place, that, as no human power can tack a ſpiritual and ſupernatural effect to outward ceremonies, ſo ſuch effects muſt be produced by ceremonies appointed by God himſelf.

Farther: It is agreed among Catholicks (and Proteſtants appear alſo to allow of it) that ſacraments conſiſt of matter and form, *i.e.* of things and actions, which carry ſome reſemblance, and analogical relation to the nature of the ſacrament; and of certain words, which more diſtinctly determine and point out their ſignification. This may be illuſtrated by ſimiles in natural, artificial, and moral matters. The *matter* of a tree, is a corporeal ſubſtance. The *form* is the diſpoſition of its parts into root, trunk, and branches. The *matter* of a houſe, is wood, ſtone, brick, iron, *&c.* The *form* is the diſpoſition of the materials into ſeveral apartments, and conveniences for a family. The *matter* of power in political government, are a key, a ſtaff, a particular dreſs, *&c.* the *form* of the power are either words or writing, confirming and explaining the office. Now, as a tree is not to be called or eſteemed a tree, if it ſubſiſt only in the ſeed, or is reduced to aſhes: as the materials of a building are not a houſe, till they are properly diſpoſed by the builder: as civil power is inſignificant, till 'tis confirmed by the words or patent of a prince: ſo ordination, which beſtows a ſpiritual power, is not valid, till the proper *matter* and *form* are applied according to the inſtitution, and deſign of the author of that eſtabliſhment.

Beſides theſe conſiderations, a regard is alſo to be had to the intention of the conſecrators: and this is a neceſſary caution in all actions, where men proceed rationally. Intention diſtinguiſheth a man from a brute, and is a teſt of the validity and beneficial performance of moſt humane actions, whether moral or religious. For *quicquid agunt homines, intentio judicat omnes.* A common axiom, and very properly applied upon the preſent occaſion. In ſeveral natural and artificial performances, where man's will has no influence, an intention is not required. An axe with a good edge, and rightly applied, cuts without the carpenter's intention. The ſame we may ſay of ſeed, that is caſt into proper ſoil. But in actions of a political, moral, or religious nature, an intention is abſolutely neceſſary. To crown a perſon king in a play has no farther conſequence: the actors meaning is well known. If I make uſe of the true matter and form of baptiſm, in a ludicrous manner, without any deſign of complying with the inſtitution of that ſacrament, the baptiſm is invalid, for want of intention. When theſe reflexions are applied to the matter in hand, and it is made appear, that the conſecrators, beſides making an open profeſſion of ſeveral doctrinal points inconſiſtent with the divine inſtitution, do alſo make uſe of an inſufficient matter and form; and moreover have no intention to perform the work, according to Chriſts inſtitution, what opinion can we have of ſuch an ordination? The arguments, I ſhall draw from theſe premiſſes, are as follows.

ASSERTION.

Ordinations, according to the new Ordinal of Edward VI's *Reign, were inſufficient and invalid, for want of due Matter and Form, and of an Intention in the Conſecrators.*

Firſt Proof. The ordinal made uſe of, before *Edward* VI's reign, was according to the divine inſtitution, both as to matter, form, and the due application of them, as appointed by Chriſt. Now the new ordinal both omitting and altering the matter and form, and the due application of them, as directed by the old ordinal; ordinations performed according to that ordinal cannot be valid.

Second Proof. Beſides the impoſition of hands, which was a common ceremony made uſe of upon other occaſions; it was farther requiſite, to make uſe of ſome other matter, or outward token, to ſignify and diſtinguiſh the power, that was conferred. And accordingly it was always cuſtomary in the church of God, from the earlieſt times, and a practice handed down through every age, to make uſe of ſome other matter; as anointing, the delivery of certain inſtruments, *&c.* appropriated unto and diſtinguiſhing the office. And theſe ſignificative and diſtinguiſhing ceremonies being omitted in the new ordinal, no diſtinct power is conferred; and by conſequence ſuch ordinations are invalid.

Third

Third Proof. Supposing the use of a due *matter*, there is farther required a *form* of words applied to it, to determine it to its proper uses, without which the ceremony is still insignificant. Now as there is no such form of words, in the new ordinal, determining the matter, either as to the episcopal, or sacerdotal character; or distinguishing the offices, which essentially, and by divine institution, belong to them; the want of such a form makes the ordination invalid: as it happens in all other commissions of power; which are null and void, upon account of the same defect.

Fourth Proof. The nature of human and rational actions requires, that a person should have an intention to do, what he is about; and the consecrators in the affair of ordination ought to have an intention to perform the ceremony according to the divine institution. Now the persons concerned, as consecrators, in the new ordinal, as well as the persons consecrated, making a constant and publick profession of several points of doctrine destructive to the essence of ordination, and divine institution: as namely, that there was no essential difference, *jure divino*, between episcopacy and presbytery: that bishops received all power belonging to their character, even the spiritual, from lay hands: *viz.* the prince: that priests had no power to absolve from sin, nor to offer sacrifice: such consecrators, as these, cannot be judged, to have had any intention of performing the ceremony, as it was instituted by Christ, and practised by the universal church, at the time of those consecrations. And by consequence the ordination was, *ipso facto*, null and invalid.

Fifth Proof. There cannot be a more authentick, and more forcible proof of this invalidity of their ordinations upon these defects, than the opinion and authority of the parliament, the higher and lower houses of convocation, and all the learned men of queen *Mary*'s reign: who unanimously declared, those consecrations were invalid. And conformably to their opinion, all, that came over to the Catholick church, and had been consecrated only according to the new ordinal, were re-ordained.

Sixth Proof. About the year 1563, there was a remarkable occurrence, which puzzled the reformed party, and discovered the nakedness of their cause, as to the insufficiency of their orders, upon account of *Horn*'s, bishop of *Wincheſter*'s character being question'd by bishop *Bonner*. The case in short was this: An act had passed lately empowering archbishops and bishops to administer the oath of supremacy. Accordingly *Horn* cites *Bonner*, then in custody, as being within his diocese. *Bonner* stands off. His plea was, that *Horn* was no bishop either according to the canons of the church, the laws of the nation still in force, or even by consecration. The suit was kept a long time depending, *viz.* till the eighth of queen *Elisabeth*; when an act passed, whereby it was decreed, that bishops should not hereafter administer the oath of supremacy: and, as the preamble of the acts takes notice, many people began to be very bold concerning the late ordinations, and their insufficiency. So, as it is expressed in the said act, the queen dispenseth with any want of *power* or other *disabilities* of the consecrators, who had hitherto given orders according to *Edward* VI's ordinal. By this fact *Bonner* was screened from farther prosecution: and the Catholicks took occasion to stile the reformed bishops, *Parliamentary* bishops: declaring at the same time that, as their ordination was always null, from the beginning, as being contrary to Christ's institution: so it had hitherto also been illegal; the new ordinal being repealed under queen *Mary*, and never re-established by any express act of parliament, till upon the occasion here mentioned.

Seventh Proof. There was another occurrence, that happened in the year 1662, which was very much to the disadvantage of the new ordinal; and exposed the deficiency of the form of ordination. It was thought fit, upon a reviſing of the book of common-prayer and ordinal, that words should be added to the form of consecrating bishops and priests, specifying a distinction between those two characters: this being the grand defect objected against it by the Catholick writers. And this affords a strong suspicion, that even Protestants themselves were not satisfied with their ordinal before.

Eighth Proof. If any one suspects, that this way of attacking the Protestant hierarchy, and unchurching the party, upon account of a deficiency of matter and form, and want of intention, is peculiar to *English Catholicks*, and not conformable to the doctrine of their learned men abroad, I will briefly observe from their writings,

that there is an exact conformity in all theſe reſpects: and that not only ſchool divines, but the councils and fathers of former ages, all agree, that the matter and form of orders ought to be ſpecifick, and not alterable at pleaſure: much more that the conſecrators ought to have a due intention, to perform that holy work, as it was firſt inſtituted.

'*Petrus a St. Joſepho.* De ſacramentis in 'genere. Pariſiis 1648. Ex probabiliori '& tutiori ſententia, eſt de eſſentia præ-'dictarum ordinationum, ut inſtrumenta, 'quæ in iis peragi ſolent, phyſicè contin-'gantur.

'*Petrus Binsfeld.* In ench. theol. paſto-'ralis. Pariſiis 1631. cap. 1. §. 5. In ſacra-'mentis utendum eſt rebus, & verbis à 'Chriſto inſtitutis. *Idem.* ibidem §. 6. Si 'quis per additionem vel diminutionem 'verborum intendit inducere ritum ab 'eccleſiâ Catholicâ alienum, non videtur 'perficere ſacramentum. *Concil. Trident.* 'ſeſſ. 7. can. 11. Si quis dixerit, in miniſtris, 'dum ſacramenta conficiunt & conferunt, 'non requiri intentionem ſaltem faciendi, 'quod facit eccleſia; anathema ſit. *Binſ-'feld* de ſacramento ordinis, cap. 16. §. 3. 'Quæ forma? ſunt verba epiſcopi, per 'quæ exprimitur actus traditionis, & pote-'ſtatis circa rem traditam.

'St. *Tho.* 3. part. qu. 60. art. 5. in corp. 'Quia ergo ſanctificatio hominis eſt in po-'teſtate Dei ſanctificantis, non pertinet 'ad hominem ſuo judicio aſſumere res qui-'bus ſanctificetur; ſed hoc debet eſſe ex 'divino judicio determinatum.

'St. *Aug.* tract. 8. in *Jo.* Accedit verbum 'ad elementum, & fit ſacramentum.

'St. *Tho.* 3. p. qu. 60. art. 7. ad tertium. 'Verbis, quibus ſacramentorum forma con-'ſiſtit, addere quicquam aut detrahere non 'licet, quo verus eorum ſenſus corrumpa-'tur. *Idem* ibidem art. 4. in corpore. 'Si intendat per hujuſmodi additionem aut 'diminutionem alium ritum inducere, qui 'non ſit ab eccleſia receptus, non videtur 'perficere ſacramentum; quia non vide-'tur, quòd intendat facere id, quod facit 'eccleſia. *Idem.* ſupplem. ad 3. p. qu. 34. 'art. 5. in corpore. Specialem oportet eſſe 'materiam hujus ſacramenti [ordinis] ſicut '& aliorum ſacramentorum. *Idem* ibidem 'queſt. 37. art. 5. in corpore. Quia prin-'cipalis actus ſacerdotis eſt, conſecrare cor-'pus & ſanguinem Chriſti; ideo in ipſa 'datione calicis ſub forma verborum deter-'minata character ſacerdotalis imprimitur.

'*Bonacina*, tom. 1. tract. 1. diſp. 1. de 'ſacramentis in genere. q. 2. puncto 1. 'n. 11. Secundò, dubium eſt, utrum ec-'cleſia poſſit mutare & variare materiam 'ſacramentorum. Reſpondeo negativè: 'ratio eſt, quia materia & forma ſacra-'mentorum eſt determinata; illa ſcilicet, 'quam Chriſtus inſtituit & determinavit. '*Idem* ibidem n. 13. Quæres, utrum ſicut 'eſt determinata materia ſacramentorum, 'ita etiam ſit determinata forma, ſeu verba? 'Reſpond. ex divina inſtitutione formam 'ſacramentorum, quæ neceſſariò adhibenda 'eſt in ſacramentis, determinatam eſſe. '*Idem* ibidem n. 15. ſecus [i. e. ſacramen-'tum non validè adminiſtratur) ſi non ſit 'eadem ſignificatio; aut ſi deficiat debita 'intentio; ut accidit, quando miniſter cum 'mutatione accidentali intendit novum ri-'tum inducere in eccleſia, & non intendit 'facere, quod facit ſancta mater eccleſia. '*Idem* ibidem n. 25. Si verba æquivoca ad-'hibeantur, intentione ſignificandi aliud, 'quàm per verba formæ ſignificatur, non 'eſt validum ſacramentum. *Idem*, tom. 1. 'tract. 1. diſp. 8. De ſacramento ordinis q. 'unica. puncto 3. prop. 1. n. 2. Traditione 'calicis cum vino, & patenæ cum hoſtia 'perficitur ordinatio ſacerdotalis: conſe-'quenter ſacerdos remanet initiatus ordine 'ſacerdotali, ſi his peractis epiſcopus mo-'riatur, antequam illa verba proferat, *ac-'cipe ſpiritum ſanctum*, &c. quamvis, his 'verbis prætermiſſis, imperfecta ſit ſacer-'dotalis poteſtas, cùm ſacerdos à peccatis 'nequeat abſolutionem impendere præter-'miſſis ab epiſcopo præcitatis verbis. *Idem* 'ibidem, n. 4. Credibile eſt, Chriſtum non 'unicam omnino materiam inſtituiſſe pro 'ſacramento ordinis; ſed apoſtolis, & 'conſequenter eorum ſucceſſoribus, contu-'liſſe poteſtatem conferendi ordines per tra-'ditionem inſtrumentorum quibus indica-'tur poteſtas, quæ in unoquoque ordine 'confertur. *Idem* ibidem prop. 2. n. 13. 'Forma ſacramenti ordinis ſunt verba, 'quæ ab epiſcopo proferuntur imperativo 'modo, cum expreſſione poteſtatis, quæ 'confertur. Hæc propoſitio eſt de fide.

'St. *Tho.* ſupplem. 3 p. qu. 37. art. 5. ad '2dum. Ad ſecundum, dicendum, quòd 'Dominus diſcipulis dedit ſacerdotalem 'poteſtatem, quantum ad principalem ac-'tum, ante paſſionem in cœna; quando 'dixit, *accipite*, & *manducate*; unde ſub-'junxit, *hoc facite in meam commemoratio-'nem:* ſed poſt reſurrectionem, dedit eis 'poteſtatem ſacerdotalem, quantum ad

'actum

‘ actum ſecundarium, qui eſt ligare &
‘ ſolvere.

‘ *Eſtius* in lib. 4. diſt. 1. §. 18. Eſt autem
‘ hoc loco ſciendum, non tam è ſacris li-
‘ teris, quàm perpetuâ atque ab apoſtolis
‘ accepta traditione, nos habere materiam &
‘ formam uniuſcujuſque ſacramenti. *Idem*,
‘ Quamvis etiam recentiores quidam putant,
‘ eam [formam baptiſmi] ex ſcripturis non
‘ haberi; ſed ex ſola traditione: propterea
‘ quòd verbis iſtis Chriſti exiſtiment non
‘ eſſe ſignificatum, quibus inter baptizan-
‘ dum verbis ſit utendum; ſed tantum præ-
‘ ceptum, ut in nomine ſuo, ſeu in virtute
‘ Trinitatis baptizent: Veteres tamen, de
‘ verborum neceſſitate diſſerentes, ex com-
‘ memorato ſcripturæ loco plerumque pro-
‘ bationem ſumunt.

‘ *Lud. Abelly* de ſacramento ordinis, c. 7.
‘ §. 2. Cæterùm, ad ſolvendas plures diffi-
‘ cultates, quæ circa materias illas & for-
‘ mas ſingulorum ordinum poſſent occur-
‘ rere, obſervandum eſt, quod docet Bel-
‘ larminus; credibile eſſe Chriſtum Do-
‘ minum iſtas omnes materias ordinum in-
‘ ſtituiſſe; non quidem in particulari, ſed
‘ generatim præcipiendo apoſtolis, &, per
‘ illos, epiſcopis eorum ſucceſſoribus, ut
‘ ordines conferrent per traditionem in-
‘ ſtrumentorum illorum, quibus ſignifi-
‘ caretur eorum poteſtas; & verbis con-
‘ ceptis eandem illam traditionem expri-
‘ merent. Quod etiam pluribus probat.

‘ *Iſambertus* art. 6. ideoque articulo 9,
‘ rectè monet, non ſolum præcepti, ſed
‘ etiam ſacramenti neceſſitate requiri, ut
‘ qui ordinem aliquem ſuſcipiunt, quod
‘ maximè notandum eſt, illius materiam
‘ ab epiſcopo porrectam phyſicè tangant.
‘ Quod variis argumentis probat; ac præ-
‘ ſertim authoritate Clementis VIII. ſummi
‘ pontificis, qui ſpeciali diplomate decre-
‘ vit, re-ordinari, ſaltem ſub conditione,
‘ eos, qui tunc temporis fuerant ab epiſco-
‘ po Sagienſi ordinati; eò quòd nec epiſ-
‘ copus ille per ſeipſum tradidiſſet inſtru-
‘ menta ordinandis, nec ordinandi phyſicè
‘ inſtrumenta illa tetigiſſent.

‘ *Gamachæus* in 3 p. D. Tho. q. 60.
‘ cap. 4. Res ſenſibiles in ſacramentis om-
‘ nibus ita ſunt determinatæ, ut eas mu-
‘ tare non liceat; nec licuerit etiam in anti-
‘ qua lege.

Tertullianus, lex tingendi poſita eſt, &
‘ forma præſcripta.

‘ St. *Baſilius* de Spiritu Sancto cap. 10.
‘ Si quis baptiſmum recipiat facta aliqua
‘ mutatione in his, quæ à Chriſto tradita
‘ ſunt, perinde eſt ac ſi baptiſmum non
‘ reciperet.

‘ St. *Auguſtin.* Epiſt. 23. Niſi ſacramenta
‘ aliquam ſimilitudinem haberent earum
‘ rerum, quas denotant, jam non eſſent
‘ ſacramenta.

‘ *Gamachæus* in 3 p. D. *Tho.* q. 60. de
‘ ſacramentis cap. 4. In ſacramentis novæ
‘ legis non ſolum res, ſed etiam verba ſunt
‘ omninò determinata.

‘ St. *Aug.* l. 6. contra Donatiſt. cap. 25.
‘ Certa ſunt verba evangelica, ſine quibus
‘ non poteſt baptiſmus conſecrari.

‘ *Gamachæus* in 3 p. D. *Tho.* de ſacra-
‘ mento ordinis, cap. 4. Materia ordinatio-
‘ nis generaliter loquendo eſt traditio &
‘ porrectio illarum rerum, ſeu inſtrumen-
‘ torum, quæ ad propriam cujuſque ordinis
‘ functionem ſpectant.

‘ St. *Auguſt.* l. 19. contra *Fauſtum.* Illæ
‘ ſyllabæ celeriter ſonantes & tranſeuntes,
‘ niſi dicerentur, non conſecrarentur.

‘ St. *Ambroſius*, l. de dignitate ſacerdotali.
‘ Homo imponit manum, & Deus largitur
‘ gratiam.

‘ *Eſtius* in lib. 4. diſt. 24. § 2. Porro
‘ formæ quoque in ſingulis ordinibus di-
‘ verſæ ſunt, exprimentes ſigillatim poteſ-
‘ tatem miniſterii ſacri, quæ in unoquoque
‘ ordine confertur. *Idem* ibidem §. 24.
‘ Illud non dubitandum, quin ritus hujus
‘ ſacramenti, quos ut eſſentiales hodie ſervat
‘ eccleſia, ab apoſtolis, Chriſto authore,
‘ fuerint eccleſiæ traditi; etiamſi forte iis
‘ apoſtoli non ſemper fuerint uſi.

‘ *Bellarminus* de ſacramento ordinis l. 1.
‘ cap. 9. Credibile autem eſt, Dominum
‘ inſtituiſſe iſtas omnes materias ordinum,
‘ non quidem in particulari, ſed generatim
‘ monendo apoſtolos, ut ordines conferrent
‘ per ceremoniam inſtrumentorum, qui-
‘ bus ſignificaretur eorum poteſtas. *Idem*,
‘ de ſacramento baptiſmi l. 1. cap. 3. Porro
‘ hanc eſſe veram & neceſſariam formam
‘ baptiſmi, colligitur ex evangelio; ſed non
‘ evidenter ex ſolo evangelio; ſed cogimur
‘ recurrere ad traditionem, & eccleſiæ de-
‘ terminationem.

‘ *Lud. Abelly*, de ſacramentis in genere,
‘ cap. 1. ſect. 3. Ad propoſitam queſtionem
‘ communis theologorum reſponſio eſt af-
‘ firmantium; nimirum. Suppoſitâ inſti-
‘ tutione ſacramentorum novæ legis divini-
‘ tus factâ, ad validam illorum confectio-
‘ nem, res eaſdem, & eadem verba requiri
‘ determinatè, ſecundum ipſius Chriſti Do-
‘ mini inſtituentis voluntatem. *Idem*, de
‘ ordine cap. 7. ſect. 2. Formam denique

‘ in

‘ in verbis iſtis conſiſtere, quæ ab epiſcopo ‘ proferuntur modo imperativo, cum ex- ‘ preſſione poteſtatis quæ confertur. *Idem* ‘ Quæres, undenam ſcire poſſimus, quænam ‘ ſint res illæ determinatæ, verba item de- ‘ terminata, quæ ad validam ſacramento- ‘ rum confectionem, ex divina inſtitutione, ‘ neceſſariò requiruntur? Reſpondetur, id ‘ conſtare partim ex ſacrâ ſcripturâ, par- ‘ tim ex traditione divina, quam ex ipſius ‘ eccleſiæ, vel expreſſa declaratione, vel ‘ continua praxi diſcimus.

‘ *Bellarminus* de ſacramentis in genere, ‘ l. 1. cap. 21, Si intendit introducere no- ‘ vum ritum abſolutè, tunc non perficitur ‘ ſacramentum: non quia deſit forma, ſed ‘ quia deeſt intentio. Convincitur enim ‘ ille, non velle facere, quod facit vera ec- ‘ cleſia; quandoquidem vult introducere ‘ ritum qui nunquam fuit in univerſali ec- ‘ cleſia.

Petrus à St. Joſepho, lib. 1. De ordine ‘ cap. 1. Tum denique ex communi ſenſu ‘ theologorum & prælatorum; qui non pu- ‘ tarent aliquem validè ordinatum eſſe in ‘ ſacerdotem, ſi prædicta ceremonia præ- ‘ termiſſa eſſet. Unde ſedulò curant, non ‘ tantum ut ordinando porrigatur calix & ‘ patena, cum pane & vino; ſed etiam ut ‘ ab eo tangantur.

‘ *Concilium Florentinum* in decreto unio- ‘ nis. Sextum ſacramentum eſt ordinis: ‘ cujus materia eſt illud, per cujus tradi- ‘ tionem confertur ordo.

‘ *Gamachæus*, in 3 p. St. *Tho.* de ſacra- ‘ mento ordinis, cap. 4. Hinc igitur facile ‘ etiam colligimus, hæreticos in Anglia, ‘ Germania, Gallia, aliiſque locis nullam ‘ prorſus habere veram eccleſiam, aut hie- ‘ rarchiam. Quia, etiamſi aliquando jac- ‘ tent, in quibuſdam locis ſe habere veros ‘ epiſcopos, & veros ſacerdotes ritè ordi- ‘ natos; nihilominus id omnino veritati & ‘ rationi contrarium eſt; neque enim iis ſa- ‘ cerdotibus conſecrandis adhibent mate- ‘ riam & formam neceſſariam.

It appears from theſe quotations, that the *Engliſh* Catholicks are conformable to the reſt of their church, in the reaſons, they alledge for the invalidity of the Proteſtant ordinal: and that they proceed according to the following ſyſtem *viz.* That ſacraments are viſible ſigns; that theſe ſigns ought to have ſome reſemblance of the thing ſignified; that Chriſt only could appoint and inſtitute ſuch ſigns as ſhould have a ſupernatural effect: that theſe ſigns, both as to matter and form, were determined by Chriſt, at leaſt in general; *viz.* that ſuch a matter and form ſhould be made choice of, as pointed out and diſtinguiſhed the power, that was given; leaving it to the apoſtles to ſpecify that matter and form, which, as it appears by the practice in all ages, they actually did. That an intention is required in all human actions, much more in thoſe of divine inſtitution, where the effect expected is ſpiritual and ſupernatural; that thoſe, in fact, can have no intention, to conform themſelves to the divine inſtitution of the ceremony, who make uſe of a matter and form, which is deſtructive of it; that in fine, the Proteſtant ordinal, omitting thoſe things, that are eſſential to the true matter and form, is invalid upon account of that omiſſion, as alſo for want of a due intention. Theſe arguments will appear in their full force, when the reader has conſidered the objections following with the anſwers I ſhall make to them.

Firſt Objection. There is no uniformity or conſiſtency in the Catholicks arguments, for defeating the orders of the church of *England.* One while they give a romantick account of an ordination at the *Nagg's-head* tavern. This failing, they endeavour to prove, *Parker's* regiſter to be a piece of forgery. Their adverſaries having driven them from this poſt, ſome have recourſe to an eſſential defect in the matter and form, others alledge a want of intention in the conſecrators. What can they conclude from ſuch uncertainties?

Anſwer. This way of proceeding is uſual in all ſorts of controverſies; where conjectures, probabilities, and demonſtrations are always ſuppoſed to have their due force reſpectively. This conſideration induced Catholick writers, to make uſe of ſeveral *mediums*, in order to ſupport the main charge. The facts mentioned muſt ſtand or fall accordingly as proofs appear. Hitherto Proteſtants have not been able, to give ſufficient content upon that head: and Catholicks are abundantly provided other ways, to juſtify their opinion and practice. And were the nullity of Proteſtant ordinations undeterminable from intrinſick arguments, the general concurrence of all the learned, together with the convocation and parliament in queen *Mary's* reign, who made a diligent enquiry, and were the beſt judges of the caſe; theſe, I ſay, having made a publick declaration of the aforeſaid nullity, can

Catholicks

Catholicks have more certainty, or better grounds to go upon?

Second Objection. As to the declarations made by the convocation, parliament, and learned divines of queen *Mary*'s reign, againſt Proteſtant ordinations: they, being a party concerned, are not to be admitted as proper judges. Beſides the clergy of thoſe days were ſo unacquainted with the doctrine of their own church, as to believe uncanonical ordinations were invalid: their malice was ſuch againſt the reformers, that they rejected their orders, merely to expoſe and ridicule them: to ſay nothing of the motive of intereſt. For the nullity of their leaſes was a conſequence of the nullity of their epiſcopal character; and the next incumbent reaped the benefit of it by admitting a new tenant.

Anſwer. I do not well underſtand, in what ſenſe the parliament, or legiſlative power, can be called a party, much leſs be eſteemed improper judges from that ſuggeſtion. Does not the reformation ſtand entirely upon that bottom? If the repreſentatives of the nation, the firſt of queen *Eliſabeth*, were proper judges, and their authority deciſive, in matters of faith; there was more reaſon to ſubmit to them, in queen *Mary*'s reign, in matters of fact. In matters of faith, we are remitted to another ſort of judges: but both reaſon and the laws of the nation allow them a power, to pronounce upon matters of fact without appeal. So that, when the caſe is truly ſtated, Catholick writers are ſupported with the higheſt human authority in their opinion concerning Proteſtant ordinations, which their adverſaries ought not to reject, if they will talk coherently and in character. The reflection, that is made concerning the capacity and learning of the divines of thoſe days, is both unjuſt and abuſive. The account I have given, and which all the world gives, of their works and abilities, deſerves much better. And particularly, as to what they are charged with, concerning uncanonical ordinations, how could they imagine, they were invalid upon that account, who admitted of ſuch ordinations, as were made in King *Henry* VIII's reign after the ſchiſm, which undoubtedly were uncanonical? What is inſinuated in the next place: that their orders were diſallowed, purely out of malice, is too barefaced a calumny. Would they act contrary to their own opinion, fly in the face of the church's authority, and expoſe themſelves publickly to its cenſures, out of humour, or in favour of their paſſions? There ſeems to be more malice in thoſe, that make ſuch reflections, than thoſe, they attack, could be thought capable of. As to what regards leaſes, I own, it might be the conſequence of the invalidity of their ordination; tho' I am confident, it was not the intention, and far from the only deſign of the other party. Such benefits are often reap'd by the next poſſeſſor, as well in eccleſiaſtical revenues, as in others. But then regard is to be had to the circumſtances of the unfortunate, who ſuffer upon ſuch occaſions; and I don't meet with any inſtances of hardſhip, the tenants underwent in the preſent juncture. But however this might be, and whatever advantages Catholick biſhops might take from renewing their leaſes, 'tis manifeſt they had better motives, which induced them to reject Proteſtant ordinations.

Third Objection. The new ordinal was drawn up with the joint aſſiſtance of ſeveral Catholick biſhops; from whence it may be conjectur'd, that a matter and form was agreed upon, ſufficient for the validity of orders.

Anſwer. The caſe is miſrepreſented, and the argument inconcluſive. The moſt of thoſe, that were employed upon this occaſion, were open and zealous maintainers of the reformed doctrine, Calviniſts by principle, and particularly ill affected towards the *jus divinum* of epiſcopacy. One or two of this committee, who had deſerted the church in *Henry* VIII's reign in the article of the ſupremacy, made a ſtep farther, when they aſſiſted at the compilng of this notable ordinal. But that they were Catholicks, does not appear. Tis probable, they were at that time occaſional conformiſts; ſeeing, that, ſoon after, they returned to the church of their anceſtors, and repented of what they had done, towards carrying on the reformation.

Fourth Objection. The church of *England* has no enemies in this controverſy, beſides ſchool divines; who have no regard either to ſcriptures, fathers, or the ancient rituals: but, on the contrary, make mention of a matter and form, never heard of in former days: and maintain them to be abſolutely neceſſary, for the validity of ordination. Such are thoſe additional ceremonies of unctions, croſier, mitre,

mitre, the goſpel book, the delivering of inſtruments, the touching of the chalice and patin; with other innovations in the form: eſpecially the words importing a ſacrifice for the living and the dead.

Anſwer. What the ſchool divines have deliver'd concerning the matter and form of orders, is conformable to what we meet with in the ſcriptures, the ancient fathers, and former rituals, in relation to thoſe matters: tho' they don't pretend, that every particular ceremony, that has been added ſince, is eſſential. Unctions are mention'd, both in the ſcriptures, and the writings of the fathers, when perſons or things were conſecrated to the divine ſervice. Chriſt himſelf made uſe of inſtruments, when the apoſtles were made prieſts and biſhops, at the laſt ſupper. The power of offering ſacrifice was conferr'd, at the ſame time, under a proper form of words; tho' the words, *for the living and the dead*, were added ſince, to ſignify ſome particular effects. The croſier and mitre are alſo additional ceremonies, not without an inſtructive ſignification. The fathers ſtudiouſly omitted to declare or ſpeak of the ceremonies, made uſe of in the adminiſtration of the ſacraments, for reaſons, they themſelves have given. When the ancient rituals were compoſed, they gave us an account of the ceremonies, that were made uſe of in thoſe days; which, in ſubſtance, are the ſame with thoſe we find in ſchool divines. And tho' no mention is made, in ſome, of the delivery of inſtruments, as is now practis'd; yet we reaſonably ſuppoſe, ſomething of that kind was in uſe, to intimate and expreſs the power that was conferr'd. But let this be as you will, the ſchool divines cannot be charged with any innovation, but what is warranted by the authority of the univerſal church; which has the power to ſpecify the matter and form of orders, as ſhe ſhall think fit, without breaking in upon the divine inſtitution, which left thoſe things undetermin'd. Mean time, I cannot but obſerve, what ungenerous pains ſome perſons take, to miſrepreſent the ſchool divines, as if they were entirely ſtrangers to the doctrine of antiquity, and not to be attended to in matters of faith. Thoſe that have but caſt an eye upon *Petrus Lombardus*, the maſter of the ſchools, may eaſily perceive, that his Book of Sentences is nothing, but a collection from the ſcriptures and fathers; with ſome remarks of his own upon them: which the divines, of ſucceeding ages, have drawn out more at length. And tho', now and then, they have run into ſome unneceſſary excurſions, yet the ſcriptures and fathers are the warp and the woof of the web or body of ſcholaſtick divinity: and notwithſtanding the humour, ſome perſons are carried away with, of ridiculing and depreciating their labours, it will be thought a bold attempt, among Catholicks, for any one to call in queſtion, what they univerſally agree upon, in matters of religion.

Fifth Objection. The beſt intelligence, we can have of the matter and form of the ſacraments, is from the ſcriptures; where we meet with an account of their inſtitution and practice. Now the only matter and form of orders, taken notice of in the ſcriptures, are impoſition of hands, with certain prayers proper to the occaſion: which being ſet down and recommended in the new ordinal, all is perform'd, that is required to a valid ordination.

Anſwer. Catholicks are willing to acknowledge, that it is proper, to have recourſe to the ſcriptures, to be inform'd of ſeveral things belonging to the ſacraments. But at the ſame time, they ſay, ſeveral things appertaining to them are to be obſerv'd, which are not expreſſed in the ſcriptures; but known to us only by tradition: that, as the holy writers did not undertake to publiſh a ritual or ceremonial book, things of that kind were deliver'd by word of mouth, kept up by practice, and ſo tranſmitted down to poſterity: that, tho' we learn from the ſcriptures, that impoſition of hands was a ceremony made uſe of in conferring orders, they do not tell us, it was the matter; much leſs, that it was the only matter: Chriſt, at the ordaining of the apoſtles at the laſt ſupper, is not ſaid to have made uſe of it. We read, that he made uſe of inſtruments, *viz.* the chalice, *&c.* Not that Catholicks deny, impoſition of hands to be at leaſt the partial matter of orders; but that the ſcriptures do not expreſs it in terms. In the next place concerning the form; the ſcriptures intimate, it ought to be prayer: but what kind of prayer, it does not declare. Queſtionleſs, it is ſuppoſed to be a prayer adapted to the purpoſe of the ſacrament, determining the matter, and expreſſing the office, and diſtinguiſhing it from any other. Let us ſee, how the new ordinal anſwers this

this demand. The form of prieſthood is: ‘ (o) Receive the Holy Ghoſt: whoſe ſins ‘ thou doſt forgive, they are forgiven; ‘ and whoſe ſins thou doſt retain, they are ‘ retain'd: and be thou a faithful diſpenſer ‘ of the word of God, and of his holy ſacra- ‘ ments, in the name of the Father, of the ‘ Son, and of the Holy Ghoſt.' The form of epiſcopacy is: ‘ (p) Take the Holy ‘ Ghoſt, and remember, that thou ſtir up ‘ the grace of God, which is in thee by ‘ the impoſition of our hands; for God ‘ has not given us the ſpirit of fear, but ‘ of power and ſoberneſs.' Theſe forms are defective upon ſeveral accounts. That of prieſthood entirely omits, what regards the power of offering ſacrifice; which is an eſſential part of the character. The form, made uſe of in the new ordinal, having a relation to the power of abſolving, which is a branch of juriſdiction, pre-ſuppoſes the ſacerdotal character, is ſeparable from it, and was conferr'd by our Bleſſed Saviour at a different time, *viz.* After his reſurrection. As to the form of epiſcopacy, 'tis ſo defective, that 'tis altogether inſignificative, not diſtinguiſhing between a biſhop and a juſtice of peace. Theſe defects the *Engliſh* clergy were ſenſible of, when they were preſſed by the Diſſenting Proteſtants concerning the validity of their orders; and pretended ſucceſſion from the church of *Rome*, by having recourſe to their ordinations, ſo that at laſt they were obliged by a decree of convocation, *an.* 1662, to publiſh more explicit forms, by adding the following clauſes. To the form of prieſthood they added: ‘ (q) *For the* ‘ *work and office of a prieſt in the church of* ‘ *God, now committed to thee by the impo-* ‘ *ſition of our hands.* To the form of epiſcopacy was added: ‘ *For the office and work* ‘ *of a biſhop in the church of God, now* ‘ *committed to thee by the impoſition of our* ‘ *hands.*' Dr. *Burnet* will have it, that this alteration was made, purely to ſtop the clamours of the diſſenting party; becauſe, as Mr. *Williams* ſays, in his Anſwer to Mr. *Ward*, p. 29. ‘ (r) in our ordinals they ‘ did not find any poſitive diſtinction be- ‘ tween a biſhop and a prieſt in the words ‘ uſed at the impoſition of hands.' We have only Dr. *Burnet*'s word, that this was the occaſion for altering the form. I am apt to think, the alteration was made rather, at the importunity of ſome members of the church by law eſtabliſhed, who about that time were more than uſually perplexed with ſcruples concerning the validity of their orders. However, it will not be unſeaſonable, to make two or three obſervations upon the occaſion. In the firſt place, me thinks the remedy came very late. An old grievance is not eaſily removed; and probably Catholicks might judge themſelves neither to have been particular nor unreaſonable in the exceptions, they had made againſt the ordinal; ſince the Diſſenters were complemented with that alteration, upon the ſame plea of defectiveneſs. Beſides if the aforeſaid alterations were unneceſſary, it was a ſhameful condeſcenſion in the members of the convocation, (not to ſay, a giving up of the cauſe, as to all prior ordinations) eſpecially if Dr. *Bramhall*'s way of reaſoning had been worthy of their notice. This author tells us, that ordination is a moral work or compoſition; where the ingredients are not to be conſidered disjunctively, but conjunctively; and where parts, at a diſtance from one another, are united in their ſignification and operation. So that tho' the words prieſt and biſhop are not expreſſed in the form, nor any other words ſpecifying thoſe offices; yet conſidering things morally, and taking in the whole ceremony of ordination, wherein the name of biſhop is found ſeven times, and that of prieſt three times, thoſe two characters are plainly ſpecified; and the form actually applied to the matter in a compound, tho' not in a divided ſenſe: which is all the application, that is required in things of a moral kind. This plauſible explanation of the matter, however, was either not underſtood, or diſregarded by the convocation, when they came to a reſolution of altering the form. They might apprehend, it would not be ſo fully ſatisfactory to the Diſſenters: as indeed it is not, to any one, that duly conſiders the caſe. For tho' in ſome ſenſe ordination may be called a moral action or performance; yet words, that are made uſe of upon ſuch occaſions, are not to be deprived of their uſual import, or to have

(o) Ordinal of *Edward* VI.
(p) *Ibid.*
(q) Additions to the Form of *Edward* VI's Ordinal.
(r) Mr. *William*'s Anſwer to Mr. *Ward*, p. 29.

any

any other conſtruction put upon them, than what they will bear. Now, ordination being, as it were, a patent or commiſſion, ſignifying and conferring power; it imports little, as to the validity of the commiſſion, how often the perſon's name or office is mentioned in the preamble to the commiſſion, unleſs there be a form of words, to determine the matter and actually make the application. Tis true; naming the perſon and office in the preamble declares the deſign; but it does not prove the fact, or actual collation of the power. We have a parallel caſe in the ſacrament of baptiſm. The previous ceremonies and prayers give us the perſon's name with the conditions of the engagements, and character of a Chriſtian: but unleſs the divine inſtitution be obſerved, as to the matter and form, baptiſm can't have its proper effect. The diſtinction of a compound and divided ſenſe cannot ſupply that defect.

Sixth Objection. Conſidering, how the divines of the church of *Rome* are divided in their opinions, concerning the matter and form of orders, 'tis a hardſhip upon their adverſaries, to require more from them, than what the Catholicks themſelves judge to be eſſential to the validity of orders. There are many inſtances of this variety of opinions: *viz.* concerning the ſpecifying of the matter and form, whether determined by Chriſt or left to his church? Whether impoſition of hands is the only matter, or the uſe of inſtruments eſſential? Is unction eſſential to epiſcopal conſecration? Whether *Eſto Sacerdos*, and *Eſto Epiſcopus* may not be eſteem'd a valid form? Whether the ſacerdotal character is conferred by one or two diſtinct forms? With many other debates of the like kind: wherein ſometimes the negative, other times the affirmative are not only favourable to the Proteſtant cauſe, but evidently juſtify the validity of their ordinations.

Anſwer. This objection draws no conſequence after it, in favour of Proteſtant ordinations. School diſputes, and the private opinions of divines, are no rule in caſes of this nature. The learned propoſe ſeveral queſtions both in practical and ſpeculative matters: and determine, what, in their own judgment, might, or might not be eſſential, in caſe the church thought it fit, to declare herſelf upon the ſubject. But they never propoſe their private ſentiments, as a rule, in oppoſition to the common opinion, and practice obſerved in the church. And particularly, as to what regards the matter and form of orders; tho' they look upon ſome ceremonies not to be eſſential, yet they are ſo diffident, as to think it requiſite, they ſhould be ſupplied, whenſoever they are omitted, either through ignorance, negligence, or any other means, as well in ſubmiſſion to the general practice of the church, which requires it; as to put the thing out of queſtion, which otherwiſe would be very doubtful. Allowing therefore, that Proteſtants may be favoured, in ſome parts of their plea, by the opinion of particular divines; they are deſerted by them in other points, no leſs eſſential; and far from being juſtified in their pretended orders.

Seventh Objection. There cannot be a more convincing proof of the validity of Proteſtant ordinations, than the practice of the *Greek* church; where their orders are allowed by the preſent church of *Rome*, tho' conferred only by impoſition of hands, without delivery of inſtruments, chalice, paten, *&c.*

Anſwer. I will not diſpute the fact, which I find well atteſted: but I cannot ſee, of what ſervice it can be to Proteſtants, in juſtification of their orders. So much indeed, it proves; that the delivery of the chalice, *&c.* was not a divine inſtitution. But then there is a wide difference between the *Greek* church and the Proteſtants, in regard of this omiſſion. The *Greeks* omit it, by an expreſs allowance of the church, to whom it belongs to ſpecify the matter and form of orders by divine appointment; whereas Proteſtants are charged with that omiſſion without the church's approbation. Are we to imagine, that every private prieſt, biſhop, or even national church, has authority to determine thoſe matters, which were to be ſpecified only by the whole church; eſpecially thoſe nice points, which regard the ſacraments, and which have a divine eſtabliſhment? The omiſſion therefore may invalidate orders among the Proteſtants, tho' it be no detriment to the *Greeks*. But Catholick divines do not inſiſt much upon this. The ordinal of *Edward* VI. is charged with other omiſſions and defects, which are contrary to the divine inſtitution; and wherein they vary from the *Greeks* in ſeveral points, which are looked

looked upon as eſſential, by thoſe of that communion: as namely, that part of the ceremony, which ſpecifies the office with the power of offering ſacrifice, *&c.*

Eighth Objection. Catholick writers impoſe upon their adverſaries, when they repreſent them, as denying all ſacrifices: and by this means indirectly endeavour, to prove, that they are deſtitute of prieſthood, and could not receive the ſacerdotal character at their ordination: whereas their clergy, upon all occaſions, ſtile themſelves prieſts, and conſtantly acknowledge a ſacrifice in the new law.

Anſwer. Some have been pleaſed to divert themſelves with the appellation of prieſt, when 'tis beſtowed upon the reformed clergy; and I cannot ſay, that the cap fits their head very well, when the principal function of perſons of that character is attended to. Many of them are better pleaſed with the title of miniſter. As for *Prieſt*, unleſs it have ſome *adjunct*, by way of explanation, people are apt to take a perſon ſo named, to be a prieſt of the Roman communion: queſtionleſs, upon account of the ſacrificing power, which is annexed to his character. And indeed, when we examine the merits of the cauſe; there are ſome grounds, why this notion ſhould obtain amongſt the generality of the people. 'Tis true, Proteſtants acknowledge a ſacrifice in the new law: but what ſacrifice is it? *viz.* The ſacrifice of the croſs, offered up only once by our Bleſſed Saviour; the only true prieſt, they own in the new law: ſo that the whole body of the reformed clergy are deſtitute of that character, and only nominally prieſts; prieſthood and ſacrifice being correlatives. As for the ſacrifices of prayer, alms, a contrite heart, and other ſuchlike ſpiritual oblations, they come not up to the demands of true prieſthood, nor beſtow any character or privileges, but what may be claimed by any one of the laity. However I don't deny, but that ſome of the learned Proteſtant clergy have ſtood up for a ſacrifice and prieſthood in the ſtrict acceptation of thoſe words; and that, as Chriſt offer'd up the euchariſt, as a ſacrifice, at the laſt ſupper; ſo all miniſters of the new law are empowered to do the ſame. This, they ſay, they are obliged to acknowledge from the conſtant practice, and teſtimony of all the ancient fathers of the church. But what is this to the common belief of the reformed churches? Who are ſo far from joining with thoſe learned divines, that they deſpiſe their number, and repreſent them as ſingular, heterodox, and papiſtically inclined.

Ninth Objection. The writers of the church of *Rome* talk very inconſiſtently, when they attack Proteſtant ordinations, upon account of the errors, they were involved in againſt the true church. How ſay they, can thoſe ordinations be valid, where both the perſons conſecrating, and thoſe conſecrated, maintain opinions deſtructive of the eſſential parts of the inſtitution? for inſtance, in denying a ſacrifice, the *jus divinum* of epiſcopal power, the power of abſolving from ſin, *&c.* This way of reaſoning, ſays the other party, is not conformable to the doctrine, and practice of their own church. Is it not an unqueſtionable tenet among Catholicks, that the validity of the ſacraments depends not upon the qualities of the miniſter, no more than the effects of a remedy upon the qualities of the phyſician? Were not the orders of hereticks and ſchiſmaticks approved of, notwithſtanding their errors, and diſobedience to the church? Was not baptiſm conferred by the *Arians* judged to be valid, notwithſtanding their error concerning the Son of God, which was deſtructive of the form? With many other inſtances of the ſame kind, which occur in hiſtory.

Anſwer. There is no inconſiſtency in the writers of the church of *Rome* upon this ſubject. They are well acquainted with the doctrine of the church, in admitting orders conferred by Hereticks and Schiſmaticks. Some times they have been allowed of; at other times rejected. When every thing eſſential, with due matter and form, was made uſe of; ſuch ordinations were approved of, tho' conferred by perſons, who had forſaken the communion of the church. But where there was a defect, as to due matter and form, the caſe was otherwiſe. Falſe doctrine alone does not invalidate orders, unleſs it be expreſſed in the form; ſo as to deſtroy the ſenſe of the words; which is to be obſerved in the caſe of the *Arians* baptizing. They maintained an error, contrary to what the Catholick church profeſſed, even in the form of baptiſm; but their error not being expreſſed in the form of orders, ſo as to alter their genuine ſignification, the quality of the miniſter had

had no influence upon the ſacrament. But the caſe is quite different in the Proteſtant ordinations; where the proper matter and form are not made uſe of; and where the form, whereby the power of ſacrificing is given, is entirely omitted: to ſay nothing of other defects of their ordinal. Beſides, 'tis probable, theſe defects and omiſſions were purpoſely deſigned againſt ſeveral articles of the Catholick church, concerning the ſacrament of orders; which is an aggravating circumſtance, and gives Catholicks grounds to judge, that the conſecrators had no intention to do, as the church does; but quite the contrary: as it will appear in my reply to the next objection.

Tenth Objection. 'Tis agreed by the divines of the church of *Rome*, that the private intention of the miniſter does not put a bar to the effect of the ſacrament: which is conformable to the inſtitution. For the miniſter being only a bare inſtrument, the part he acts is only to make uſe of the matter and form; the reſt is intirely the work of God, who is the principal agent.

Anſwer. The doctrine of the church of *Rome*, as to the point mentioned, is this: beſides a due matter and form, the miniſter ought to have an intention of doing, what the church does. For as he is a rational inſtrument, he is ſuppoſed to make uſe of his reaſon; which he cannot be ſaid to do, without having ſome intention: and the leaſt, that can be allowed him, is to intend to do, what God and the church deſigned, he ſhould do. Now as to any particular, or by-intention of his own, it can have no influence upon the work, he is imployed about; provided it does not deſtroy his main intention: as certainly it does, if either expreſly or interpretatively he declares againſt doing, what the church does. When theſe matters are ſeriouſly conſidered, I believe it will be found, that the Proteſtant conſecrators, who proceeded according to the directions of the new ordinal, could have no real intention of doing, what the church does. For tho' they expreſſed no deſign of acting inconſiſtently with the intention of the church; yet by voluntarily omitting thoſe things, which were neceſſary, to carry on the work, and anſwer the intention of the church, they made an interpretative declaration againſt it. Several other objections have been made againſt Catholicks, in this method, they take of proving the invalidity of Proteſtant ordinations, which are replied to by *Eraſtus* ſenior and junior, and others; to whom I remit the reader.

ARTICLE VII.

Records Miſcellaneous.

Reaſons why the Council of Trent *was never ſolemnly publiſh'd by the Kings of* France, *as to ſeveral Matters regarding Diſcipline; as they are drawn up in the Words of Mr.* Du Pin, *in his* Bibliotheque Eccleſiaſtique.

THE general aſſemblies, of the clergy of *France*, always continued to demand, of the king, the publication of the decrees of the council of *Trent:* but were never able to obtain it. The reaſons, for which the ſtate would never receive the decrees of that council in *France*, may be reduced to two heads. Firſt, the attempt upon the juriſdiction of princes and magiſtrates: Secondly, the liberties of the *Gallican* church. The principal articles, in which it is pretended, that the juriſdiction of kings and magiſtrates is ſtruck at, and that the council claim'd an authority to itſelf, which did not belong to it, are theſe: Seſſ. 25. ch. 19. of reformation; it forbids duels: and at the ſame time excommunicates emperors, kings, and other princes, who ſuffer them; and declares them depriv'd of the right and dominion of the city, caſtle, or other place, in which they ſhall permit a duel to be fought. Seſſ. 24. ch. 19. The penalty of excommunication, and deprivation of goods, is alſo inflicted upon kings. Seſſ. 24. The council gives biſhops a power of puniſhing authors and printers of prohibited books, and of laying a pecuniary fine upon them. Seſſ. 5. ch. 1. of reformation, and ch. 4. enjoins biſhops to force eccleſiaſticks, by depriving them of the revenue of their

benefices.

benefices. Seſſ. 5. ch. 15. ſeſſ. 18. ch. 8. and ſeſſ. 22. ch. 8. it gives the entire diſpoſition of hoſpitals to biſhops. Seſſ. 14. ch. 5. it takes away the juriſdiction of the conſervators. Seſſ. 21. ch. 6. it allows biſhops a power of obliging pariſhioners, to allow a maintenance to their prieſts. In the ſame ſeſſ. ch. 4. and 8. it gives them, as delegates of the holy ſee, a power of forcing laymen to repair churches, and putting the profits of benefices under ſequeſtration. Seſſ. 22. ch. 10. it allows biſhops to puniſh imperial and royal notaries, and to ſuſpend them from the exerciſe of their function. Seſſ. 22. ch. 6. it gives biſhops a power to change teſtators wills; and ch. 7. it ſays, that appeals from the temporal judges of biſhops, ſhall be cognizable before archbiſhops. Seſſ. 23. ch. 6. It confirms pope *Boniface* VIII's conſtitution, by which tonſur'd clerks, tho' married, provided they be not bigami, are exempt from lay juriſdiction. Seſſ. 24. ch. 1. of matrimony. The marriages of the ſons of the family under their father's power, made without their parents conſent, are declared valid. *Ibidem.* The council gives biſhops a power of puniſhing, not only thoſe, that contract clandeſtine marriages, but alſo the witneſſes, that aſſiſted at them. *Ibidem.* ch. 8. of matrimony. Ordinaries are allowed to baniſh concubinaries, and to puniſh them even more ſeverely. *Ibid.* ch. 15. of reformation. The council gives biſhops a power to unite prebends, and to turn the whole into diſtributions. Seſſ. 25. ch. 3. of reformation. Eccleſiaſtical judges are permitted to cauſe their ſentences againſt laymen, to be executed, by ſeizing the profits of their eſtates, and even impriſonment of their perſons. *Ibidem.* ch. 8. The council gives biſhops a power of converting the revenues of hoſpitals into other uſes, *Ibid.* ch. 9. Cognizance of right of patronage is given to biſhops. All theſe decrees, by which the council challenges to itſelf, or to biſhops, an authority and juriſdiction over bodies and eſtates, ſeem'd to the magiſtrates, to be an encroachment upon their juriſdiction. But that, which ſhock'd them moſt, was; that the council ſeem'd to overturn the liberties of the *Gallican* church, and to deſtroy its principal articles. The ſuperiority of councils above the pope is its foundation. This the council not only did not own, as the councils of *Conſtance* and *Baſil* had done; but it ſeems to have favour'd the contrary opinion, by ſubmitting its decrees, as it did the laſt ſeſſion, to the judgment of the pope; when it requires a confirmation to be demanded from him, and declares (Seſſ. 25. ch. 21. of reformation) that all the decrees of the council ought to be underſtood, and explain'd with a *Salvo* to the authority of the holy ſee apoſtolick.

One of the principal articles of the *Gallican* church is, the ancient cuſtom of judging biſhops. This the council of *Trent* has departed from; when it commanded, that criminal and important cauſes againſt biſhops, even of hereſy, which deſerves deprivation of dignity, ſhould be heard and judged by the pope alone, excluſively of all others. Seſſ. 24. ch. 5. of reformation. This practice is abſolutely contrary to the diſpoſition of the ancient canons, and the uſage authoriz'd in the kingdom. It is contrary likewiſe to the concordat, and the laws of the kingdom; which do not allow, that any of the king's ſubjects ſhould be compell'd, to go in perſon, to plead out of his dominions. Seſſ. 6. ch. 1. of reformation. The council gives the pope a power of depoſing non-reſident biſhops, and of putting others in their places. This alſo is an encroachment upon the epiſcopal authority, and a breach of the concordat. Seſſ. 24. ch. 20. of reformation; it is ſaid, that ſome cauſes ought to be tried, in the firſt inſtance, before their ordinaries; and yet the council allows the pope, to call eccleſiaſtical cauſes, which are depending before the ordinary, up to *Rome.* This is a derogation to the rights and liberties of the *Gallican* church. The council alſo ſeems to leſſen the epiſcopal character, and to take from biſhops that juriſdiction, which belongs to them *jure divino*, when it allows them no power of exerciſing it in ſeveral caſes, but as delegates of the holy ſee. Laſtly, the council of *Trent*, in ſeveral caſes, derogated from the received uſage of the kingdom: as in appeals as from an abuſe; in *commendams*, in *indults*, in *ordinances*, by which ſecular judges require monitories to be publiſh'd; in lay rights of patronages, and in ſeveral other cuſtoms received in *France.* Theſe are the motives, upon which the magiſtrates have, hitherto, oppoſed the reception and publication of the council of *Trent* in *France*; and which have hinder'd our kings from ſuffering it; tho' otherwiſe the doctrine of the council is approved here, and it is acknowledged, that ſeveral very uſeful

uſeful regulations were made in it, for the regulation of manners, which the church of *France* has adopted, becauſe they are taken out of the canons, conformably to the ancient diſcipline of this church, revived by the ſtatutes of its councils, and inſerted into the ordinances of our kings.

An Order of the Council of Trent, *concerning the occaſional Conformity of* Engliſh *Catholicks, in the Beginning of Queen* Eliſabeth's *Reign,* an. 1562.

(*r*) Cauſam veſtram, examinandam accuratè, diligenter, maturéque, commiſimus graviſſimis quibuſdam patribus, ac reverendiſſimis dominis, archiepiſcopo Braccharenſi, archiepiſcopo Lancienſi, epiſcopo Dombricenſi, epiſcopo Lerinenſi, reverendo patri Jacobo Lainez generali ſocietatis Jeſu; ſimulque ſpectatiſſimis quibuſdam doctoribus; Alphonſo Salmeroni, fratri Petro de Soto, quem arbitramur vobis & facie & nomine notiſſimum; D. Georgio de Fr. Franciſco Fercenſi doct. MelchioriCornelio, Jacobo Paivæ de Andrada, item doctori. Quorum omnium religio, pietas, & eruditio certiſſimis teſtimoniis explorata eſt. Quorum ſententias, noſtro jam judicio comprobatas, non dubitamus, quin ſententiæ totius concilii inſtar ſitis meritò habituri. Hi igitur patres ac theologi, quibus hæc provincia data eſt, cum ſæpe conveniſſent, atque diligenter ac circumſpectè divina oracula, & ſanctorum patrum ſententias, & inſtituta deliberando evolviſſent, communibus ſuffragiis concluſerunt, minimè vobis ſine magno ſcelere, divinâque indignatione licere, hujuſmodi hæreticorum precibus, illorumque concionibus intereſſe: ac longè multum præſtare, quævis atrociſſima perpeti, quàm in profligatiſſimis, ſceleratiſſimiſque ritibus, quovis ſigno illis conſentire, &c.

(*s*) *A Proteſtation of Allegiance made by thirteen Miſſioners to Queen* Eliſabeth, January 31. 1602.

Whereas it hath pleaſed our dread ſoveraign lady, to take ſome notice of the faith and loyalty of us, her natural born ſubjects, ſecular prieſts (as it appeareth in the late proclamation) and of her princelike clemency, to give a ſufficient earneſt of ſome merciful favour towards us (being all ſubject by the laws of the realm unto death, by our return into the country after our taking the order of prieſthood, ſince the firſt year of her majeſty's reign) and only to demand of us a true profeſſion of our allegiance, thereby to be aſſured of our fidelity to her majeſty's perſon, crown, eſtate, and dignity; we, whoſe names are underwritten, in moſt humble wiſe proſtrate at her majeſty's feet, do acknowledge ourſelves infinitely bound unto her majeſty therefore; and are moſt willing, to give ſuch aſſurance and ſatisfaction in this point, as any Catholick prieſts can, or ought to give unto their ſoveraign. Firſt therefore, we acknowledge and confeſs the queen's majeſty to have as full authority, power, and ſoveraignty over us, and all the ſubjects of the realm, as any her highneſs's predeceſſors ever had. And farther, we proteſt, that we are moſt willing and ready to obey her in all caſes and reſpects, as far forth as ever Chriſtian prieſts within this realm, or in any other Chriſtian country, were bound by the law of God, and Chriſtian religion, to obey their temporal prince, as to pay tribute, and all other regal duties unto her highneſs, and to obey her laws and magiſtrates in all civil cauſes; to pray to God for her proſperous and peaceful reign, in this life, according to his bleſſed will, and that ſhe may hereafter attain everlaſting bliſs in the life to come. And this our acknowledgment we think to be ſo grounded upon the word of God, that no authority, no cauſe, or pretence, can or ought upon any occaſion to be a ſufficient warrant, more unto us, than to any Proteſtant, to diſobey her majeſty in any civil or temporal matter. Secondly, whereas, for theſe many years paſt, divers conſpiracies againſt her majeſty's perſon and eſtate, and ſundry forcible attempts for invading and conquering her dominions, have been made, under we know not what pretences and intendments of reſtoring Catholick religion by the ſword (a courſe moſt ſtrange in the world, and undertaken peculiarly and ſoly againſt her majeſty and her kingdoms, among other princes departed from the religion and obedience of the ſee apoſtolick no leſs, than ſhe) by reaſon of which violent enterprizes, her majeſty, otherwiſe of ſingular clemency towards her ſubjects,

(*r*) *Hen. Moor,* Hiſt. Provin. Angl. Societ. Jeſu, &c.

(*s*) Printed Copy, *an.* 1602.

hath

hath been greatly moved to ordain and execute ſeverer laws againſt Catholicks (which, by reaſon of their union with the ſee apoſtolick in faith and religion, were eaſily ſuppoſed to favour theſe conſpiracies and invaſions) than perhaps had ever been enacted, or thought upon, if ſuch hoſtilities and wars had never been undertaken: we, to aſſure her majeſty of our faithful loyalty alſo in this particular cauſe, do ſincerely proteſt, and, by this our publick fact, make known to all the Chriſtian World, that in theſe caſes of conſpiracies, of practiſing her Majeſty's death, of invaſions, and of whatſoever forcible attempts, which may hereafter be made by any foreign prelate, prince, or potentate whatſoever, either jointly or ſeverally, for the diſturbance, or ſubverſion of her majeſty's perſon, eſtate, realms, or dominions, under colour, ſhew, or pretence, or intendment of reſtoring the Catholick religion in *England* or *Ireland*, we will defend her majeſty's perſon, eſtate, realms, and dominions from all ſuch forcible and violent aſſaults and injuries. And moreover, we will, not only ourſelves, detect and reveal any conſpiracies or plots, which we ſhall underſtand to be undertaken by any prelate, prince, or potentate, againſt her majeſty's perſon or dominions, for any cauſe whatſoever, as is before expreſſed, and likewiſe, to the beſt of our power, reſiſt them; but alſo will earneſtly perſuade, as much as in us lieth, all Catholicks, to do the ſame. Thirdly, if upon any excommunications denounced, or to be denounced, againſt her majeſty, upon any ſuch conſpiracies, invaſions, or forcible attempts to be made, as are before expreſſed, the pope ſhould alſo excommunicate every one born within her majeſty's dominions, that would not forſake the the foreſaid defence of her majeſty, and her realms, and take part with ſuch conſpirators or invaders: in theſe, and all other ſuch like caſes; we do think ourſelves, and all the lay-Catholicks born within her majeſty's dominions, bound in conſcience not to obey this or any ſuch like cenſure; but will defend our prince, and country; accounting it out duty ſo to do; and, notwithſtanding any authority or any excommunication whatſoever, either denounced, or to be denounced, as is before ſaid, to yield unto her majeſty all obedience in temporal cauſes. And becauſe nothing is more certain, than that, whilſt we endeavour to aſſure her majeſty of our dutiful affection, and allegiance by this our Chriſtian and ſincere proteſtation, there will not want ſuch as will condemn, and miſconſtrue our lawful fact; yea, and by many ſiniſter ſuggeſtions and calumnies diſcredit our doings with the Chriſtian world; but chiefly with the pope's holineſs, to the greateſt prejudice and harm of our good names, and perſons, that may be, unleſs maturely we prevent their endeavours therein: we moſt humbly beſeech her majeſty that in this our recognizing and yielding *Cæſar*'s due unto her, we may alſo, by her gracious leave, be permitted, for avoiding obloquies and calumnies, to make known by like publick act, that by yielding her right unto her, we depart from no bond of that Chriſtian duty, which we owe unto our ſupreme ſpiritual paſtor: and therefore we acknowledge, and confeſs, the biſhop of *Rome* to be the ſucceſſor of St. *Peter* in that ſee, and to have as ample, and no more, authority, or juriſdiction over us and other Chriſtians, than had that apoſtle by the gift and commiſſion of Chriſt our Saviour; and that we will obey him ſo far forth, as we are bound by the laws of God to do: which we doubt not but will ſtand well with the performance of our duty to our temporal prince, in ſuch ſort as we have before profeſſed. For as we are moſt ready to ſpend our blood in the defence of her majeſty, and our country, ſo we will rather loſe our lives than infringe the lawful authority of Chriſt's Catholick church.

William Biſhop.
John Colleton.
John Muſh.
Robert Charnock.
John Boſeville.
Anthony Hepburn.
Roger Codwallader.
Robert Drury.
John Jackſon.
Francis Barneby.
Oſwald Needham.
Richard Button.
Anthony Champney.

(t) *Politick Remarks concerning the Attempts of* Spain *and* Scotland *for the Crown of* England: *Written by Anonymous, the latter end of Queen* Eliſabeth's *Reign.*

Albeit his Catholick majeſty gave juſt cauſe, and very good grounds, as touching the invaſion, and keeping of *England*; yet for all that, it ſeemeth, that there are two reaſons to conſider well, whether it be expedient to undertake ſuch an affair or no; *viz.* the changes, that are to be made, and the uncertainty of the event, to be able to enjoy it in peace. For that the king of *Scotland*, who of certainty is the next in blood, altho' he be a Heretick, yet hath many friends, as well Hereticks, as Catholicks, who hope at laſt, before he will loſe the kingdom of *England*, that he will make himſelf a Catholick, as the king of *Navarre* hath already done to obtain the kingdom of *France*, as now he doth. The king of *Scotland*, fearing, that his Catholick majeſty will take upon him this affair, hath laboured, and ſtill laboureth to make friends, to defend him, and help him to the gaining of *England*, and to defend him from the might of his Catholick majeſty, as already he hath, in his own kingdom, drawn to him, and agreed with all the Catholicks, who were againſt him; promiſing them liberty of conſcience: ſo that for the preſent they give him all exterior obeiſance to content the queen of *England*, and his miniſters, and the Hereticks of his kingdom, as they have already done. In *England* he hath for him the greateſt part of the nobility, and people, as they may be named; if, without their prejudice, it might be done. He hath in like manner in *England* the greateſt part of the Catholicks. For his Catholick majeſty hath for him in *England* no Heretick; and for the Catholicks, he hath only thoſe, who depend upon the direction of the *Jeſuits*, who are very few; and beſides dare not labour openly, as the ſecular prieſts do, to gain a great number: and of four hundred ſecular prieſts, that are in the kingdom, there are not thirty, that follow the fathers direction, to draw the Catholicks to embrace the deſignment of the Catholick king. For the greater part are for the king of *Scotland* his ſucceſſion unto that kingdom, as the Catholicks in their religion are judged by their function. And to be ſhort, ſpeaking as it were generally, thoſe, that ſhall ſue the ſuccour of *Spain* to drive out hereſy, would not willingly ſubmit themſelves to the dominion of the *Spaniards*; but rather to the king of *Scotland*, if he were a Catholick; as they hope he will be, to get the kingdom. The king of *Scotland* hath, for this end, the friendſhip of the rebels of *Holland* and *Zeland*. The king of *Scotland* hath in like manner a league, made two, or three years ago, with certain princes of *Germany*, with the king of *Denmark*, to help him to the obtaining of *England*, if the queen die, or any other would be prejudicious to him; and it is holden for certain, that there are conſpired with him the city of *Hamburg*, *Lubec*, and *Oſterburg*, for the wrong the queen of *England* hath done them, depriving them of their houſe and liberty in *London*, and pillaging their ſhips upon the ſea. The duke of *Lorain*, and all the princes decended of his houſe, as the dukes of *Guiſe*, *Mayenne*, *D'Elbeuf*, and others, will aid the king of *Scotland*, with all their power, as being deſcended of that houſe. The dukes of *Florence* and *Bavaria*, as being his kinfolks, will help him; as alſo will thoſe do, who are emulous of the greatneſs of *Spain*. But above all, the king of *France*, although he be not a great friend to the king of *Scotland*; yet, for the ill he wiſhes to the *Spaniards*, will ſpend himſelf even to the very ſhirt, before his Catholick majeſty ſhould plant himſelf in *England*; eſpecially ſince that *England* hath ſuch intereſt in *France*, as to bear the arms and title of *France*; and ſo he will help the king of *Scotland*, as much as he may poſſibly. For this reaſon it ſeemeth, that it will be more hard to hold *England*, than to enter it; although to enter it, and poſſeſs it, will be a thing very hard, notwithſtanding his Catholick majeſty ſhall find many, that will help him to enter, who perhaps will be againſt him, that he ſhould poſſeſs it. Theſe reaſons well conſidered, it is to be deliberated, whether it be better to go forward in this attempt, or to accord with the king of *Scotland* upon reaſonable and profitable

(t) Manuſcript I met with in a Library in *Flanders*.

conditions.

conditions. For if by the forenamed helps the king of *Scotland* chance to prevail, his Catholick majeſty ſhall have againſt him *France*, *England*, *Scotland*, and *Holland*, which will be potent by ſea and land: and ſo ſhall be in danger to loſe all the Low-countries, and to hazard *Spain* and the traffick of the *Indies*. If his Catholick majeſty accord with the king of *Scotland*, and he may make him Catholick, which he may very probably bring to paſs, to poſſeſs *England* in peace; and to have ſuch league and conditions of him, that he will give himſelf wholly to his Catholick majeſty; he may thereby eaſily make himſelf lord of the ſea, obtain without difficulty *Holland*, and the rebel countries, put *Spain* in aſſurance, and his navigation to the *Indies*, force *France* to make peace, and ſo ſettle all Chriſtendom in peace. If in the invaſion of *England* his Catholick majeſty, in the beginning, ſhould ſuffer any diſgrace, or repulſes, and the king of *Scotland*, according with the foreſaid princes, ſhould have ſufficient aid to get the crown of *England*; he will not agree ſo eaſily afterward, nor with ſo good conditions with his Catholick majeſty. It is holden for certain, that the people of *England*, in whom conſiſteth the force of the kingdom (as in *Scotland* it doth in the nobility) will not agree to give themſelves to any, whoſe right is doubtful, or whereby there might follow civil war for the right of the kingdom; as there will follow between the houſes of *Hertford* and *Derby*, if any of theſe would take the crown for himſelf. And this by experience, which that people hath had, by the civil wars betwixt the houſes of *York* and *Lancaſter*, and by the pretence in the crown; in which there died, in few years, many hundred thouſands: and they, knowing generally the manifeſt right of the king of *Scotland*, being deſcended of the eldeſt ſiſter of *Henry* VIII, probably will all follow him; and this is already he common voice of the people.

(u) *Mr.* Collier's *Reflections upon the Act for Faſting, and eating Fiſh.*

And farther declare unto them [the archbiſhops] that the ſame is not required, for any liking of Popiſh ceremonies, heretofore uſed, which utterly are deteſted; but only to maintain the mariners and navy of this land, by ſetting men a fiſhing. Upon this clauſe of the act Mr. *Collier* makes the following remark.

Now with ſubmiſſion; to lay the whole ſtreſs of embering and abſtinence upon reaſons of ſtate, is ſomewhat ſingular. For to ſay nothing of Ember weeks; the faſts of *Lent*, and thoſe of *Wedneſdays* and *Fridays*, reach up to the earlieſt ages of Chriſtianity. Now this reſtraint of appetite was always impoſed with a proſpect upon the other world: 'twas enjoined, to reduce the ſenſes, and make the mind more abſolute. And is it not ſomewhat a miſfortune, that the apoſtles canons, the authority of the fathers, and the practice of the primitive church ſhould be ſtruck out of all conſideration? And muſt all this diſcipline be only for the benefit of navigation? Have we not ſins to faſt for? and temperance to guard? Are we not bound to diſtinguiſh times upon ſpiritual motives, and prepare for the ſolemnities of religion? But when ſecular men preſcribe to the church; when thoſe, who are ſtrangers to antiquity, give laws for diſcipline; 'tis no wonder, if they miſtake in their devotion.

(x) *The Caſe of the Twentieth Article of the Church of* England, *as it is ſtated by Dr.* Fuller.

Some queſtion there is about a clauſe in the twentieth article, whether originally there, or ſince interpolated. Take the whole article according to the common edition thereof.

Twentieth Article. Of the Authority of the Church.

The church hath power to decree rites or ceremonies; and authority in controverſies of faith. And yet it is not lawful for the church, to ordain any thing, that is contrary to God's word: neither may it ſo expound one place of ſcripture, that it be repugnant to another. Wherefore, although the church be a witneſs, and keeper of holy writ; yet, as it ought not to decree any thing againſt the ſame; ſo,

(u) *Collier*, Eccl. Hiſt. vol. 2. B. 6. p. 558.

(x) *Fuller*, Church Hiſtory, B. 9. p. 73.

beſides

beſides the ſame, ought it not to enforce any thing, to be deliver'd for neceſſity of ſalvation.

Take along with this the bitter invective of a modern miniſter (Mr. *Burton* in his Apology) who thus layeth it on with might and main on the backs of the biſhops, for ſome unfair practice herein, in an epiſtle of his, written to the temporal lords of his majeſty's privy counſel; reckoning up therein fourteen innovations in the church.

The prelates, to juſtify their proceedings, have forged a new article of religion, brought from *Rome* (which gives them full power, to alter the doctrine and diſcipline of our church at a blow) and have foiſted it into the twentieth article of the church. And this is the laſt edition of the articles, *an.* 1628, in affront of his majeſty's declaration before them. The clauſe forged is this: The church (that is, the biſhops, as they expound it) hath power to decree rites and ceremonies, and authority in matters of faith. This clauſe is a forgery fit to be examin'd, and deeply cenſur'd in the Star-chamber. For it is not to be found in the *Latin* or *Engliſh* articles of *Edward* VI, or queen *Eliſabeth*, ratified by parliament. And if, to forge a will, or writing, be cenſurable in the Star-chamber, which is but a wrong to a private man; how much more the forgery of an article of religion, to wrong the whole church, and overturn religion, which concerns all our ſouls?

Such, as deal in niceties, diſcover ſome faultering from the truth in the very words of this grand delator. For the

Article ſaith that
The Church hath Authority in Controverſies of Faith.

He chargeth them
With challenging authority in matters of faith.

Here is ſome difference betwixt the terms. For matters of faith (which all ought to know and believe, for their ſouls health) are ſo plainly ſettled by the ſcriptures, that they are ſubject to no alteration by the church; which, notwithſtanding, may juſtly challenge a caſting voice in ſome controverſies of faith, as of leſs importance to ſalvation.

But to come to the main matter: this clauſe in queſtion, lieth in a dubious poſture; at in and out. Sometimes inſerted, ſometimes omitted; both in our written and printed copies.

Inſerted
In the original of the articles 1562, as appeareth under the hand of a publick notary, whoſe inſpection and atteſtation is only deciſive in this caſe. So alſo, *an.* 1593. and *an.* 1605, and *an.* 1612. all which were publick and authentick editions.

Omitted
In the *Engliſh* and *Latin* articles, ſet forth 1571, when they were firſt ratified by act of parliament: and whoſe being as obligatory to puniſhment, bears not date nine years before from their compoſition in convocation, but hence forward from their confirmation in parliament.

And now to match the credit of private authors in ſome equality, we will weigh Mr. *Rogers*, chaplain to archbiſhop *Whitgift*, inſerting this clauſe in his edition 1595, againſt Dr. *Mocket*, chaplain to archbiſhop *Abbot*, omitting it in his *Latin* tranſlation of our articles ſet forth 1617.

Archbiſhop *Laud*, in a ſpeech, which he made [*June* 14. 1637.] in the Star-chamber, enquiring into the cauſe, why this clauſe is omitted in the printed articles 1571, thus expreſſes himſelf:

Certainly this could not be done, but by the malicious cunning of that oppoſite faction. And tho' I ſhall ſpare dead mens names, where I have not certainty; yet if you be pleaſed to look back, and conſider who they were, that governed buſineſs in 1571, *and rid the church almoſt at their pleaſure; and how potent the anceſtors of theſe libellers began then to grow, you will think it no hard matter for them to have the articles printed, and this clauſe left out.*

I muſt confeſs myſelf not ſo well skill'd in hiſtorical horſemanſhip, as to know, whom his grace deſigned *for the rider of the church* at that time. It could not be the archbiſhop *Parker*: who, tho' diſcreet and moderate, was ſound and ſincere in preſſing comformity. Much leſs was it *Grindal* (as yet but biſhop of *London*) who then had but little, and never much influence on church matters. The earl of *Leiceſter* could not in this phraſe be intended;

intended; who alike minded the inſertion, or omiſſion of this, or any other article And as for the non-conformiſts, they were ſo far at this time, from riding the church, that then they firſt began to put foot in ſtirrup; tho', ſince, they have diſmounted thoſe, whom they found in the ſaddle. In a word, concerning this clauſe, whether the biſhops were faulty in their addition, or their oppoſites in their ſubtraction, I leave to more cunning ſtate-arithmeticians to decide.

(y) *Breve* Gregorii XIII. *Papæ in favorem nobilium Anglorum exulum.*

Gregorius Papa XIII.

Venerabilis frater. Salutem & apoſtolicam benedictionem. Earum calamitatum, quas Deus mittit bonis, duplex eſt fructus; & illorum in patienter ferendo virtutis probatio, & noſtræ in miſerendo, & quoad licet ſubveniendo, charitatis exercitatio. Utriuſque autem unum & idem eſt præmium, ſempiterna fælicitas. Neque convenit, ſi illi non franguntur animo, quotidieque jactantur, ac premuntur magis, (eo enim magis adhærent Deo) nos illorum virtutis tantum ſpectatores eſſe, noſtramque eorum neceſſitatibus opem negare. Ac primum illud, magna cum laude, & apud Deum merito, præſtant nonnulli nobiles Angli; qui (cùm Catholicæ fidei veritatem, opibus, patriæ, rebus denique omnibus anteponerent, mallentque his omnibus carere, quàm a Chriſto deficere) ejecti ac profugi, fortuniſque omnibus ſpoliati, ſeſe in Flandriam contulerunt. Ibi cùm multos annos ſummâ cum anguſtiâ fuiſſent; ſimulque & exilium atque egeſtatem, cœleſtis patriæ ſempiternorumque bonorum quietâ cogitatione lenirent; nunc migrare juſſi, hanc quoque miſerabilem ejectionem forti animo ſibi pro Chriſto perferendam ducunt: quæruntque ubi poſſint conſiſtere, quod quereliquum eſt vitæ, in Chriſti fide conſumere. Alterum, noſtrum eſt præſtare: illorum ſcilicet ſolicitudini & inopiæ ſubvenire. Et quanquam non dubitamus, fraternitatem tuam, pro ſuâ perſpectiſſima pietate, id facere paratiſſimam eſſe; tamen pro noſtro munere, proque eâ, quâ afficimur ex illorum calamitate miſericordiâ, te obſecramus in Domino, ut ſi vel in tuam civitatem, vel alia diœceſis tuæ loca pervenerint, omni eos humanitate & charitate amplectaris; nominatim verò comitiſſam Northumbriæ, & Franciſcum Englefield: totoque pectore, & ſumma gratiarum actione, arripias hanc occaſionem, tibi à Domino Jeſu Chriſto oblatam, ſervorum ſuorum, adeoque ſuipſius cum illis, recipiendorum. Qua etiam de re aget cum tuâ fraternitate archidiaconus tuus, ad quem ſcribi curavimus. Datum Romæ, apud St. Petrum ſub annulo piſcatoris.

Die 15 Aprilis, an. 1575. Pontificatus noſtri anno tertio.

(z) *A Letter of* Philip *Earl of* Arundel *to Queen* Eliſabeth: *explaining his intention of leaving* England, an. 1585.

May it pleaſe your moſt excellent majeſty. As the diſpleaſure of a prince is a heavier burden to bear, than the hard conceit of a meaner and inferior perſon; ſo it is not lawful for any, and leſs convenient for them, to ſettle an opinion of miſlike, before either there appear ſome cauſe ſufficient to procure it, or there be a fault committed, worthy to deſerve it. I ſpeak not this, that I doubt of your majeſty's gracious diſpoſition; or that I fear, you will condemn me without juſt and evident proof: (for I know, it agreeth with the honour of your eſtate, and I can witneſs, it hath been the manner of your proceedings, to know the cauſe, before you give the cenſure; and to hear the matter, before you condemn the perſon) but I ſpeak with humility, that I may receive this favourable and indifferent dealing at your majeſty's hands. Becauſe as I am moſt deſirous, to conſerve your gracious and good opinion; ſo I am moſt earneſt, to remove all impediments, that may hinder or withdraw the ſame. And beſides, for that many actions, at the firſt ſhew, may ſeem to be raſh and unadviſed; which, after ripe and ſufficient conſideration of the cauſe, do appear to be juſt and neceſſary: I moſt humbly beſeech your moſt excellent majeſty, to vouchſafe but the reading of this ſimple writing. And in allowing me this (which is no more, than your majeſty's place doth require you to beſtow upon your meaneſt

(y) Copy in *Doway* College.

(z) *John Stow*, Chron.

ſubjects, and the graciouſneſs of your nature hath always moved you to grant unto every ſuitor) your majeſty ſhall do a thing, which is pleaſing in the ſight of God, and honourable in the eyes of the world: you ſhall take a courſe, which is worthy of yourſelf, and do that juſtice, which appertaineth to your eſtate. To be ſhort, I doubt not, by this means, both your majeſty ſhall reſt ſatisfiied in ſeeing the true and full defence of my dealing; and I remain happy, being dilivered from all fear and ſuſpect of your diſpleaſure. And becauſe the courſe of my former life may, in ſome part, expreſs the reaſons of my preſent fact, I moſt humbly beſeech your majeſty, that, with favour, I may put you in remembrance, how, ſince my firſt coming to the court, which is nine or ten years paſt at the leaſt, it hath been my chief care, to pleaſe your majeſty, and my greateſt deſire, to perform that, which I thought might moſt content you. How I have been always ready, and ever willing to do you that ſervice, which either duty required at my hands, or the ſmallneſs of mine abilities would permit, your majeſty beſt knoweth: and, for proof thereof, I will appeal to none other judge, than yourſelf; though I could juſtly call a great part of your realm to be witneſs herein. And ſo happy was I, before ſome years, in that it pleaſed your majeſty to accept my ſervice in gracious part, and to conceive a favourable opinion of all mine actions; as I accounted my labours, which I took, a comfort: I made myſelf a ſtranger to mine own houſe, to be a continual waiter upon your majeſty; and liked to live in any ſort at the court, rather than in the beſt manner at home. For I thought myſelf happieſt, when I was neareſt to your majeſty; and my time beſt employed, when I beſtowed it in doing you ſervice. But at the laſt, whether the malice of mine adverſaries, by reaſon of your majeſty's good countenance towards me, did begin to be greater, than it was, or their credit with your majeſty, for my miſhap, did grow to be more, than in times paſt it had been, I know not. But I found, by little and little, your good opinion declined, and your favours, as I thought, ſomewhat eſtranged from me. I heard, from time to time, how your majeſty took exception at many of my actions; and how it pleaſed you daily in your ſpeeches to bewray a hard and evil opinion of me. I ſaw, that ſuch, as you ever hated in your heart, and thoſe, whom before you had not favoured, did win your majeſty's good countenance, which, till that time, they could by no means obtain; and beſides, that they receiv'd protection and and aſſiſtance from your majeſty in all their actions againſt me, preſently after they had offer'd me wrong, and were become mine adverſaries. Notwithſtanding all this, I, knowing my conſcience to be clear, came at convenient times to do my duty to your majeſty; and though it pleaſed you at ſome times to talk with me; yet your majeſty never charged me with the leaſt fault or offence unto you; and thoſe adverſaries of mine, who did bark behind my back, durſt never accuſe me, nor once open their mouths to my face. So that I accounted my hap very ill, that I was wrongfully accuſed; but much worſe, becauſe at no time I was openly charged; whereby I might have had a juſt occaſion, both to have ſhew'd mine innocence, and to have ſatisfied your majeſty's ſuſpicion. For firſt, ſeeing your majeſty to countenance my adverſaries, who ſeek of purpoſe to diſgrace me; and that you would not many times, in their preſence, vouchſafe ſo much as once to lend your eyes to the place, where I ſtood. Secondly, finding them encouraged to mine injury, many ways, by reaſon of the help of your favour; myſelf being unable to defend myſelf, any ways, by reaſon of your diſpleaſure. Laſtly, perceiving, that by your majeſty's open diſgrace, which all men did note, and by your bitter ſpeech, which moſt men did know, that I was generally accounted, nay that I was, in a manner, pointed at, as one, whom your majeſty did leaſt favour, and moſt diſgrace, and as a perſon, whom you did deeply ſuſpect, and eſpecially miſlike: I knew this ſmoke did bewray a fire; and I ſaw theſe clouds did foretel a ſtorm. And therefore I prepared myſelf, with patience, to endure whatſoever, it was the will of God, by means of your majeſty's indignation, to lay upon me: being aſſured, that my faults towards you were none, though mine offences towards others were many. And thus, having reſolved myſelf to endure, whatſoever ſhould happen, I continued ſome months in this deep diſgrace, without either knowing, what was the ground of your majeſty's diſpleaſure, or hearing, what ſhould be the end of mine own misfortune: till, at laſt, I was call'd,

at

at your majeſty's commandment, before your counſel, at two ſundry times: where many things were objected againſt me, and ſome of them ſuch trifles, as they were ridiculous; others of them could not be juſtified: and yet, notwithſtanding that mine innocence did ſo evidently appear by mine anſwers, as my greateſt enemies could not reprove me of the ſmalleſt offence or undutifulneſs to your majeſty, I was commanded to keep mine houſe. Wherefore I ſaw, it was reſolved, by the courſe of this dealing, that how clear or manifeſt ſoever mine innocence was, mine adverſaries ſhould receive the triumph of the victory, in having what they would. I felt the diſgrace of mine own misfortune, in enduring that, which no way I had deſerved; and mine enemies, to maintain their doing by the ſame colourable ſhew, ſeeing they could not juſtify their accuſations by any ſufficient proof, procured your majeſty to ſend ſome of your counſel four days after my reſtraint, to examine me of new matters, which were of greater weight and importance, but as improbable as the former. And I diſcharged myſelf as clearly, as of the other before mention'd: ſo as my innocence did more clearly appear, although my reſtraint did continue. For after this, which was my laſt examination, I remain'd in the ſame ſtate fifteen weeks at leaſt, no man charging me with the leaſt offence, nor my conſcience being able to accuſe me of the ſmalleſt fault. And at the laſt, when either mine enemies could not, for ſhame, longer continue in their unconſcionable proceedings, or your majeſty was inform'd, by ſome of my friends, that I had too long endured this puniſhment; I was reſtored to my former liberty, without hearing any juſt cauſe of your majeſty's hard conceit; or any good colour, why I was committed; or but the ſhadow of a fault, which I might be touched with. Whereupon, after I had ſafely eſcaped theſe ſtorms; and when I was clearly delivered from all my troubles, I began to call to remembrance the heavy ſentence, which had lighted upon thoſe three of mine anceſtors, who immediately went before me. The firſt, being my great grandfather, who was ſo free from all ſuſpicion and ſhew of any fault; as, becauſe they had no colour of matter to bring him to his anſwer, they attainted him by act of parliament, without ever challenging him to anſwer. The ſecond, being my grandfather, was brought to his trial, and condemned for ſuch trifles, as amazed the ſtanders by at that time; and it is ridiculous, at this time, to hear the ſame: nay he was ſo faultleſs in all reſpects, as the earl of *Southampton*, who then was, being one of his greateſt enemies, fearing, leſt his innocence would be a mean to ſave his life, told Sir *Chriſtopher Heydon*, being one of the jury, beforehand; that, though he ſaw no other matter weighty enough to condemn him, yet it were ſufficient reaſon to make him ſay guilty, for that he was an unmeet man to live in a common-wealth. The laſt, being my father, was arraigned according to the law, and condemned by his peers. God forbid I ſhould think, but that his triers did that, whereunto their conſcience did lead them; and yet give me leave, I moſt heartily beſeech your majeſty, to ſay thus much: that howſoever he might be unwittingly or unwillingly drawn into greater danger, than himſelf did either ſee, or imagine; yet all his actions did plainly declare, and his greateſt enemies muſt of neceſſity confeſs, that he never carried any diſloyal mind to your majeſty, nor intended any undutiful act to his country. And when I had, in this ſort, both fully and throughly conſidered the fortune of thoſe three, who were paſt; I call'd to mind my own danger, which was preſent; and did think it impoſſible, by the ſhew of this rough beginning, but I muſt as well follow them in their fortune, as I have ſucceeded them in their place. For I conſider, in the greatneſs of mine enemies, power to overthrow me; in the weakneſs of myſelf, no ability to defend me. I perceived in my late trouble, how narrowly my life was ſought, and how eaſily your majeſty was drawn to a ſuſpicious and hard opinion of mine anceſtors; and by my paſt dangers, how mine innocence was no ſufficient warrant to protect myſelf. I knew myſelf, and beſides was charged by your counſel, to be of that religion, which they accounted odious and dangerous to your eſtate. Laſtly, but principally, I weigh'd in what miſerable and doubtful caſe my ſoul had remain'd, if my life had been taken, as it was not unlikely, by former troubles. For I proteſt, the greateſt burden, that reſted on my conſcience at that time, was, becauſe I had not lived according to the preſcript rule of that, which I undoubtedly

undoubtedly believe, and aſſuredly do preſume myſelf, to be the truth. Wherefore, being ſomewhat induced by all theſe reaſons, but chiefly moved by this laſt argument; I thought, that the not performing of my duty towards God, in ſuch ſort as I knew would pleaſe him beſt, might be a principal occaſion of my late puniſhment: and therefore reſolved, while I had opportunity, to take the courſe, which might be ſure to ſave my ſoul from the danger of ſhipwreck, altho' my body were ſubject to the peril of misfortune. And, ever ſince the time I followed and purſued this good intent of mine; though I perceived ſomewhat more danger to mine eſtate, yet, I humbly thank God, I have found a great deal more quietneſs in my mind. And in this reſpect, I have juſt occaſion to eſteem my paſt troubles, as my greateſt felicity. For both of them (tho' indirectly) were the means to lead me to that courſe, which ever bringeth perfect quietneſs, and only procureth eternal happineſs. And being reſolved rather to endure any puniſhment, than willingly to decline from the beginning I had made; I did bend my ſelf wholly, as near as I could, to continue in the ſame, without any act which was repugnant to my faith and profeſſion: and, by means hereof, was compelled to do many things, which might procure peril to myſelf, and be an occaſion of miſlike to your majeſty. For the firſt day of this parliament, when your majeſty, with all your nobility, was hearing a ſermon in the cathedral church of *Weſtminſter*, above the chancel, I was driven to walk my ſelf below, in one of the iſles; and one day this laſt *Lent*, when your majeſty was hearing another ſermon in the chappel at *Greenwich*, I was forced to ſtay that while, in the preſence-chamber. To be ſhort, when your majeſty went upon *Sunday*, or holyday, to your great cloſet, I was forced either to ſtay in the privy chamber, and not to wait upon you at all, or elſe preſently to depart, as ſoon as I had brought you to the chappel. Theſe things, with many more, I could by no means eſcape, but only by an open, plain diſcovery of myſelf in the eye and opinion of all men, as the true cauſe of my refuſe. All could no longer be hidden, although for a while it were not generally noted and obſerved. Wherefore, ſince I ſaw that of neceſſity it muſt ſhortly be diſcovered; and withall remembered, what a watchful and jealous eye was carried over all thoſe, who were known to be recuſants; and therewithal calling to mind, how their lodgings were continually ſearched, and to how great danger they were ſubject, if a *Jeſuit*, or ſeminary prieſt were found within their houſes; I began to conſider, that either I could not ſerve God in ſuch ſort, as I had profeſſed, or elſe I muſt incur the hazard of greater puniſhment than I was willing to endure. I ſtood reſolute and immoveable, to continue in the firſt; though it were with danger of life: and therefore did apply my mind to deviſe, what means I could, for avoiding the laſt. Long I was debating with myſelf, what courſe to take. For when I conſidered, in what continual danger I did remain here in *England*, both by the laws heretofore eſtabliſhed, and by a new act lately made; I did think it the ſafeſt way, to depart out of this realm, and abide in ſome other place, where I might live without danger of my conſcience, without offence to your majeſty, without this ſervile ſubjection to mine enimies, and without this daily peril to my life. And yet I was drawn by ſuch forcible reaſons to be of another opinion, as I could not eaſily reſolve, on which part to ground and ſettle my determination. For on the one ſide my native country, my friends, my wife, and kinfolks did invite me to ſtay: on the other ſide, the misfortune of my houſe, the power of my adverſaries, the remembrance of my former trouble, and the knowledge of my preſent danger, did haſten me to go. And in the end I found no middle courſe, but either I muſt venture to live in extream poverty abroad, or to be ſure to remain in continual danger at home. I regarded more the hazard of my life, wherein ſtood the peril of my eſtate; and I rather ſought the preſervation of my life, than the profit of my living. Wherefore, after I had weighed as many dangers, as I could remember; and was perſuaded, that to depart the realm was the ſafeſt way I could take; I did reſolve me, to take the benefit of a happy wind, to avoid the violence of a bitter ſtorm: and knowing, that the dealing of thoſe, that go beyond the ſeas, though their intent be never ſo good and dutiful, were yet evil thought of: I preſumed to write this letter to your majeſty; and in it declare the true cauſes and reaſons of my departure; both to remove all

occaſions

occaſions of doubt and ſuſpicion from your majeſty, which otherwiſe this ſudden departure of mine might, peradventure, procure; and alſo ſettle, as much as lies in me, your gracious and good opinion of me: which, as I have been moſt deſirous to enjoy, ſo will I be moſt willing to deſerve. And becauſe my adverſaries may take this, as a fit opportunity, to bewray their malice, and to kindle your majeſty's indignation againſt me; I muſt humbly beſeech your majeſty, to aſk ſuch, as you do think do hate me moſt, whether, being of that religion, which I do profeſs, and ſtanding every way in the ſtate and condition wherein I did remain, they would have not taken that courſe, for ſafety of their ſouls, and diſcharge of their conſcience, which I did? and either they muſt directly tell you, they would have done the ſame; or plainly acknowledge themſelves to be mere Atheiſts: which, howſoever they be affected in their hearts, I think they would be loath to confeſs with their mouths. And when they have ſatisfied your majeſty in this point, which is the firſt, I beſeech you to aſk them of the ſecond, which is the laſt: whether having their houſe ſo fatally, and ſucceſſively, touched, and finding themſelves to be of that religion, which is accounted dangerous, and odious to the preſent ſtate: whether having been hardly handled, long reſtrained, and openly diſgraced heretofore for nothing, and might now be drawn, for their conſcience, into great and continual danger: whether having ſome, in chiefeſt credit with your majeſty, their mortal and profeſſed enemies, and ſtanding ſuſpected perſons in your majeſty's opinion, in reſpect both of the father, who was taken away in your majeſty's time; and of themſelves, who have themſelves been ſince many ways wronged and injured; and beſides being of that religion, which your majeſty doth deteſt, and of which you are moſt jealous and doubtful: To be ſhort; whether having had one of their anceſtors taken away without ſhadow of any fault, but only this cauſe, for that he was thought to be an unmeet man, to live in a common-wealth at that time; and knowing themſelves to be ſo reputed, at this time, of thoſe, who do bear the moſt ſway in your majeſty's government: laſtly, whether, not being able to do any act, or duty, whereunto their religion did bind them, without incurring the danger of felony by a new act now lately made, they would have departed out of the realm, as I have done, or no? And either they muſt ſay, that they would joyfully run upon their own death headlong: which is repugnant to the law of God, contrary to the law of nature, and as I think, flatly againſt their own conſcience; or elſe they muſt acknowledge, that they would have ſought the ſame means, which I have uſed, for eſcaping thoſe perils. And then I hope your majeſty will not hardly conceive of this my dealing; which my mortal enemies, if they ſpeak not contrary to the truth and reaſon, muſt needs confeſs to be juſt and convenient. Beſides; to confirm your majeſty's opinion of mine innocence herein, yourſelf may beſt remember, how I might have departed long before this time, if I had been guilty of any crime: and I have ſtood to the uttermoſt trial and examination of all my dealings, though I have taſted at all times, ſince my laſt reſtraint, your majeſty's hard opinion, and publick diſgrace, both daily, and hourly; without any hope, or likelihood of ever recovering your former good opinion. And if my proteſtation, who never told your majeſty the leaſt untruth, may carry any credit in your opinion, I here call God, and his angels to witneſs, that I would not have taken this courſe, if I might have ſtaied ſtill in *England*, without danger of my ſoul, and peril of my life. Wherefore, as it is the true token of a noble mind, and hath always been noted for a certain argument of your majeſty's gracious diſpoſition, in that it hath even pleaſed you, to take pity of thoſe who are in miſery, and reſpect with the eyes of your favour all afflicted perſons: ſo cannot I be brought any whit to fear, your majeſty will make me the firſt example of your ſevere and rigorous dealing, in laying your diſpleaſure upon me, who am inforced to forſake my country, to forget my friends, to leave my living, and to loſe the hope of all worldly pleaſures, and earthly commodities, if I will not either conſent to the certain deſtruction of my body, or willingly yield to the manifeſt endangering of my ſoul, the leaſt of which is ſo intolerable for any Chriſtian man to endure, as I hope it cannot be thought any undutifulneſs in me, if I ſeek for any good and lawful means to

avoid ſo great an inconvenience. And though the loſs of temporal commodities be ſo grievious to fleſh and blood, as I could not deſire to live, if I were not comforted with the remembrance of his mercy, for whom I endure all this, who endured ten thouſand times more for me: yet I inſure your majeſty, that your diſpleaſure ſhould be more unpleaſant unto me, than the bitterneſs of all my other loſſes; and a greater grief, than the greateſt of my misfortunes are beſides. Therefore remaining in aſſured hope, that myſelf, and my cauſe ſhall receive the favour, conceit, and rightful inſtructions at your majeſty's hands, which I may juſtly challenge, becauſe the trial of my good dealings heretofore hath ſufficiently deſerved the ſame; and alſo for confeſſion of my mortal enemies at this time, who muſt needs acknowledge mine innocency herein; I do humbly crave pardon for my long and tedious letter, which the weightineſs of the matter enforced me unto. And I beſeech God, from the bottom of my heart, to ſend your majeſty as great happineſs, as I wiſh to mine own ſoul.

(a) *An Epigram compoſed by Dr.* William Alabaſter *upon the two Dr.* Reynolds's.

Bella inter geminos plus quam civilia fratres
Traxerat ambiguus religionis apex.
Ille reformatæ fidei pro partibus inſtat;
Iſte reformandam denegat eſſe fidem.
Propoſitis cauſæ rationibus, alterutrinque
Concurrêre pares, & cecidêre pares.
Quod fuit in votis, fratrem capit alteruterq;
Quod fuit in fatis, perdit uterque fidem.
Captivi gemini ſine captivante fuerunt;
Et victor victi transfuga caſtra petit.
Quod genus hoc pugnæ eſt? ubi victus gaudet uterque:
Et tamen alteruter ſe ſuperaſſe dolet.

(b) *Oratio* Edmundi Campiani *habita Oxonii in comitiis magiſtrorum coram regina Angliæ* Eliſabetha, *an.* 1566. *cùm de naturali philoſophia reſponderet.*

In graviſſimis atque implicatiſſimis controverſiis, quarum mihi uni propugnationem benevolus iſtorum conſenſus detulit, auguſtiſſima princeps, etſi conſpectura es hominem adoleſcentem, iniquo marte cum bellicoſis militibus ſingulari certamine dimicantem; ipſa tamen philoſophia, pro neceſſitudine, quæ tibi cum ea, litteratæ principi cum principe litterarum eſt, impetrare debet, ut ſe quoque, ſicut cæteras florentiſſimarum artium diſciplinas, dignam putes, quam preſentia, patientia, attentione tua cohoneſtes, & exornes & illuſtres. Non enim vereor, ne non jucunda atque optabilis iſthæc futura concertatio ſit: præſertim cùm illis de rebus ſis auditura, quibus majores tui, divini ſane homines, mirificè delectati ſunt: illis de rebus, quarum ſuavitate generoſa indoles avidiſſimè capi, teneri, expleri ſolet: illis de rebus, quibus & Henricus avus tuus, & Henricus pater tuus operam atque oleum tribuit: illis de rebus in quibus nihil eſt humile, anguſtum, aut depreſſum. Tantum, quantumcunque eſt (quod certè maximum eſt) totum eſt elegans, ſubtile, magnificum, regale, perfectum ingenio, elaboratum induſtria.

Fælices animæ, quibus hæc cognoſcere primùm,
Inque domos ſuperas ſcandere, cura fuit.
Credibile eſt, illos pariter vitiiſque jociſque
Altius humanis exeruiſſe caput.

Quare, quòd nos præſentes præſens inviſere, quòd audire diſputantes, quòd aſſidere nobiſcum, avida bonarum litterarum voluiſti, florentiſſima princeps, cum hominibus in hac mediocritate fortunæ conſtitutis: nihil tu quidem alienum facis, nec avitis laudibus, nec noſtra ſpe, nec opinione omnium, nec priſtina facilitate tua. Quinetiam tibi, magnifice cancellarie, comes Leceſtriæ illuſtriſſime, præter cætera tua divina, atque immortalia in academiam noſtram merita, quantum hoc nomine debeamus, nec diffiteri, ſi velim, poſſim; nec diſſimulare, ſi poſſim, debeam. Tu illam non nolentem excitaſti; tu illam currentem incitaſti: O! ſerva tu, qui potes, hæc nobis bona. Hunc obſecro, ut ſervet majeſtatem tuam; honorem tuum, te parentem, te tutorem. Te, quæ ſic facis; te, qui ſic mones; te, quæ hæc ſervas: te, qui hæc curas: te, quæ nos ornas: te, qui nos amas: te, qui nos ſecuros: te, quæ nos beatos facis. His de rebus tam multis non modo gratias agere & habere tantas, quantas capere animo, atque metiri poſſumus, ſed etiam grati eſſe vehementer, ſi poſſumus volumus. Aurum,

(a) *Anth. Wood,* Hiſt. & Antiq. Univ. Oxon.

(b) Opuſcula Campiani, *Antw.* 1631.

veſtem,

veſtem, delicias, pictas tabulas, magnificos apparatus, quia noſtra non ſunt, ſed fortunæ, non poſſidemus. Quæ poſſidemus, intra nos ſunt, quæ dono damus: damus autem de iis, quæ penitus incluſa, de venis & viſceribus philoſophiæ. Hæc duo, quæ recitata ſunt, doctrinæ capita, diſcutienda: in quibus, quò facilius videre poſſitis, qui ſit meus ſenſus & ſtatus, pauca præmittam; eaque paucis, tanquam cœmenta quædam totius ædificii & ſemina defenſionis meæ. Primùm ſtatuo, & ſic animum induxi meum; agitationem illam reciprocam patentis oceani, tam ſtupendam, quàm admirabilem; quem fluxum maris atque refluxum vocant, lunæ, tanquam efficienti, primariæque cauſæ, rectè à philoſophis adſcriptam eſſe. Quî hoc conſtare poteſt, rogas? Quære ab aſtrologis. Quid illi? Luna, inquiunt, humidis dominatur: ibi regnat, ibi triumphat; illâ ſe jactat in aulâ. Quî ſcis? ſiquidem ultima cœlo, citima terris, lumine lucens alieno, tantam ac talem vim, commoditate loci, qualitate ſui, differentiâ luminis ſortita eſt. Audio etiamne alios? Medicos audi: omnia inquiunt, plenilunia, novilunia, interlunia, quartimas, ſeptimas, aſpectus omnes diligenter, accuratéque obſervamus, quòd luna creſcente, ac vigente, corporum humores ſoluti fluunt & exundant; ea deficiente concreſcunt denuo. Quid tum? Phyſicos audi. Aqua marina mixta vaporibus, inſigniter craſſa, arctiorem in locum tantiſper conglobata eſt, quoad in hemiſpherium maritimæ regionis luna conſcenderit, ac illam duritiem fregerit, concretiora diſſipaverit, denſiora decoxerit. Ex his omnibus hæc ſumma naſcitur: accedente lunâ propiùs, mare ſolutis & liquefactis vaporibus, quibus undique refertum atque commixtum eſt, (non ſecus, quàm aqua in ollâ ad ignem poſitâ) protinus ebullire ac exæſtuare; eo fieri, ut, ſtatis temporibus, aquâ rariori mirabiliter auctum diffluat: ac dein, paulatim deferveſcentibus lunæ radiis, ſe colligat, ad ſe redeat, & in ſuum alveum ſubſidat. Id quod noſtri refluxum maris ac receſſionem vocant. Dixi de priori queſtione. Audite alteram. Hæc inferiora corpuſcula ab illa cœleſtium vi; vi, lumine, motione ſyderum, orbium, planetarum afficiuntur & gubernantur. Animadverterunt ſanè excellentes viri, & altâ quadam mente prædicti, certis quibuſdam circumſcriptis naturæ cancellis teneri omnia, moveri omnia; nihil à ſe, ab agente omnia; caduca ab æternis, infera à ſuperis, incerta à certis, ſecunda à primis pendere; infinitatem cauſarum, ac motionum, communi jam omnium ſenſu exterminatam è ſcholis & exploſam extitiſſe: eſſe aliquid primum, ultimum, ſummum, univerſale, ſempiternum: ejus in arbitrio & nutu, tanquam in gremio parentis, hærere cætera oportere. Hæc agendi vis in cœlum cadit. Cœlum agit, hæc aguntur: cœlum primum eſt, hæc ultima: cœlum ſummum eſt, hæc infera: cœlum æternum eſt, hæc caduca: ut uno verbo multa complectar; cœlum regnat, hæc reguntur. Sed in hac tantâ controverſia, quando tempus volat, & me vocat, quæ cautiones obſervandæ, quæ difficultates explicandæ ſunt, eas in ipſo congreſſu faciliùs, & minori cum moleſtiâ, ſi opus fuerit, expediemus. In eo, ſi quid futurum eſt, quod celſitudini tuæ, vobiſque, lectiſſimi atque ornatiſſimi viri, aut uſui, aut voluptati eſſe poſſit; peto & quæſo à vobis, animo ut adſitis, & iſtos fortiſſimos adoleſcentes, qui contra me prælium inituri ſunt, æquiter, deinceps, & patienter audiatis. Dixi.

(c) *Epitaphium* Johannis Caſe.

Caſus in occaſum vergit, vivitque ſepultus.

Johanni Caſe, nato Woodſtochiæ, olim choriſtæ Novi Collegii, tum Ædis Chriſti, dein & ſocio hujus collegii beneficentiſſimo, ſummo philoſopho, cui auditores innumeri; in Ariſtotelis dialecticen, ethicen, politicen, œconomicen, phyſicen, præclarè commentato; encomium muſicæ, academiarum apologiam, rebellionis vindicias egregiè ſcriptis perſequuto; doctori medico, ſummis, mediis, infimis percharo, multis meritis prope ſexagenario: minis huic collegio 120 legatis 23 Januarii an. 1599. ſanctiſſimè mortuo, uxor Eliſabetha, Bartholomæus Warner gener, Matthæus Guin curator, doctores medici, in piam memoriam poſuêre.

Corde ego te, tu me palmis inſcribito Chriſte,
Poſſim in judicio ut notior eſſe tibi.

(c) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon.

Epiſtola

(*d*) *Epiſtola* Edmundi Campiani *ad* Richardum Chenæum, *Epiſcopum Gloceſtrenſem.*

Non me nunc, ut olim juvenilis impetus, nec ſtili facultatula, nec officioſa quædam ſcribendi ſedulitas ad ſcribendum impulit. Olim vis animi: major nunc neceſſitas extorſit hanc epiſtolam. Nimirum jam diu ſervitum eſt auribus, tempori, ſpebus, gloriæ; tandem aliquando ſaluti ſerviat & ſubminiſtret oratio. Per ego te naturæ bonitatem tuæ, per meas lacrymas, per ipſum Chriſti confoſſum pectus, & patibulo confixi vulnera obteſtor, diligenter attendito. Nullum de te nec finem, nec modum facio cogitandi; nec unquam ferè cogito, quin me vehementer pudeat, & illud è Pſalmo repetam, tacitéque precer: Ab alienis Domine, parce ſervo tuo. Quid admiſi? Scriptum eſt ſcilicet: *videbas furem, & currebas cum eo.* Et alibi; *laudatur peccator in deſideriis animæ ſuæ, & iniquus benedicitur.* Toties Gloceſtriæ tecum, totiesin ſecreto cubiculo, tot horas in penetralibus tuis, & intimâ bibliotheca fui; ſecluſis arbitris, hoc negotium agere potuiſſem, & non feci; quodque turpius eſt, aſſentando, & connivendo, ad morbum faculas admovi. Et licet fucoſæ dignitatis imagine, opibus, ætate, literis anteibas, nec tibi à me curatio animæ, aut ſpirituale pabulum debebatur; tamen cùm eſſes ea facilitate ſuavitateque morum, ut me adoleſcentem ſenex in familiare colloquium frequenter exciperes, quidvis dicendi ſecuritatem & ſilentium præſtares; querelas apud me tuas, certorum in te calumnias hæreticorum deponeres; paternè demum hortarêre, ut via regia, planus & erectus incederem: ut eccleſiæ, conciliorum, patrum veſtigiis inſiſterem; his ut conſpirantibus nulla in re falſitatis labeculam aſpergi poſſe, crederem: valdè mihi ſuccenſeo, qui pulcherrimam hanc anſam ædificandæ fidei, vel nefario pudore, vel ſcelerata negligentia, præterierim; qui paululum modò diſtantem à regno Dei non accenderim confidenter; ſed aurâ favoris, & gloriæ tuæ, potiùs umbratilem exiſtimationem honoris mei, quàm ſempiternum bonum tuum promoverim. Cæterùm, quia primum, quod erat, ablatum eſt, ut præſentem præſens conarer inflectere; proximum eſt, ut ad abſentem vox mea proficiſcatur, teſtis obſervantiæ, ſolicitudinis, anxietatis meæ, quam ille ſcit, apud quem quotidiana vota pro ſalute tua voveo. Audi, obſecro, audi paucis. Annos plus minus ſexaginta natus es, incertâ valetudine, debilitato corpore, hæreticorum odium, Catholicorum pudor, vulgi fabula, tuorum luctus, inimicorum ludibrium, pugnante conſcientia, falſum nomen uſurpas epiſcopi; peſtiferam ſectam, quam non probas, tacendo publicas, perculſus anathemate, reciſus à corpore, in quod ſolum Chriſtus influit, exutus omnium ſuffragiorum, ſacrificiorum, ſacramentorum beneficio. Quis vidêre? quid expectas? quæ tua vita eſt? & quam in eo tibi ſpem reſtare putas, quòd hæretici te implacabili odio, convitiiſque laceſſant? quòd ex omnibus hæreſiarchis tolerabiliùs inſanias? quòd veram Chriſti præſentiam in altari, & liberum hominis arbitrium profiteare? quòd Catholicorum neminem in tua dioceſi protriveris? quòd hoſpitiis floreas tuorum civium & bonorum hominum? quòd palatium & prædia, non, ut tui ſodales, delumbâris? Et quidem, juvabunt iſta, ſi redieris ad complexum eccleſiæ, ſi cum domeſticis fidei vel minimum quidpiam patiare, vel ſalubriter meditêre. Nunc autem, dum foris es, dum hoſtis es, dum nequiſſimus transfuga ſub alieno duce militas, fruſtra ſtudes integumentis virtutum innumera flagitia piare: nec aliud conſequêre, niſi ut cruciatibus æternis paulò fortaſſe minùs horribiliter mactêre, quàm Judas & Lutherus, aut Zuinglius; aut illi ipſi Hooperus, Humphredus, Sampſonus, antigoniſtæ tui. Quid intereſt, quæſo, ad mortis genus (ad mortem verò ipſam nihil intereſt) altáne rupe quiſquam præcipitetur in mare, an de ripâ mittatur in profluentem? ferróne quis intereat, an laqueo? tortus in eculeo, an jaculo tranſverberatus? gladio diſſectus, an ſecuri? lapidibus obtuſus, an fuſtibus? igne toſtus, an aquâ bulliente coctus? Quorſum attinet pro multis fidei capitibus dimicare, & in paucis perire vacillantem? cavere naufragium, ut pugionibus jugulêre? declinare peſtem, ut inediâ tabeſcas? vitare flammulas, ut fumo ſuffocêre? nullum fidei credit articulum, qui unum, aut alterum recuſat credere. Nam ſimul ac pertinaciter tranſiliit limites eccleſiæ, quæ eſt columna & firmamentum veritatis, cui Chriſtus Jeſus, ſumma, prima, ſimpliciſſima

(*d*) Opuſcula Campiani, *Antw.* 1631.

ſimpliciſſima veritas; fons, dux, lux, linea, norma fidelium, inſtillat omnia; quantumcunque retinet Catholicorum dogmatum, tamen ſiquod unum pernicioſè vellicat, cætera quæ aſſentir, non jam orthodoxâ fide, ſine quâ impoſſibile eſt placere Deo, ſed ſuo ingenio, ſua perſuaſione retinet. Otiosè Catholicorum religionem tueris, ſi quæ libitum eſt, ea ſola exoſculêre; alia, quæ tibi non videntur, amputes. Una, ſincera, nota eſt via; non meis, tuiſve cancellis, non privato judicio, ſed humilitatis & obſequii ſeveris legibus terminata: à qua cùm deflexeris, exorbitaſti. Intus oportet ſis in domo Dei totus; intra ſalutis parietes tutus, ac ſalvus ab injuriâ. Si paululum modò vagêre & ſpatiêre; ſi pedem vel manum è navicula prominentem negligas; ſi ullam vel minimam pugnam in hoc navigio dederis, exturbabere: occluſa eſt porta, exundat oceanus, periiſti. *Qui mecum*, inquit ſalvator, *non colligit, ſpargit:* idque exponit *Hieronymus*, qui Chriſti non eſt, Antichriſti eſt. Non es tam ſtupidus, ut Sacramentariorum hæreſim conſectêre; non tam demens, ut per omnia Lutheranæ factionis aſſecla eſſe velis; quæ nunc œcumenicis conciliis (quibus tutè fidendum exiſtimas) damnantur, Conſtantienſi & Tridentino. Et tamen hæres in luto phantaſmatis tui; ſcilicet cornicum oculos configere viderêris, ut fraterculis tuis arbiter ſederes honorarius. Memineris reſponſum, quod mihimetipſi ſeriò ſanctéque protuleris, tum cùm ante triennium in ædibus clariſſimi viri *Thomæ Duttoni* conveniſſemus, pranſuri Sherburniæ. Incidimus in divum Cyprianum. Objeci tibi, ut tua ſenſa meliùs expiſcarer, ſynodum illam Carthaginenſem, quæ circa baptiſmum hæreticorum lapſa eſt. Dixiſti id, quod res erat: non uni provinciæ, ſed eccleſiæ ſpiritum ſanctum adpromitti: eam univerſam in pleno concilio repræſentari; oſtendi non poſſe doctrinam ullam, quæ tale concilium fefellerit. Recognoſce tua tela, quibus, in euchariſtiæ myſterio, debellas adverſarium. Clamas orbem Chriſtianum, cœtus epiſcoporum cuſtodes *Depoſiti*; hoc eſt fidei antiquæ: hos, ut interpretes ſcripturæ, commendas populo —— Latrunculorum quorundam figmentum impudens jure optimo rides & elevas. Nunc quid dicis? En tibi celeberrimos patres, & patriarchas & apoſtolicos viros, noviſſimè coactos Tridenti; qui pro veterum patrum fide, communicatis operis, decertarunt; legatos, præſules, cardinales, epiſcopos, oratores, doctores plurimarum gentium, ætate maturos, rara ſapientia, dignitate principes, eruditione mirabiles, undique circumfluentes, Italos, Gallos, Hiſpanos, Luſitanos, Græcos, Polonos, Hungaros, Flandros, Illyricos, multos ex Germania, aliquot ex Hybernia, Croatia, Moravia, ex Anglia quoque nonneminem. Hi te, quandiu ſic vives, ut vivis, feriunt, explodunt, eliminant, execrantur. Quid cauſæ adfers, maximè cùm tuis collegis bellum indixeris, cur non te totum, citra exceptiones, in horum præſulum diſciplinam ſubmiſſè dedas? Vidiſtin' aliquid in cœna Domini, quod iſti non viderint, excuſſerint, diſſolverint? Audeſne teipſum, vel centeſima parte, cum infimis hujus concilii theologis exæquare? non diffido modeſtiæ, & prudentiæ tuæ: non audes. Victus es ergò, tuis judicibus, numero, valore, pondere, graviſſimo totius orbis terrarum & maximo teſtimonio. Redi, redi ad cor, miſerabilis ſenex; reſtitue mihi veterem nitorem, & egregias dotes tuas, hactenus ſopitas in cœno turpitudinum. Da te parenti tuæ, quæ te Chriſto peperit, aluit, conſecravit. Agnoſce parricidium; ſit erranti medicina confeſſio. Alterum, quod aiunt, in cymbâ pedem habes; fortaſſe ſtatim, breviſſimè ſine dubio, recipiendus è vita; ſiſtendus ad tribunal, illud auditurus: *redde rationem villicationis tuæ*, quam niſi celeriter & accuratè cum adverſario peccati iniveris, ad ultimum quadrantem, exactus de vita, infœlix agitaberis ab eo, cui ſolvendo nunquam fueris. Tum illæ manus, quæ ſpuriis ordinibus tot miſellos juvenes initiarunt, ſulphureum corpus præ dolore pungent & terebrabunt: illud os impurum, perjuriis & ſchiſmate delibutum, ignibus ac vermibus, & ſpiritu procellarum opplebitur: illa tuæ carnis ambitioſa pompa, ſella pontificia, proventus annui, ſpatioſa domus, honorifica ſalutatio, famulorum cohors, apparatus elegans, rerum affluentia, quibus te ſtulta plebecula beatum æſtimat, in horribiles fletus, in ſtridorem dentium, in fœtorem, ſqualorem, fœditatem carceris vertentur. Ibi te Calvini manes & Zuinglii, quibuſcum nunc luctare, affligent: cum Ario, Sabellio, Neſtorio, Wicklefo, Luthero; denique cum diabolo & angelis tenebrarum ſupplicia dependes, blaſphemias eructabis. Parce tibi, vitæ tuæ, dolori meo. Licet fractâ navi, projectiſque mercibus, tamen accipe tabulam pœnitentiæ; adnata quantum poteris, & vel nudus ad eccleſiæ portum applica. Chriſtus, ne dubites, præſervabit manu; accurret, dabit oſculum, veſtiet ſtolâ candida, cœlites tri-

umphabunt. De vitâ minima cura eſto. Ille curabit, qui dat jumentis eſcam ipſorum, & pullis corvorum invocantibus eum. Tu, ſi noſtrum exilium deguſtaſſes; ſi conſcientiam repurgaſſes; ſi vividum pietatis exemplar oculis & animo luſtraſſes, quod hic in epiſcopis, preſbyteris, religioſis fratribus, præpoſitis, academicis, proceribus regionum, laicis omnium ætatum, ordinum, ſexuum, reſplendet: credo, reliquam temporis uſuram gemitibus & fletibus imbuendam, ſexcentis Britanniis non commutares. Sin autem, quæ tuæ rationes ſunt, ſic impediris, ut libere, quò velis, evolare non queas; animum ſaltem graviſſimis catenis eripito: corpori quidvis impera, modo te ne mole ſua premat, & infra omnes mandet exilio. Ubicunque remanſeris, & quocunque diverteris, *novit Deus qui ſunt ejus, & prope eſt omnibus invocantibus eum in veritate.* Da veniam, ſenex ornatiſſime, juſtiſſimis aculeis, & ardori meo. Liceat odiſſe mortiferam plagam; liceat inſignis viri, charique capitis, quolibet, vel acerbo, pharmaco periculum præſentiſſimum redimere & propellere: jamque futurum, ſi Chriſtus annuet, ſi tute non refugeris, tam expecto, quàm te diligo. Diligo ut naturâ, litteris, urbanitate, moribus præſtantiſſimum, & mihi multis tuis meritis officiiſque conjunctiſſimum. Si convalueris, beaſti me. Si contempſeris, teſtor chirographum hoc. Deus judicet inter me & te, ſanguis tuus ſuper temetipſum. Vale. Calend. Novemb. 1571.

Salutis tuæ ſtudioſiſſimus

Edmundus Campianus.

(e) *Bulla* Pii V. *contra* Eliſabetham *Angliæ Reginam.*

Regnans in excelſis, cui data eſt omnis in cœlo & in terra poteſtas, unam ſanctam Catholicam & apoſtolicam eccleſiam, extra quam nulla eſt ſalus, uni ſoli in terris, viz. apoſtolorum principi Petro, Petrique ſucceſſori, Romano pontifici, in poteſtatis plenitudine tradidit gubernandam. Hunc unum ſuper omnes gentes, & omnia regna principem conſtituit, qui evellat, deſtruat diſſipet, diſperdat, plantet, & ædificet; ut fidelium populum mutuæ charitatis nexu conſtrictum in unitate ſpiritus contineat, ſalvumque & incolumem ſuo exhibeat ſalvatori. Quo quidem in munere obeundo, nos, ad prædictæ eccleſiæ gubernacula Dei benignitate vocati, nullum laborem intermittimus, omni operâ contendentes, ut ipſa unitas & Catholica religio (quam illius author, ad probandam ſuorum fidem, & correctionem noſtram, tantis procellis conflictari permiſit) integra conſervetur. Sed impiorum numerus tantum potentiâ invaluit, ut nullus jam in orbe locus ſit relictus, quem illi peſſimis doctrinis corrumpere non tentarint, adnitente inter cæteros flagitiorum ſervâ Eliſabetha, prætenſâ Angliæ reginâ, ad quam, veluti ad aſylum, omnium infeſtiſſimi profugium invenerunt. Hæc eadem, regno occupato, ſupremi eccleſiæ capitis locum in omni Anglia, ejuſque præcipuam authoritatem atque juriſdictionem monſtroſe ſibi uſurpans, regnum ipſum, jam tum ad fidem Catholicam & bonam frugem reductum, rurſus in miſerum exitium revocavit. Uſu namque veræ religionis, quam ab illius deſertore Henrico VIII. olim everſam, claræ memoriæ Maria regina legitima, hujus ſedis præſidio reparaverat, potenti manu inhibito, ſecutiſque & amplexis hæreticorum erroribus, regium conſilium ex Anglica nobilitate confectum diremit, illudque obſcuris hominibus hæreticis complevit; Catholicæ fidei cultores oppreſſit; impios concionatores atque impietatis adminiſtros repoſuit: miſſæ ſacrificium, preces, jejunia, ciborum delectum, cœlibatum, rituſque Catholicos abolevit. Libros manifeſtam hæreſim continentes toto regno proponi, impia myſteria & inſtituta ad Calvini præſcriptum à ſe ſuſcepta & obſervata, etiam à ſubditis obſervari mandavit: epiſcopos, eccleſiarum rectores, & alios ſacerdotes Catholicos ſuis eccleſiis & beneficiis ejicere, ac de illis, ac aliis rebus eccleſiaſticis, in hæreticos homines diſponere, deque eccleſiæ cauſis decernere auſa; prælatis, clero & populo, ne Romanam eccleſiam agnoſcerent, néve ejus præceptis ſanctionibuſque canonicis obtemperarent, interdixit; pleroſque in nefarias leges ſuas venire, & Romani pontificis authoritatem atque obedientiam abjurare, ſeque ſolam in temporalibus & ſpiritualibus dominam agnoſcere jurejurando coegit: pœnas & ſupplicia eis, qui dicto non eſſent audientes, impoſuit: eaſdemque ab iis, qui in unitate fidei, & prædicta obedientia perſeverarunt, exegit:

(e) Dr. *Saunders*, Lib. de S. him. Angl.

exegit: Catholicos antiſtites, & eccleſiarum rectores in vincula conjecit; ubi multi diuturno languore & triſtitia confecti, extremum vitæ diem miſerè finiverunt. Quæ omnia cùm apud omnes nationes perſpicua, & notiora ſint, & graviſſimo quamplurimorum teſtimonio ita comprobata, ut nullus omnino locus excuſationis, defenſionis, aut tergiverſationis relinquatur: nos multiplicantibus aliis atque aliis ſuper alias impietatibus, & facinoribus, & præterea fidelium perſecutione, religioniſque afflictione, impulſu, & opera dictæ Eliſabeth quotidie magis ingraveſcente; quoniam illius animum ita obfirmatum, atque induratum intelligimus, ut non modo pias Catholicorum principum de ſanitate & converſione preces monitioneſque contempſerit, ſed ne hujus quidem ſedis ad ipſam hac de cauſa nuncios in Angliam trajicere permiſerit; ad arma juſtitiæ contra eam de neceſſitate converſi, dolorem lenire non poſſumus, quòd adducamur in illam animadvertere, cujus majores de republica Chriſtiana tantopere meruêre. Illius itaque authoritate ſuffulti; qui nos in hoc ſupremo juſtitiæ throno, licèt tanto oneri impares, voluit collocare, de apoſtolicæ poteſtatis plenitudine, declamus, prædictam Eliſabeth hæreticam & hæreticorum fautricem, eique adhærentes in prædictis anathematis ſententiam incurriſſe; effeque à Chriſti corporis unitate præciſos. Quin etiam ipſam prætenſo regni prædicti jure, necnon omni, & quocunque dominio, dignitate, privilegioque privatam: Et etiam proceres, ſubditos & populos dicti regni, ac cæteros omnes, qui illi quomodocunque juraverunt, à juramento hujuſmodi, ac omni prorſus dominii, fidelitatis, & obſequii debito perpetuò abſolutos, prout nos illos præſentium authoritate abſolvimus, & privamus eandem Eliſabeth prætenſo jure regni, aliiſque omnibus ſupradictis. Præcipimuſque & interdicimus univerſis & ſingulis proceribus, ſubditis populis, & aliis prædictis, ne illi, ejuſve monitis, mandatis, & legibus audeant obedire. Qui ſecus egerint eos ſimili anathematis ſententiâ innodamus. Quia vero difficile nimis eſſet, præſentes, quocunque illis opus fuerit, perferre; volumus, ut earum exempla, notarii publici manu, & prælati eccleſiaſtici, ejuſve curiæ ſigillo obſignata, eandem illam prorſus fidem in judicio, & extra illud, ubique gentium faciant, quam ipſæ præſentes facerent, ſi eſſent exhibitæ, vel oſtenſæ. Datum Romæ, apud St. Petrum, an. Incarnationis Dominicæ, (*f*) 1569. 5 Calend. Martii. Pontificatus noſtri an. quinto.

Cæ. Glorierius.
H. Cumyn.

(*g*) *A Letter of Pope* Pius IV. *to Queen* Eliſabeth.

To our dear Daughter in Chriſt Eliſabeth, *Queen of* England.

Dear daughter in Chriſt, health and Apoſtolical benediction. How greatly we deſire (as our paſtoral charge requires) to procure the ſalvation of your ſoul, and to provide likewiſe for your honour, and the eſtabliſhment of your kingdom withall, God the ſearcher of all hearts knoweth; and you may underſtand, by what we have given in charge to this our beloved ſon, *Vincentius Parpalia*, abbot of St. *Saviour*'s, a man well known to you, and well approved of by us. Wherefore we do again, and again exhort and admoniſh your highneſs, moſt dear daughter, to reject evil counſellors who love not you, but themſelves, and ſerve their own luſts, and to take the fear of God into counſel with you; and acknowledging the time of your viſitation, ſhew yourſelf obedient to our fatherly perſwaſions and wholeſome counſels; and promiſe to yourſelf, from us, not only all things, that may make to the ſalvation of your ſoul, but alſo whatſoever you ſhall deſire from us for the eſtabliſhing and confirming of your princely dignity, according to the authority, place, and office committed unto us by God. And if ſo be, as we deſire, and hope, you will return into the boſom of the church, we ſhall be ready to receive you with the ſame love, honour, and rejoicing, that the father in the goſpel did, at his ſon returning to him. Although our joy is like to be greater, in regard that his joy was for the ſalvation of one ſon; but you, drawing along with you all the people of *England*, ſhall hear us, and the whole company of our brethren (who are ſhortly,

(*f*) In one Copy I find the date, 5 *Calend. Maii* 1570.

(*g*) Dr. *Fuller*, Church Hiſtory.

God

God willing, to be aſſembled in a general council, for the aboliſhing of hereſies, and by that means, for the ſalvation of yourſelf, and your whole nation) fill the univerſal church with rejoicing and gladneſs: yea, you will make heaven itſelf glad with ſuch a memorable fact, and procure an admirable renown to your name, much more glorious, than the crown you wear. But concerning this matter the ſame *Vincentius* will treat with you more at large, and will declare our fatherly affection towards you: and we intreat your majeſty, to receive him lovingly, to hear him diligently, and to give the ſame credit to what he ſhall ſay, as you would do to ourſelves.

Given at *Rome* at St. *Peter*'s, *&c.* the *5th* of *May* 1560. and in our firſt Year.

(h) *Recantatio* Johannis Nichols *in Epiſtola ad D.* Alanum *Preſidem Collegii Rhemenſis, Feb.* 19. 1583.

Domine Alane,

Contra papam, cardinales, & epiſcopos quæcunque ſcripſi, ſcripſi ambitionis cauſa. Nullum librum edidiſſem, Deus mihi eſt teſtis, niſi præſes caſtri Londinenſis me ad ſcribendum provocaſſet. Multa ſcripſi, multa feci, quæ ſcribere, aut facere negavi prorſus, antequam præſes ſæpe minatus eſſet graviſſimum equulei tormentum; quam acerbam pœnam pati mea fragilis caro abhorruit. Illius itaque inventionem, atque voluntatem ſecutus ſum: quod imperabat, ſcripſi, feci, locutus ſum; non ex malitia, ſed ex ejus impulſu; non ex prava voluntate, ſed ex ſatanica ſuggeſtione. Multa ſcripſi falſa, quæ ſcripſiſſe pœnituit me antequam ex Anglia, tanquam profugus ob enormia peccata mea, quæ conſcientiæ meæ magnam inquietem die ac nocte injecerunt, diſceſſeram. Nunquam in Anglia ſteti coram judice, aut alio quovis magiſtratu, tanquam teſtis contra quemvis Catholicum, quando in judicium vocati ſunt; ſed ex propoſito abfui Londino. Papa, cardinales, epiſcopi, & alii Catholici in me multa contulerunt beneficia, quæ ingratitudine compenſavi. Sed cauſa oſtenditur: metus graviſſimi ſupplicii, & magnifica promiſſa me à Deo avocaverunt. Nihil aliud audire potui in carceribus, quàm has minas: Fac ſic, aut ſatellites te ducent torqueri; maluiſſem dixiſſent, ſuſpendi. Non bona res eſt, corpus iſto cruciatu longius fieri per duos fere pedes, quàm natura concedit. Narratus eſt mihi modus torquendi; cùm audiveram, timor, & horror iſtiuſmodi ſupplicii, me omninò vicit. Quorum voluit ille præſes, aut ſervus illius, nomina ſcribi, ſcripſi. Georgius Peccham eques auratus in catalogo fuit Papiſtarum poſitus, judex identidem Southcottus, & alii multi mihi ignoti. Domine Alane, Odoenus Hoptonus præſes caſtri Londinenſis minis juſſit, ut confeſſionem meam juxta voluntatem illius ſcriberem; & quando nomina Papiſtarum patefeci (quorum quamplurima nunquam antea audieram) juſſit, ut eos fautores eſſe papæ, reginæ Scotorum; acerrimos inimicos regiæ majeſtatis, & virorum in conſiliis, aſſerere non vererer. Hoc inquit, ſi à te factum erit, regina promovebit te, invenies me promptiſſimum ad te juvandum, regni proceres te magno proſequentur amore, & nihil indigebis. Si hoc non præſtabis, graviſſimâ pœnâ mulctaberis. Conſule tibi igitur. Et hanc ob cauſam partim metu ductus, partim adulatione victus, hoc in me ſuſcepi, ut quod ipſe aiebat confirmarem. Hæc, quæ exaravi, adeò vera ſunt, ut nihil verius. Videte homines, quâ mecum tragœdiâ uſus eſt ille præſes. Quamprimum veneram in conſpectum ejus, ductus cum ſatellite, confeſſus ſum illi, me ſuæ religionis eſſe; & tamen hypocriſi maximâ uti voluit. Paratus eram in die Dominica iſtius hebdomadæ, qua captus eram, in eccleſiam venire mea ſponte; & tamen juſſus, ut apparerem, reluctavi: & ſervus illius juſſus fuit trahere me ad eccleſiam, quaſi invitus veniſſem. Ex his paucis colligite plura.

(i) *Queſtions uſually propoſed to the Miſſioners in Queen* Eliſabeth's *Reign, at their Examination.*

1. Utrum bulla Pii V. in reginæ majeſtatem latæ ſententiæ ſit legitima, cui parêre omnes Angliæ ſubditi teneantur?

2. Utrum regina ſit legitima regina, cui omnes Angli obedire debent, non obſtante Pii V. aut quacunque alia bulla, ſive ſententia, à pontifice Romano lata, aut inpoſterum contra reginæ majeſtatem ferenda?

(h) Dr. *Bridgwater*, Concert. Eccl. Cath. in Angl.

(i) *Ibid.*

3. Utrum

3. Utrum Romanus pontifex modò poſſit, aut potuerit comitibus Northumbriæ & Weſtmorlandiæ, aliiſque ſubditis ſuæ majeſtatis rebellandi facultatem concedere, armaque ſumendi contra majeſtatem ſuam. Præterea, utrum doctori Sandero, aut aliis quibuſvis, copiam facere potuerit invadendi Hyberniam, aut alias ſuæ majeſtatis ditiones, bellumve ei inferendi; & utrum illis hoc facere, necne, licuerit?

4. Utrum papa habeat poteſtatem abſolvendi ſuæ majeſtatis ſubditos, aut alicujus alterius Chriſtiani principis ab obedientia, & juramento præſtito ſuæ majeſtati, aut aliis principibus, ullam ob cauſam?

5. Utrum prædictus doctor Sanderus, in libro ſuo de viſibili monarchia eccleſiæ, & doctor Briſtous, in libro ſuo de motivis (ſcriptis in approbationem, commendationem, & confirmationem bullæ Pii V.) verè falſéne docuerint quoad hoc, & ſuſtinuerint?

6. Si papa, bullâ ſuâ, vel ſententia pronuntiaret, majeſtatem ſuam non eſſe legitimam reginam, ſubditoſque ab obediendi vinculo liberos declararet: item, ſi papa, vel quiſpiam alius, ab illo deſignatus, ejuſque authoritate fretus, regnum invaderet, quam partem ſequeretur, aut quam ſectam potiſſimum bono, ac fideli Chriſtiano, Angliæ regno ſubjecto, ſequendam eſſe putaret?

(*k*) *Profeſſio Fidei Catholicæ in Convocatione Cleri Anglicani anno primo Reginæ* Eliſabethæ.

Reverendi in Chriſto patres, ac domini colendiſſimi. Quoniam, famâ publicâ referente, ad noſtram nuper notitiam pervenit, multa religionis Chriſtianæ dogmata, publico & unanimi gentium Chriſtianarum conſenſu hactenus recepta, & probata, & ab apoſtolis ad nos uſque concorditer per manus deducta, præſertim articulos infra ſcriptos, in dubium vocari: Hinc eſt, quòd nos Cantuarienſis provinciæ inferior ſecundarius clerus, in unum (Deo ſic diſponente ac ſereniſſimæ Dominæ noſtræ reginæ, decani, & capituli Cantuarienſis mandato, brevi parliamenti, ac monitione eccleſiaſticâ ſolitâ declaratâ, id exigente) convenientes, partium noſtrarum eſſe exiſtimavimus, tum noſtræ, tum eorum, quorum cura nobis committitur, æternæ ſaluti, omnibus quibus poterimis modis, proſpicere. Quocirca majorum noſtrorum exemplis commoti, qui in ſimilia ſæpe tempora inciderunt, fidem, quam in articulis infra ſcriptis veram eſſe credimus & ex animo profitemur, ad Dei laudem, & honorem, officiique noſtri, & aliarum noſtræ curæ commiſſarum exonerationem, præſentibus duximus publice aſſerendam; & ſicut Deus nos in die judicii adjuvet, aſſerentes: Primò, quòd in ſacramento altaris, virtute Chriſti, verbo ſuo à ſacerdote debitè prolato aſſiſtentis, præſens eſt realiter, ſub ſpeciebus panis & vini, naturale Corpus Chriſti conceptum de Virgine Maria; item naturalis ejus ſanguis. Item, quòd, poſt conſecrationem, non remanet ſubſtantia panis & vini, neque alia ulla ſubſtantia, niſi ſubſtantia Dei & hominis. Item, quòd in miſſa offertur verum Chriſti corpus, & verus ejuſdem ſanguis, ſacrificium propitiatorium pro vivis & defunctis. Item, quòd Petro apoſtolo, & ejus legitimis ſucceſſoribus in ſede apoſtolica, tanquam Chriſti vicariis, data eſt ſuprema poteſtas paſcendi & regendi eccleſiam Chriſti militantem, & fratres ſuos confirmandi. Item, quòd authoritas tractandi, & definiendi de iis, quæ ſpectant ad fidem, ſacramenta, & diſciplinam eccleſiaſticam, hactenus ſpectavit, & ſpectare debet tantùm ad paſtores eccleſiæ, quos ſpiritus ſanctus ad hoc in eccleſia Dei poſuit, & non ad laicos. Quam noſtram aſſertionem, affirmationem, & fidem, nos inferior clerus prædictus, conſiderationes prædictas veſtris paternitatibus tenore præſentium exhibemus: humiliter ſupplicantes, ut, quia nobis nos eſt copia hanc noſtram ſententiam & intentionem aliter illis, quorum in hac parte intereſt, notificandi; vos, qui patres eſtis, iſta ſuperioribus ordinibus ſignificare velitis. Qua in re officium charitatis, ac pietatis (ut arbitramur) præſtabitis, & ſaluti gregis veſtri (ut par eſt) proſpicietis, & veſtras ipſi animas liberabitis.

(*l*) *A Speech of* Nicolas Heath, *Archbiſhop of* York, *and Lord High Chancellor of* England, *in the Houſe of Lords, againſt the ſpiritual Supremacy in the Crown*, an. 1. *Reginæ* Eliſ.

My Lords,

With all humble ſubmiſſion of my whole diſcourſe to your wiſdoms, I purpoſe to

(*k*) *Touchet*, Collections. MS. alſo in my Hands, *&c.*

(*l*) *Ibid.*

ſpeak to the body of this act touching the ſupremacy: that ſo, what this honourably aſſemble is now adoing, concerning the paſſing of this act, may thereby be better weighed, and conſidered by your wiſdoms.

Firſt: when by the vertue of this act of the ſupremacy, we muſt forſake, and fly from the ſee of *Rome*; it would be conſidered, what lieth therein; and what matter of danger, or inconvenience: or elſe, whether there be none at all?

Secondly: if the intent of this act be to grant, or ſettle upon the queen's majeſty a ſupremacy: it would be conſidered of your wiſdoms, what this ſupremacy is; and whether it doth conſiſt in ſpiritual government, or temporal? If in temporal, what further authority can this houſe give her, than what ſhe already hath by right of inheritance; and not by our gift, but by the appointment of God, being our ſoveraign lord and lady: our king; our queen; our empreſs, and emperor? And if, further than this, we acknowledge her to be head of the church of *England*; we ought alſo to grant, that the emperor, or any other prince, being Catholick, and their ſubjects Proteſtants, are to be heads of their church: whereby we ſhall do an act as diſagreeable to Proteſtants, as this ſeems to Catholicks. If you ſay, the ſupremacy conſiſts in ſpiritual concernments; then it would be conſidered, what the ſpiritual government is; and in what points it doth chiefly conſiſt: which being firſt agreed upon, it would be further conſidered of your wiſdoms, whether this houſe may grant it to her majeſty, or not? And whether her highneſs be an apt perſon to receive the ſame? So by through examination of theſe parts, your honours ſhall proceed in this matter groundedly, upon ſuch ſure knowledge, as not to be deceived by ignorance.

Now to the firſt point, wherein I promiſed to examine, what matter of weight, danger, or inconvenience, might be incurred by this our forſaking and flying from the church of *Rome*: if there were no further matter therein, than the withdrawing our obedience from the pope's perſon (ſuppoſing that he had declared himſelf to be a very auſtere and ſevere father unto us) then the buſineſs were not of ſo great importance, as indeed it is: as will immediately here appear. For by relinquiſhing and forſaking the church, or ſee of *Rome*, we muſt forſake and fly, firſt, from all general councils; ſecondly, from all canonical and eccleſiaſtical laws of the church of Chriſt; thirdly, from the judgment of all other Chriſtian princes; fourthly and laſtly; we muſt forſake and fly from the holy unity of Chriſt's church: and ſo, by leaping out of St. *Peter*'s ſhip, we hazard ourſelves to be overwhelmed in the waves of ſchiſms, of ſects, and diviſions.

Firſt, Touching the general councils: I ſhall name unto you theſe four. The *Nicene* council; the *Conſtantinopolitan* council; the *Epheſine*, and the *Chalcedon*. All which are approved by all men. Of theſe ſame councils St. *Gregory* writeth in this wiſe: *Sicut enim ſancti evangelii quatuor libros, ſic hæc quatuor concilia, Nicenum, Conſtantinopolitanum, Epheſinum, & Chalcedonenſe ſuſcipere, ac venerari me fateor.* That is to ſay, in *Engliſh*; *I confeſs, I do receive, and reverence thoſe four general councils of* Nicea, Conſtantinople, &c. *even as I do the four holy evangeliſts.* At the *Nicene* council, the firſt of the four, the biſhops who were there aſſembled, did write their epiſtles to *Silveſter*, then biſhop of *Rome*, that their decrees, then made, might be confirmed by his authority. At the council kept at *Conſtantinople*, all the biſhops there, were obedient to *Damaſus* then biſhop of *Rome*. He, as chief of the council, gave ſentence againſt the Hereticks, *Macedonius*, *Sabellius*, and *Eunomius*, which *Eunomius* was both an *Arian*, and the firſt author of that hereſy, *that only faith doth juſtify*. And here (by the way) it is much to be lamented, that we, the inhabitants of this realm, are much more inclined to raiſe up the errors, and ſects of ancient condemned Hereticks, than to follow the true approved doctrine of the moſt Catholick and learned fathers of Chriſt his church. At the *Epheſine* council *Neſtorius*, the Heretick, was condemned by *Cæleſtine* the biſhop of *Rome*, he being chief judge there. At the *Chalcedon* council, all the biſhops there aſſembled, did write their humble ſubmiſſion unto *Leo*, then biſhop of *Rome*; wherein they did acknowledge him there, to be their chief head, ſix hundred and thirty biſhops of them. Therefore to deny the ſee Apoſtolick, and its authority, were to contemn and ſet at naught the authority, and decrees of thoſe noble councils.

Secondly,

Secondly, We muſt forſake and fly from all canonical and eccleſiaſtcal laws of Chriſt his church, whereunto we have already profeſſed our obedience at the font, ſaying: *Credo ſanctam eccleſiam Catholicam*, that is: *I believe the holy Catholick church.* Which article containeth, that we muſt receive the doctrine and ſacraments of the ſame church, obey her laws, and live according to the ſame; which laws do depend wholly upon the authority of the ſee Apoſtolick. And, like as it is here openly profeſſed by the judges of the realm, that the laws agreed upon in the higher, and lower houſes of this honourable parliament, be of ſmall, or no effect, before the royal aſſent of the king, or prince be given thereunto: even ſo eccleſiaſtical laws made, cannot bind the univerſal church of Chriſt, without the royal aſſent and confirmation of the ſee Apoſtolick

Thirdly; We muſt forſake and fly from the judgment of all other Chriſtian princes, whether they be Proteſtant, or Catholick Chriſtians, when none of them do agree with theſe our doings; king *Henry* VIII. being the firſt, that ever took upon him the title of ſupremacy. And whereas it was of late, here in this houſe, ſaid by a nobleman, that *the title of ſupremacy is of right due to a king, for that he is a king*; then it would follow, that *Herod*, being a king, ſhould be ſupreme head of the church at *Jeruſalem*; and *Nero* the emperor ſupreme head of the church of Chriſt at *Rome*: they being both Infidels; and therefore no members of Chriſt his church. And if our Saviour Chriſt, at his departure from this world, ſhould have left the ſpiritual government of his church in the hands of emperors, and kings, and not have committed the ſame to his apoſtles, how negligently then he ſhould have left his church, it will appear right well, by calling to mind, that the emperor *Conſtantinus magnus* was the firſt Chriſtian emperor, and was baptized by *Silveſter* biſhop of *Rome*, about three hundred years after the aſcenſion of Chriſt Jeſus. If by your propoſition, *Conſtantine*, the firſt Chriſtian emperor, was the firſt head, and ſpiritual governor of Chriſt his church throughout his empire; then it followeth, that our ſaviour Chriſt, for the ſpace of three hundred years unto the coming of this *Conſtantine*, left his church (which he had ſo dearly bought by effuſion of his moſt precious blood) without any head at all. But how untrue the ſaying of this nobleman was, it ſhall farther appear by example of *Ozia*, and alſo of king *David*. For when *Ozia* did take the cenſer, to do incenſe to the altar of God: the prieſt *Azarias* did reſiſt him, and expelled him out of the temple, and ſaid unto him: *Non eſt officii tui* Ozia, *ut adoleas in cenſum, ſed ſacerdotum; hoc eſt, filiorum* Aaron; *qui conſecrati ſunt ad hujuſcemodi miniſterium:* that is to ſay: *(m) It is not thy office* Ozia, *to offer incenſe to the Lord; but it is the prieſts office, that is of the ſons of* Aaron; *who are conſecrated for this office.* Now I ſhall moſt humbly demand this queſtion: when the prieſt *Azarias* ſaid to the king: *Non eſt officii tui*: whether he ſaid truth, or no? If you anſwer, that he ſpake the truth: then the king was not ſupreme head of the church of the *Jews*. If you ſhall ſay, no: why did God plague the king with leproſy, and not the prieſt? When the prieſt *Azarias* reſiſted the king, and thruſt him out of the temple: did he, in ſo doing, act the part of a faithful ſubject, or no? If you anſwer, no: why did God then ſpare the prieſt, and not the king? If you anſwer, yea: Then it is moſt manifeſt, that *Ozia*, in that he was king, could not be ſupreme head of the church. And as touching the example of king *David* in bringing home the ark of God, from the country of the *Philiſtins*, to the city of *David*; what ſupremacy or government of God's ark did king *David* there take upon him? Did he place himſelf amongſt the prieſts? Or take upon him any ſpiritual function unto them appertaining? Did he approach near unto the ark? Or yet preſume to touch the ſame? No, doubtleſs: for he had ſeen, before, *Ozia* ſtrucken with death by the hand of God for the like preſumption. And therefore king *David* did go before the ark of God with his harp, making melody, and placed himſelf amongſt the minſtrels; and humbly did ſo abaſe himſelf (being a king) as to dance and leap before the ark of God, like as his other ſubjects did: inſomuch as his queen *Michol*, *Saul*'s

(*m*) 2 *Chron.* XXVI. 18.

daughter,

daughter, beholding and ſeeing this great humility of king *David*, did diſdain thereat: whereunto king *David*, making anſwer, ſaid: *Ludam, & vilior fiam quàm factus ſum*, &c. that is: (*n*) I will dance, and abaſe myſelf ſtill more, than yet I have done; and abjecting myſelf in my own eyes, I ſhall appear more glorious, with thoſe hand-maids, that you talk of: I will play here before my Lord, who hath choſen me, rather than your father's houſe. And whereas queen *Michol* was therefore ſtruck by God's hand with perpetual ſterility and barrenneſs, king *David* received great praiſe for his humility. Now may it pleaſe your honours, to conſider, which of theſe two kings example ſhall be moſt convenient for your wiſdoms to make the queen's majeſty to follow. Whether the example of preſuming *Ozia*, moving her by your perſwaſions, and counſels, to take upon her ſpiritual government; and thereby expoſing her ſoul to be ſtruck by the hands of God, as king *Ozia* was; or elſe to follow the example of the good king *David*, who refuſing all ſpiritual government, about the ark of God, did humble himſelf, as I have declared unto you: whereunto our ſoveraign lady, the queen's highneſs, of her own nature, being well inclined; we may aſſure ourſelves, to have of her as humble, as virtuous, and as godly a miſtreſs to reign over us, as ever had *Engliſh* people here in this realm, if that her highneſs be not, by your flattery and diſſimulation, ſeduced and beguiled.

Fourthly and laſtly; We muſt forſake and fly from the holy unity of Chriſt's church; ſeeing, that St. *Cyprian*, the holy martyr and great clerk, doth ſay, that the unity of the church doth depend upon *Peter*'s authority, and his ſucceſſors. Therefore by leaping out of *Peter*'s ſhip, we muſt be overwhelmed with the waves of ſchiſms, of ſects, and diviſions: becauſe the ſame holy martyr, in his third epiſtle to *Cornelius*, teſtifieth, that all hereſies, ſects, and ſchiſms do ſpring only from hence, that men will not be obedient to the headſhip of God. And how true this ſaying of St. *Cyprian* is, we may ſee it moſt apparent to all men, that liſt to ſee, both by the example of the *Germans*, and by us the inhabitants of this realm of *England*. And by this our forſaking and flying from the unity of the church of *Rome*, this inconvenience, amongſt many, muſt conſequently follow: that either we muſt grant the church of *Rome* to be a true church of God, or elſe a malignant church. If you anſwer, that it is a true church of God, where Jeſus Chriſt is truly taught, and his ſacraments rightly adminiſtered, how can we diſburthen ourſelves of our forſaking and flying from that church, which we do confeſs and acknowledge to be of God; When with that church, which is of God, we ought to be one, and not to admit of any ſeparation? If you anſwer, the church of *Rome* is not of God, but a malignant church; then it will follow, that we, the inhabitants of this realm, have not yet received any benefit of Chriſt: ſeeing we have received no goſpel, or other doctrine, nor no other ſacraments, but what was ſent unto us from the church of *Rome:* Firſt, in king *Lucius* his days, at whoſe humble epiſtle the holy martyr *Eleutherius*, then biſhop of *Rome*, did ſend into this realm two holy monks, (*o*) *Fugatius* and *Damianus*: by whoſe doctrine and preaching we were firſt brought to the knowledge of the faith of Jeſus Chriſt, of his holy goſpel, and his moſt holy ſacraments. Then ſecondly, holy St. *Gregory*, being biſhop of *Rome*, did ſend into this realm two other holy monks St. *Auguſtin*, called the apoſtle of *England*, and *Melitus*, to preach the very ſelf ſame faith, that had been before planted here in this realm, in the days of king *Lucius*. Thirdly, and laſt of all, *Paul* III. being biſhop of *Rome*, did ſend hither the lord cardinal *Pool* his grace (by birth a nobleman of this land) his legate, to reſtore us unto the ſame faith, which the martyr St. *Eleutherius* and St. *Gregory* had planted here many years before. If therefore the church of *Rome* be not of God, but a falſe and malignant church; then have we been deceived all this while: ſeeing the doctrine, faith, and all the ſacraments muſt be of the ſame nature, as that church is, from whence it and they came. And therefore in relinquiſhing and forſaking that church, the inhabitants of this realm ſhall be forced to ſeek further, for another goſpel of Chriſt, other doctrine, other

(*n*) 2 *Kings* or *Samuel* vi. 20.

(*o*) A Miſtake. There were no Monks in the ſecond and third Age. They were ſecular Prieſts, that is, Paſtors of their Chriſtian Flocks, in the World, tho' ſeparated from it by their Converſation; not as yet by Deſarts and Cloiſters.

faith,

faith, and ſacraments, than we have hitherto received: which will breed ſuch a ſchiſm, and error in faith, as was never in any Chriſtian realm: and therefore of your wiſdoms worthy of conſideration, and maturely to be pondered, and be provided for, before you paſs this act of ſupremacy. Thus much touching the firſt chief point.

Now to the ſecond deliberaion; wherein I promiſed to move your honours, to conſider, what this ſupremacy is, which we go about, by vertue of this act, to give unto the queen; and wherein it doth conſiſt; whether in ſpiritual government or temporal?---But if ſpiritual (as thoſe words in the act import: *ſupream head of the church of* England, *immediately and next unto God*) then it would be conſider'd, in what points this ſpiritual government doth conſiſt? And theſe points being well known, it would be conſidered, whether this houſe hath authority to grant them, and her highneſs ability to receive them. And as concerning the points, wherein ſpiritual government doth conſiſt, I have, in reading the goſpel, and the whole courſe of divinity thereupon (as to my vocation belongeth) obſerved theſe four, as chief among many others: whereof the firſt is, the power to looſe and bind ſins, when our Saviour, in ordaining *Peter* to be chief, and head governor of the church, ſaid unto him: *Tibi dabo claves regni cælorum*, &c. that is; *To thee will I give the keys of the kingdom of heaven*, &c. Now it would be conſidered by your wiſdoms, whether you have ſufficient authority, to grant unto her majeſty this firſt point of ſpiritual government, and to ſay unto her: *Tibi damus*, &c. *to thee we give the keys of the kingdom of heaven.* If you ſay, yea: then do we require the ſight of your warrant, and commiſſion by the vertue of God's word. And if you ſay, no: then you may be well aſſured, and perſwade yourſelves, that you have no ſufficient authority, to make her highneſs ſupream head of the church of Chriſt here in this realm.

The ſecond point of ſpiritual government is gathered out of theſe words of our Saviour Chriſt, ſpoken to St. *Peter* in the twentieth chapter of St. *John*'s goſpel, *Paſce*, and *Paſce*, and *Paſce:* that is, *Feed my lambs, feed my lambs, feed my ſheep.* Now whether your honours have authority, by this court of parliament, to ſay unto our ſoveraign lady: *Paſce*, and *Paſce*, and *Paſce*, &c. that is to ſay: *Feed you the flock of Chriſt*: you muſt ſhew your warrant, and commiſſion for it. And further it is evident: that her majeſty, being a woman by birth, and nature, is not qualified by God's word, to feed the flock of Chriſt; as appears moſt plainly by St. *Paul* in this wiſe: *Taceant mulieres in eccleſiis, ſicut & lex dicit.* (*o*) *Let women be ſilent in the church; for it is not permitted to them to ſpeak, but to be in ſubjection, as the law ſaith.* And it followeth in the ſame place: *Turpe eſt enim mulieri loqui in eccleſia:* that is: (*p*) *For that it is not ſeemly for a woman to ſpeak in the church.* And in his firſt epiſtle to *Timothy: Docere autem mulieri non permitto, neque dominari in virum, ſed eſſe in ſilentio*, that is, *I do not allow a woman to be a teacher, or to have authority over her huſband, but to abide in ſilence.* Therefore it appears likewiſe, that your honours have not authority, to give her highneſs this ſecond point of ſpiritual government, to feed the flock of Chriſt. So by St. *Paul*'s doctrine, her highneſs may not intermeddle herſelf with the ſame. And therefore ſhe cannot be ſupream head of the church here in *England.*

The third chief point of ſpiritual government, is gathered out of thoſe words of our Saviour Chriſt, ſpoken to St. *Peter* in the twenty-ſecond chapter of St. *Luke*'s goſpel. *Ego rogavi pro te, ut non deficiat fides tua; & tu, aliquando converſus, confirma fratres tuos:* that is; (*q*) *I prayed for thee, that thy faith may not fail; and do thou, when converted, confirm thy brethren*, and ſettle them in wholeſome doctrine, and adminiſtration of the ſacraments: which are the holy inſtruments of God: ſo inſtituted, and ordained for our ſanctification, that without them his grace is not to be received. But to preach or adminiſter the ſacraments a woman may not be admitted to do; neither may ſhe be ſupream head of Chriſt's church.

The fourth and laſt chief point of ſpiritual government, which I promiſed to note unto you, doth conſiſt in excommuni-

(*o*) 1 *Cor.* xiv. 34.
(*p*) 1 *Tim.* ii. 12.
(*q*) *Luke* xxii. 32.

cation, and ſpiritual puniſhment of all ſuch, as ſhall approve themſelves not to be obedient children of Chriſt's church. Of which authority our Saviour Chriſt ſpeaks in St. *Matthew*'s goſpel, in the eighteenth chapter, ſaying: (r) If thy brother offend thee, and will not hear thy charitable admonition, whether ſecretly at firſt, or yet before one, or two witneſſes; then complain of him to the church: and if he will not hear the church, let him be taken as a heathen, or publican. So the Apoſtle did excommunicate the notorious fornicator that was among the *Corinthians*: and that, by the authority of his apoſtleſhip, unto which apoſtles Chriſt, aſcending into heaven, did leave the whole ſpiritual government of his church; as it appears by thoſe plain words of St. *Paul* in his epiſtle to the *Epheſians*, chap. 4. ſaying: *Ipſe dedit eccleſiæ ſuæ*, &c. He hath given to his church ſome to be apoſtles, ſome evangeliſts, ſome paſtors, and doctors for conſummation of the ſaints, to the work of the miniſtry, for building up the body of Chriſt. But a woman, in the degrees of the church, is not called to be an apoſtle, nor evangeliſt; nor to be a paſtor (as much as to ſay, a ſhepherd) nor a doctor or a preacher. Therefore ſhe cannot be ſupream head of Chriſt's militant church; nor yet of any part therefore. For this high government God hath only appointed to the biſhops, and paſtors of his people, as St. *Paul* plainly witneſſeth in theſe words, in the twentieth chapter of the *Acts* of the apoſtles; ſaying: *Attendite vobis, & univerſo gregi*, &c. And thus much I have here ſaid, right honourable and my very good lords, againſt this act of ſupremacy, for the diſcharge of my poor conſcience, and for the love, and fear, and dread, that I chiefly owe unto God, to my ſoveraign lord, and lady the queen's moſt excellent highneſs, and to your honours all: whereas otherwiſe without mature conſideration of all theſe premiſſes, your honours will never be able to ſhew your faces before your enemies in this matter; being ſo ſtrange a ſpectacle, and example in Chriſt's church, as in this realm is only to be found, and in no other Chriſtian realm. Thus heartily beſeeching your honours, to take in good part this my rude and plain ſpeech, which here I have uſed of much zeal, and fervent good-will, I will now not trouble your honours any longer.

(r) *Matt.* xviii. 15.

(s) *An Account of* Roland Jenks, *a Catholick Bookſeller in* Oxford; *and of the dreadful Mortality, that happened at his Trial.*

Sancitum igitur in convocatione primo Maii hoc anno [1577] habita, deque ſcelerato decretum eſt, ut comprehenſus illicò, & catenis revinctus tranſmitteretur, examen coram cancellario univerſitatis, regiiſque conſiliariis ſubiturus; ad quos nempe præcipua criminum ejus capita, eodem quaſi tempore, deferebantur. Occupantur noxii bona omnia, inque ædibus ejus explorantur bullæ pontificiæ, & libelli famoſi, majeſtatem regiam impetentes. De ipſo autem, Londinum deducto, quæſtio coram præfatis habetur: quâ finitâ Oxonium remiſſus eſt, in carcerem ibidem compingendus, & in proximas aſſizas, hoc eſt, conſeſſum judicum Forenſium, aſſervandus; qui quidem quarto menſis Julii ad prætorium vetus in area caſtrenſi inchoatus, biduo durabat. Siſtebatur ille pro tribunali, & graviſſimorum criminum poſtulatus, & compertus, ſententiâ, aliquâ ex parte, capitali (auribus enim mulctatus eſt maleficus) damnabatur: quo tempore (quod commemorare quidem refugit penè animus) lues adeo repentina (conſpirantibus, multitudine hominum furorem æſtivum duplicante, fœtore noxiorum, & forte ſpiritu aliquo venenato è terra ſubitò prorumpente) homines invaſit, & pro tribunali mortem ipſam ſediſſe, liteſque, haud aliter extricandas, decretoriâ ſententiâ determinaſſe dicas, cùm de actore pariter ac reo, judice & condemnato, pronuntiatum fuerit. Enimvero præfocatis extemplò quamplurimis, moribundos ſeſe, & quaſi ſemivivos proripuere alii, horas admodum paucas ſupervicturi. Quâ de re cantilena lugubris per academicum juniorem paulò poſt promulgata fuit, quam tamen brevitatis cauſa omittam. Cæterùm alienum non erit, potioris notæ viros ea peſte correptos, animaſque exhalantes referre. Ii autem fuêre Robertus Bell eques, & ſcaccarii baro capitalis, Nicolaus Barham ſerviens ad legem, religioni pontificiæ infenſiſſimus uterque: quod fortaſſis in cauſæ

(c) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 294.

ſuæ

ſuæ patrocinium adducturi ſunt Romaniſtæ: quos tamen monitos velim, ne ſecreta Dei conſilia accuratiùs rimentur; cum ad ea, quæ in ſacris litteris propalavit numen, caligantes tam crebrò deprehendamus. Porrò autem prædictis addendi, Robert d'Oyley miles, ac vicecomes Oxonienſis, quidam Hart ejus deputatus; Gulielmus Babington eques auratus, Robertus d'Oyley, Wenmannus, Danverſius, Fettiplacius, Harcourtius Irenarchæ; Kirlæus, Greenwoodus, Naſhius, & Foſterus generoſi: quibus annumerandi, ut alios taceam, bidui ſpatio diem obeuntes, jurati ferè omnes; homines quaſi ſexcentos prima nocte decubuiſſe, refert (*t*) ſcriptor quidam medicinam eâ tempeſtate nobiſcum faciens; qui, evulgata poſtridie contagione ad centum, in viculis proximis, tactos perhibet. De morbo autem in urbe noſtra graſſante, & Oxonienſes perplures breviſſimo temporis intervallo jugulante, pauca è regiſtro Mertinonenſi ſubjungam:

(*u*) 16, 17, & 18 Julii ægrotant plus minus trecenti homines, & infra duodecim dierum ſpatium mortui ſunt (ne qui errem) centum ſcholares, præter cives non paucos. Tempus ſine dubio calamitoſum & luctu plenum. Nam quidam lectos deferentes (agitati, neſcio quo, morbi & doloris furore) ſuos cuſtodes baculis cœdunt & abigunt. Alii per areas & plateas, inſanientium more, circumcurſant: alii in profundum aquarum præcipites inſiliunt—— moriuntur è noſtris quinque. Omnis aula, omne collegium, aut domi, aut in viâ ad patriam, ſuos habent mortuos —— laborant ægroti vehementiſſimo tum capitis, tum ſtomachi dolore; vexantur phrenêſi, privantur intellectu, memoria, viſu, auditu, & cæteris etiam ſenſibus. Creſcente morbo non capiunt cibos, non dormiunt; miniſtros, aut cuſtodes non patiuntur; ſemper in ipſa morte mira eorum ſtrenuitas & corporis robur; & morbo declinante omnia modis impenſè contrariis eveniunt. Nulli complexioni, aut conſtitutioni parcitur, cholericos tamen præcipuè hic morbus moleſtos habet; cujus ut cauſam, ſic & curas ignorant medici, &c.

Cæterùm ea de re non amplius addam, niſi quòd omnes apud nos quæſitores ſuperioris ſubſellii (uno aut altero exceptis) ſcilicet duodecim viri de grandi (ut loquuntur leges) inquiſitione, ſtatim ferè poſt relictam Oxoniam mortui ſunt.

Et ut quiſque fortiſſimus (loquor ex præfato regiſtro) ita citiſſimè moritur. Fœminæ non petuntur, nec certè pauperes: neque etiam inficitur quiſquam, qui ægrotorum neceſſitatibus ſubminiſtrat, aut eos inviſerit. Sed ut fuit morbus hic inſigniter violentus, ita neque diu duravit. Nam infra unius menſis curriculum, ad priſtinam penè ſanitatem reſtituuntur omnes.

(x) An Act of Parliament in favour of Proteſtant Ordinations; and ſupplying all Defects, an. 8. Reginæ Eliſabethæ.

Foraſmuch, as divers queſtions, by overmuch boldneſs of ſpeech and talk, among many of the common ſort of people, being unlearned, have lately grown upon the making and conſecrating of archbiſhops and biſhops within this realm; whether the ſame were, and be duly and orderly made and done according to law, or not: which is much tending to the ſlander of the ſtate of the clergy, being one of the greateſt ſtates of this realm: therefore, for the avoiding of ſuch ſlanderous ſpeech, and to the intent, that every man, that is willing to know the truth, may plainly underſtand, that the ſame evil ſpeech and talk is not grounded upon any juſt matter, or cauſe, it is thought convenient, hereby partly to touch ſuch authorities, as do allow and approve, the making and conſecrating of the ſame archbiſhops and biſhops to be duly and orderly done, according to the laws of this realm; and thereupon further to provide for the more ſurety thereof, as hereafter ſhall be expreſſed.

Firſt, It is very well known to all degrees of this realm, that the late king, of moſt famous memory, king *Henry* VIII, as well by all the clergy, then of this realm, in their ſeveral convocations, ; as alſo by all the lords ſpiritual and temporal, and commons, aſſembled in divers of his parliaments, was juſtly and rightly recognized and acknowledged to have the ſupreme power, juriſdiction, order, rule, and authority over all the eſtate eccleſiaſtical of the ſame; and the ſame power, authority, and juriſdiction did uſe accordingly. And alſo that the ſaid late king, in the twenty-fifth year of his reign, did by authority of parliament, among other things, ſet forth a certain order, of the manner and form,

(*t*) *Georgius Edricus* in Hypomnematibus ſuis in aliquot libros Pauli Æginetæ. *Lond.* lib. 2. edit. 1588.

(*u*) Regiſtrum Coll. Mertinonenſis Oxonii.

(*x*) Statutes at Large.

how

how archbiſhops and biſhops, within this realm, and other his dominions, ſhould be elected and made; as by the ſame more plainly appeareth; and that alſo the late king of worthy memory, king *Edward* VI. did lawfully ſucceed the late king *Henry* his father, in the imperial crown of this realm, and did juſtly poſſeſs and enjoy all the ſaid power, juriſdiction, and authority before mentioned, as a thing deſcended with the ſame imperial crown; and ſo uſed the ſame during his life: and that alſo the ſaid king *Edward* VI, in his time, by authority of parliament, cauſed a godly and virtuous book, entituled: *The Book of Common-prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of* England, to be made and ſet forth; not only for one uniform order of ſervice, common-prayer, and the adminiſtration of the ſacraments, to be uſed in this realm, and other his dominions; but alſo did add, and put to the ſame book, a very good and godly order of the manner and form how archbiſhops, biſhops, prieſts, deacons, and miniſters ſhould from time to time be conſecrated, made, and ordered, within this realm, and other his dominions; as by the ſame more plainly will and may appear. And although in the time of the late queen *Mary*, as well the ſaid act and ſtatute made in the twenty-fifth year of the reign of the ſaid late king *Henry* VIII, as alſo the ſeveral acts and ſtatutes made in the ſecond, third, fourth, fifth, and ſixth years of the ſaid late king *Edward*, for the authority and allowing of the ſaid book of common-prayer, and other the premiſes, amongſt divers other acts and ſtatutes touching the ſaid ſupreme authority, were repealed: yet, nevertheleſs, at the parliament holden at *Weſtminſter* in the firſt year of the reign of our ſoveraign lady the queen's majeſty that now is, by one other act and ſtatute there made, all ſuch juriſdictions, privileges, ſuperiorities, preheminences, ſpiritual and eccleſiaſtical, as by any ſpiritual or eccleſiaſtical power, or authority hath heretofore been, or may lawfully be uſed over the eccleſiaſtical eſtate of this realm, and the order, reformation, and correction of the ſame, is fully and abſolutely, by the authority of the ſame parliament, united and annexed to the imperial crown of this realm; and by the ſame act and ſtatute, there is alſo given to the queen's highneſs, her heirs and ſucceſſors, kings and queens of this realm, full power and authority, by letters patents, under the great ſeal of *England*, from time to time to aſſign, name, and authoriſe ſuch perſon or perſons, as ſhe and they ſhall think meet and convenient to exerciſe, uſe, occupy, and execute, under her highneſs, all manner of juriſdictions, privileges, preheminences, and authorities, in any wiſe touching and concerning any ſpiritual or eccleſiaſtical power or juriſdiction within this realm, or any other her highneſs's dominions or countries: and alſo by the ſame ſtatute, the ſaid act, made the twenty-fifth year of the reign of the ſaid late king *Henry* VIII. for the order and form of the electing and making of the ſaid archbiſhops and biſhops, together with divers other ſtatutes touching the juriſdiction over the ſtate eccleſiaſtical, is revived, and made in full force and effect, as by the ſame act and ſtatute plainly appeareth: and that alſo by another act and ſtatute made in the ſaid parliament, in the firſt year of the reign of our ſoveraign lady, entituled: An act for the uniformity of common-prayer and ſervice in the church, and adminiſtration of the ſacraments, and other the ſaid orders, rites, and ceremonies before mention'd, and all things therein contained, with certain additions therein newly added and appointed, by the ſaid ſtatute, is fully eſtabliſh'd, and authoriſed to be uſed in all places within this realm, and all other the queen's majeſty's dominions and countries, as by the ſaid act, among other things, plainly appeareth.

Whereupon our ſoveraign lady, the queen's moſt excellent majeſty, being moſt juſtly and lawfully inveſted in the imperial crown of this realm, with all authorities, preheminences, and dignities thereunto appertaining; and thereby having in her majeſty's order and diſpoſition, all the ſaid juriſdictions, powers, and authorities over the eſtate eccleſiaſtical and temporal, as well in caſes eccleſiaſtical as temporal within this realm, and other her majeſty's dominions and countries, hath by her ſupreme authority, at divers times, ſince the beginning of her majeſty's reign, cauſed divers and ſundry grave and well learned men, to be duly elected, made, and conſecrated archbiſhops and biſhops, of divers archbiſhopricks and biſhopricks within this realm, and other her majeſty's dominions and countries, according to ſuch order and form, and with ſuch ceremonies in and about their conſecration, as were allowed and ſet forth by the ſaid acts, ſtatutes, and orders,

orders, annexed to the ſaid book of Common-prayer before mentioned. And farther, for the avoiding of all ambiguities and queſtions, that might be objected againſt the lawful confirmations, inveſtings, and conſecrations of the ſaid archbiſhops and biſhops, her highneſs, in her letters patents under the great ſeal of *England*, directed to any archbiſhop, biſhop, or others, for the confirming, inveſting, and conſecrating of any perſon elected to the office or dignity of any archbiſhop or biſhop, hath not only uſed ſuch words and ſentences, as were accuſtomed to be uſed by the ſaid late king *Henry*, and king *Edward*, her majeſty's father, and brother, in their like letters patents, made for ſuch cauſes; but alſo hath uſed, and put in her majeſty's ſaid letters patents divers other general words and ſentences, whereby her highneſs, by her ſupreme power and authority, hath diſpenſed with all cauſes or doubts of any imperfection, or diſability, that can or may in any wiſe be objected againſt the ſame, as, by her ſaid majeſty's letters patents remaining of record, more plainly will appear: ſo that to all thoſe, that will well conſider of the effect, and true intent of the ſaid laws and ſtatutes, and of the ſupreme and abſolute authority of the queen's highneſs, and which ſhe, by her majeſty's ſaid letters patents, hath uſed, and put in ure, in, and about the making and conſecrating of the ſaid archbiſhops and biſhops, it is, and may be very evident and apparent, that no cauſe of ſcruple, ambiguity, or doubt can or may juſtly be objected againſt the ſaid elections, confirmations, or conſecrations of the ſaid archbiſhops and biſhops, or any other material thing meet to be uſed, or had in or about the ſame; but that every thing requiſite and material for that purpoſe, hath been made and done as preciſely, and with as great care and diligence, or rather more, as ever the like was done before her majeſty's time, as the records of her majeſty's ſaid father's and brother's time, and alſo of her own time, will more plainly teſtify and declare.

Wherefore, for the plain declaration of all the premiſſes, and to the intent, that the ſame be better known to every of the queen's majeſty's ſubjects, whereby ſuch evil ſpeech, as hath been uſed againſt the high ſtate of prelacy, may hereafter ceaſe; be it now declared and enacted, by the authority of this preſent parliament, that the ſaid act and ſtatute made in the firſt year of our ſoveraign lady, the queen's majeſty, whereby the ſaid book of Common-prayer, and the adminiſtration of the ſacraments, with other rites and ceremonies, is authoriſed and allowed to be uſed; ſhall ſtand and remain good and perfect, to all intents and purpoſes; and ſuch order and form for the conſecrating of archbiſhops and biſhops; and for the making of prieſts, deacons, and miniſters, as was ſet forth in the time of the ſaid late king *Edward* VI, and added to the ſaid book of Common-prayer, and authoriſed in parliament in the fifth and ſixth years of the ſaid late king, ſhall ſtand, and be in full force and effect; and ſhall from henceforth be uſed and obſerved in all places within this realm, and other the queen's majeſty's dominions and countries. And that all acts and things heretofore had, made, or done by any perſon or perſons elected to the office or dignity of any archbiſhop or biſhop within this realm, or within all other the queen's majeſty's dominions or countries, by vertue of the queen's majeſty's letters patents or commiſſions, ſince the beginning of her reign, be, and ſhall be, by authority of this preſent parliament, declared, judged, and deem'd at, and from, every of the ſeveral times of the doing thereof, good and perfect, to all reſpects and purpoſes, any matter, or thing, that can, or may be objected to the contrary thereof, in any wiſe, notwithſtanding. And that all perſons, that have been, or ſhall be made, ordered, or conſecrated archbiſhops, biſhops, prieſts, miniſters of God's holy word and ſacraments, or deacons, after the form and order preſcribed in the ſaid form and order, how archbiſhops, biſhops, prieſts, deacons, and miniſters ſhould be conſecrated, made, and ordered, be in very deed, and alſo by authority hereof, declared, and enacted to be, and ſhall be archbiſhops, biſhops, prieſts, miniſters, and deacons; and rightly made, ordained, and conſecrated; any ſtatute, law, canon, or other thing to the contrary, notwithſtanding. Provided always, and nevertheleſs be it enacted, by the authority aforeſaid, that no perſon, or perſons, ſhall at any time hereafter be impeached or moleſted in body, lands, livings, or goods, by occaſion or means of any certificate made by any archbiſhop or biſhop heretofore made, or before the laſt day of the preſent ſeſſion of this preſent parliament, touching or concerning the refuſal of the oath declared and ſet

forth by act of parliament, in the firſt year of the reign of our ſoveraign lady, queen *Eliſabeth*; or any thing in this act, or any other ſtatute, heretofore made to the contrary, notwithſtanding. And that all tenders of the ſaid oath made by any archbiſhop, or biſhop, aforeſaid, or before the laſt day of this preſent ſeſſion, to be made by authority of any act eſtabliſhed in the firſt ſeſſion of this preſent parliament; and all refuſals of the ſame oath ſo tendered, or before the laſt day of this preſent ſeſſion to be tendered, by any archbiſhop, or biſhop, by authority of any act eſtabliſhed in the firſt ſeſſion of this preſent parliament, ſhall be void, and of none effect or validity in the law.

A Catalogue of Biſhops, who oppoſed the Reformation in the Beginning of Queen Eliſabeth's *Reign.*

Nicholas Heath,	*York.*
Edmund Bonner,	*London.*
John White,	*Wincheſter.*
Thomas Thirlby,	*Ely.*
Thomas Watſon,	*Lincoln.*
Ralph Baines,	*Lichfield.*
Gilbert Bourn,	*Bath* and *Wells.*
James Turberville,	*Exeter.*
Richard Pates,	*Worceſter.*
David Pool,	*Peterborough.*
Henry Morgan,	St. *David's.*
Thomas Godwell.	St. *Aſaph's.*
Cuthbert Tunſtal,	*Durham.*
Owen Oglethorp,	*Carliſle.*
Cuthbert Scot,	*Cheſter.*
Charles Parker,	Biſhop Elect.
Maurice Clenock,	Elect.
Thomas Reynolds,	Elect.
Thomas Wood,	Elect.
Robert Purſglove,	Suffragan.

Anthony Kitchin, Biſhop of *Landaff*, was the only one that conform'd, and kept his ſee in the beginning of Queen *Eliſabeth*'s reign.

A Catalogue of the Sees vacant in the Beginning of Queen Eliſabeth's *Reign.*

Canterbury.
Saliſbury.
Norwich.
Hereford.
Chicheſter.
Rocheſter.
Oxford.
Gloceſter.
Briſtol.
Bangor.
Iſle of Man.

An imperfect Catalogue of Deans, Archdeacons, and Chancellors, who oppoſed the Reformation in the Beginning of Queen Eliſabeth's *Reign.*

DEANS.

John Boxall,	*Windſor.*
Henry Cole,	*St. Paul's.*
Richard Daniel,	*Hereford.*
Seth Holland,	*Worceſter.*
Henry Joliff,	*Briſtol.*
John Ramridge,	*Lichfield.*
Mr. Stuart,	*Wincheſter.*

ARCHDEACONS.

James Fitzjames	*Bath.*
John Hanſon,	*Richmond.*
John Harpsfield	*London.*
Nich. Harpsfield,	*Canterbury.*
Dr. Hodgſon,	*Lincoln.*
Alban Langdale,	*Lewes.*
Edward Mervyn,	*Surrey.*
Robert Perceval,	*Cheſter.*
Richard Petre,	*Buckingham.*
Dr. Roberts,	in *Wales.*

CHANCELLORS.

John Bremund,	*Chicheſter,*
Gilbert Burnford,	*Wells.*
William Dalby,	*Briſtol.*
Anthony Draycot,	*Lichfield.*
Thomas Heſkins,	*Sarum.*
Thomas Martin,	*Wincheſter.*
John Story,	*Oxford.*

An Imperfect Catalogue of the Heads of Colleges, Fellows, Prebendaries, and other dignified Eccleſiaſticks, who oppoſed the Reformation in the Beginning of Queen Eliſabeth's *Reign.*

HEADS of Colleges.

Thomas Baily,	*Clarehall, Cambridge.*
Philip Baker,	*King's Coll. Cambridge.*
Alexander Belfire,	*St. John's Oxford.*

George

George Bullock,	St. *John's, Cambridge.*
William Cheadſey,	*Corpus Chriſti, Oxford.*
Arthur Cole,	*Magdalen Col. Oxford.*
Edmund Coſins,	*Catherine Hall, Oxford*
James Dugdale,	*Univ. Coll. Oxford.*
James Gervaſe,	*Merton Coll. Oxford.*
Henry Henſhaw,	*Lincoln Coll. Oxford.*
Dr. Hodgſon,	*Queen's Coll. Oxford.*
Will. Marſhal,	St. *Alban's Hall, Oxf.*
Will. Moſs,	*Trinity Hall, Camb.*
Tho. Coveney,	*N—— Coll. Oxford.*
Will. Ely,	*N—— Coll. Oxford.*
John Neale,	*Exeter Coll. Oxford.*
Thomas Palmer,	*Gloceſter Hall, Oxford.*
Thomas Peacock,	*N—— Coll. Oxford.*
Morgan Philips,	St. *Mary's Hall, Oxf.*
Thomas Redman,	*Jeſus Coll. Oxford.*
Thomas Slythurſt,	*Trinity Coll. Oxford.*
John Smith,	*Oriel Coll. Oxford.*
Will. Taylor,	*N—— Coll. Camb.*
John Young,	*Pembroke Hall, Camb.*
Will. Wright,	*Baliol Coll. Oxford.*
John Feckenham,	Abbot of *Weſtminſter*, and 16 Monks.
Stephen Fox,	Guardian of *Franciſcans* at *Greenwich*, and his Friars.
Mr. Freeman,	Maſter of St. *Paul's* School.
Tho. Hyde,	Chief Maſter of *Winchester* School.
Will. Peryn,	Prior of *Dominicans* in *Smithfield*, and his Friars.
Father Hubert,	Superior of *Sion-Houſe* Monks.
Sir Richard Shelley,	Prior of St. *John's* of *Jeruſalem.*
Laurence Vaux,	Warden of *Mancheſter* Coll. Church.
Maurice Chancey,	Prior of the *Carthuſians* at *Shene*, and the Monks.
Catharine Palmer,	Prioreſs of the *Brigittins* Nuns of *Sion*-Houſe.
Head Maſters, of the Schools at *Briſtol, Wells, Salisbury, Lincoln*, &c.	

FELLOWS of Colleges in *Oxford.*

William Knott,	*New Coll.*
John Marſhal,	*New Coll.*
Jonas Meredith,	St. *John's Coll.*
John Noble,	*New Coll.*
Rob. Points,	St. *John's Coll.*
John Potts,	*Merton Coll.*
John Raſtal,	*New Coll.*
Will. Sheprey,	*Corpus Chriſti Coll.*
Tho. Stapleton,	*New Coll.*
Leonard Stopes,	St. *John's Coll.*
Thomas Scott,	*Trinity Coll.*
Henry Shaw,	St. *John's Coll.*
Rich. Shelley,	*New Coll.*
Rich. White,	*New Coll.*
Ralph Windon	St. *John's Coll.*
William Wiggs,	St. *John's Coll.*
Miles Windſor,	*Corpus Chriſti Coll.*
John Wright,	*Magdalen Coll.*
Ambroſe Appleby,	*Merton Coll.*
Anthony Atkins,	*Merton Coll.*
Edward Atſlow,	*New Coll.*
Luke Atſlow,	*New Coll.*
Thomas Brampſon,	St. *John's Coll.*
John Burſthard,	*New Coll.*
John Catagre,	*New Coll.*
Alan Cope,	*Magdalen Coll.*
Thomas Darrel,	*New Coll.*
Robert Dawkes,	*Merton Coll.*
Tho. Dorman,	*All-ſouls Coll.*
Thomas Doleman,	*All-ſouls Coll.*
James Fenn,	*Corpus Chriſti Coll.*
Robert Fenn,	*New Coll.*
Leonard Fitzſimons,	*Trinity Coll.*
John Fowler,	*New Coll.*
Robert Giffard,	*Merton Coll.*
David Hyde,	*Merton Coll.*
John Ingram,	*New Coll.*

The reader may judge, how defective this catalogue is, from what is obſerved by Mr. *Wood*, the *Oxford* Hiſtorian. He tells us, that 23 fellows of *New College* only, refuſed to ſubſcribe to queen *Eliſabeth*'s injunctions. As for the Non-conformiſts in other colleges, we have no ſatisfactory account of them: and ſtill leſs of the number, that oppoſed the reformation in the univerſity of *Cambridge.*

PREBENDARIES.

Nicholas Marley	*Durham*
Nicholas Morton,	*York*
Will. Allen,	*York*
Daniel Powel,	*Sarum*
Mr. Salvin,	*Durham*
Will. Treſham,	*Chriſt Church, Oxford*
Mr. Tute,	*Durham*
Thomas Villers,	*Lincoln*
Thomas Wilſon,	*Cheſter*
William Wills,	*Lincoln*
Mr. Willerton,	St. *Paul's, London*
John Arden,	*York*
John Bickerdyke,	*Wells*
Richard Bilſon,	*Wells*

Mr.

Mr. Blaxton,	*Chr. Ch. Oxford*
George Capel,	*Wells*
Will. Collingwood,	*Cheſter*
Edmund Cratford,	*Wells*
Tho. Derbyſhire,	St. *Paul's London*
Rich. Dominick,	*Sarum*
Mr. Faucet,	*Lincoln*
Mr. Fowler,	*Sarum*
Edw. Godſalve,	*Chicheſter*
Tho. Harding,	*Sarum*
John Henning,	*Wells*
Mr. Hill,	*Canterbury*
Rob. Hutchinſon,	*Wells*
Rob. Johnſon,	*York*
Mr. Langrig,	*Wincheſter*
George Lilly,	St. *Paul's London*
Rich. Ludby,	*Hereford*
Rob. Mannors,	*Lincoln.*

Other dignified Eccleſiaſticks.

John Barret, *Doctor of Divinity, Carmelite*
John Bavant, *D. D. Profeſſor*
Gregory Bell, *Licentiate Div.*
Richard Bernard, *D.D.*
Edward Brownborough, *D. D.*
William Carter, *D. D.*
Mr. Daviſon, *D. D.*
Rich. Fleming, *D. D.*
Mr. Hart, *Legum D.*
Mr. Mather, *D. D.*
Mr. Matthews, *D. D.*
Rich. Michy, *Legum D.*
Thomas Neal, *D. Profeſſor*
Rich. Nicholſon, *D. D.*
Owen Lewis, *Legum Profeſſor*
George Palmes, *Legum D.*
John Parul, *Legum D.*
John Paul, *Legum D.*
Henry Pendleton, *D. D.*
William Pomrel, *Licentiate D.*
Nicholas Sanders, *Legum Profeſſor.*
John Seaton, *D. D. Profeſſor.*
Thomas Sedgwick, *D. D. Profeſſor.*
Rich. Smith, *D. D. Vice-chancellor, Oxf.*
Mr. Sedge, *D. D.*
Stephen Tenant, *D. D.*
Robert Tempeſt, *Legum D.*
Robert Taylor, *Legum D.*
Richard Vaux, *D. D.*
Cuthbert Vaux, *Licentiate D.*
Robert Walley, *D. D.*
Laurence Webb, *Legum D.*
Nich. Weedon, *D. D.*
John White, *D. D.*
William Windham, *D. D.*
Richard Wood, *D. D.*
Will. Zoon, *Legum D. Profeſſor*
Mr. Williamſon, *D. D.*

To theſe may be added many more of leſs note, whoſe names I have met with in private records. Some were entertained in Catholick families, and were commonly call'd Old Prieſts. Others, by the intereſt of their friends, were permitted to enjoy *fine cures:* and not a few conceal'd themſelves in both the univerſities, under occaſional conformity; being for a conſiderable time in hopes of another change: but by degrees went abroad, and ſettled at *Lovain, Doway, Paris, Rome,* &c. By this means both our univerſities were ſo thinn'd, that, as Mr. *Wood* and Mr. *Collier* obſerve, they were deſtitute of able men, and very few were found qualified for either the ſchools, or the pulpit. As for the reſt of the inferior clergy, who were carried away with the ſtream of the reformation, and ſtill kept their benefices; the ſame hiſtorians are of opinion, that while that ſet of men lived, they were always diſpoſed to return back to the old religion, had not a ſuperior power over-awed them to a compliance.

A Catalogue of Catholicks that ſuffer'd Death, during the Reign of Queen Eliſabeth, *upon the following Accounts,* viz. *The Supremacy: Real or pretended Plots, and Aſſaſſinating the Queen's Perſon: Attempts in favour of* Mary *Queen of* Scotland: *Exerciſing the ſacerdotal Function: Reconciliation to the* Roman *Communion: Aſſiſting Miſſioners: with ſeveral, that were condemned to die; but either were pardon'd, or died under Confinement.*

Suffered upon account of the Supremacy.

John Story, *Legum Dr.*	1571
Tho. Woodhouſe, *Clergyman,*	1573
Cuthbert Mayne, *Clergyman,*	1577
John Nelſon, *Clergyman,*	1578
Tho. Sherwood, *Gentleman,*	1578
James Leyburn, *Eſq;*	1583
John Slade, *Gentleman,*	1583
John Bodye, *Gentleman,*	1583
James Bell, *Clergyman,*	1584
Will. Hambleton, *Clergyman,*	1585
Tho. Belſon, *Gentleman,*	1589
James Burden, *Gentleman,*	1593.

Suffered

Suffered for taking part with the Earl of Northumberland,

Mr. Plumtree, *Clergyman*, 1571
Tho. Norton, *Eſq*; 1571
Tho. Percy, *Earl of North.* 1572
John Hall, *Gentleman*, 1572
Oſwald Wilkinſon, *Yeoman*, with ſome others of an inferior rank.

Suffer'd for a pretended Plot againſt the Government, carried on at Rheims *and* Rome.

Edmund Campion, *Jeſuit*, 1581
Alexander Briant. *Clergyman*, 1581
Ralph Sherwin, *Clergyman*, 1581
John Payne, *Clergyman*, 1582
Tho. Ford, *Clergyman*, 1582
Rob. Johnſon, *Clergyman*, 1582
John Shert, *Clergyman*, 1582
Tho. Cottam, *Clergyman*, 1582
Will. Filby, *Clergyman*, 1582
Laurence Johnſon, *Clergyman*, 1582
Luke Kirkby, *Clergyman*, 1582

Suffer'd for particular treaſonable Attempts, as it was pretended.

Edward Arden, *Eſq*; deſtroying the Queen, 1583.
Francis Throckmorton, *Eſq*; An Invaſion, 1584
Mr. Carter, *a Printer*, A Treaſonable Book, 1584
William Parry, *Eſq*; Aſſaſſinating the Queen, 1585.
Mr. Squire, *a Soldier*, Poiſoning the Queen, 1585
John Felton, *Eſq*; Publiſhing the Pope's Bull, 1570
Rich. Heſketh, *Gentleman*, Aſſaſſinating the Queen, 1593
Edmund York, *Gentleman*, Aſſaſſinating the Queen, 1595
Rich. Williams, *Gentleman*, Aſſaſſinating the Queen, 1595
Sir Chriſt. Blount, Earl of *Eſſex*'s Inſurrection, 1600.

Suffered for attempting to releaſe Mary *Queen of* Scotland, *and ſeize upon Queen* Eliſabeth.

Anthony Babington, *Eſq*; 1586
Edw. Abington, *Eſq*; 1856

John Ballard, *Clergyman*, 1586
Rob. Barnwell, *Eſq*; 1586
John Savage, *Gentleman*, 1586
Chidioke Tichburn, *Gentleman*, 1586
Charles Tilney, *Eſq*; 1586
Jerome Bellamy, *Eſq*; 1586
John Charnock, *Gentleman*, 1586
Henry Dun, *Gentleman*, 1586
Robert Gage, *Gentleman*, 1586
Edmund Jones, *Eſq*; 1586
Tho. Saliſbury, *Eſq*; 1586
John Travers, *Gentleman*, 1586
Mary *Queen* of Scotland, 1587.

A Liſt of the Secular Clergy, who ſuffer'd for exerciſing their ſacerdotal Functions.

Edward Hanſe,	1581.	*London.*
Rich. Kirkman,	1582.	*York.*
Will. Lacy,	1582.	*York.*
James Thomſon,	1582.	*York.*
Will. Hart,	1583.	*York.*
Rich. Thirkill,	1583.	*York.*
Tho. Emerford,	1584.	*London.*
James Fenn,	1584.	*London.*
George Haddock,	1584.	*London.*
John Mundyn	1584.	*London.*
John Nutter,	1584.	*London.*
Edw. Tranſham,	1585.	*London.*
Nich. Woodſen,	1585.	*London.*
Hugh Taylor	1585.	*York.*
Francis Ingleby,	1586.	*York.*
Rich. Anderton,	1586.	*Iſle of Wight.*
Will. Marſden,	1586.	*Iſle of Wight.*
Rich. Serjeant,	1586.	*London.*
John Sands,	1586.	*Gloceſter.*
John Adams,	1586.	*York.*
Rich. Debdale,	1586.	*York.*
John Low,	1586.	*London.*
Stephen Rouſam,	1587.	*Gloceſter.*
Tho. Prichard,	1587.	*Dorcheſter.*
Tho. Alfield,	1585.	*London.*
Rob. Sutton,	1587.	*Stafford.*
Edm. Sykes,	1587.	*York.*
Will. Thomſon.	1587.	*London.*
Rich. Lea,	1587.	*York.*
John Fingley,	1587.	*York.*
Edw. Champion,	1587.	*Canterbury.*
Robert Wilcocks,	1587.	*Canterbury.*
John Humbley,	1587.	*York.*
Alexander Crow,	1587.	*York.*
Edm. Barber,	1588.	*London.*
Nich. Devereux,	1588.	*London.*
Tho. Acton,	1588.	*London.*
James Clarkſon.	1588.	*Hunſlow*
Tho. Felton,	1588.	*Hunſlow.*
Will. Dean,	1588.	*Mile-end Lon.*

Will. Gunter	1588.	*Theatre Lond.*
Rob. Morton	1588.	*London.*
Hen. Webley,	1588.	*Mile-end Lon.*
Rich. Leigh,	1588.	*London.*
Mr. Flower,	1588.	*Kingſton.*
Chriſt. Buxtons,	1588.	*Ipſwich.*
Ralph Crocket,	1588.	*Chicheſter.*
John Robinſon,	1588.	*Ipſwich.*
Will. Wigg,	1588.	*Kingſton.*
Will. Hartley,	1588.	*Mile-end Lon.*
John Welden,	1588.	*Mile-end Lon.*
Edm. Durdem,	1588.	*York.*
Nich. Garlick,	1588.	*Darby.*
Rob. Ludlow,	1588.	*Darby.*
Will. Spencer,	1588.	*London.*
Rich. Sympſon,	1588.	*Darby.*
John Amy,	1589.	*York.*
Rob. Dalby,	1589.	*York.*
George Nichols,	1589.	*York.*
Rich. Yaxley,	1589.	*Oxford.*
Will. Cheſter,	1589.	*York.*
Chriſt. Bales,	1590.	*London.*
Francis Dickonſon,	1590.	*Rocheſter.*
Miles Gerard,	1590.	*Rocheſter.*
Rich. Hill,	1590.	*Durham.*
Edm. Duke,	1590.	*London.*
Jeremy Hogg,	1590.	*Durham.*
Rich. Holyday,	1590.	*Durham.*
Tho. Holford,	1588.	*London.*
John Hewet,	1588.	*York.*
Ewd. Jones,	1590.	*London.*
Anth. Middleton,	1590.	*London.*
Rich. Kinſon,	1591.	*Wincheſter.*
Humphrey Scott,	1591.	*London.*
Rob. Thirſey,	1591.	*York.*
George Beeſley,	1591.	*London.*
George Dickonſon,	1591.	*Wincheſter.*
Oliver Plaſden,	1591.	*London.*
John Blaxton,	1591.	*London.*
Euſtacius White,	1591.	*London.*
Edm. Gennings,	1591.	*London.*
Francis Munford,	1592.	*London.*
Tho. Portmore,	1592.	*London.*
Will. Pattenſon,	1592.	*London.*
Will. Harrington,	1593.	*London.*
Anth. Page,	1593.	*York.*
John Lampton,	1593.	*Newcaſtle.*
Will. Davis,	1593.	*Beaumaris.*
John Ingram,	1594.	*Newcaſtle.*
John Boaſt,	1594.	*Durham.*
John Cornelius,	1594.	*Dorcheſter.*
Edw. Oſbaldeſton,	1594.	*York.*
Edw. Walterſon,	1595.	*London.*
Alexander Rawlins,	1595.	*York.*
Rob. Thorp,	1595.	*York.*
Will. Freeman,	1595.	*Warwick.*
Will. Anlaby,	1596.	*York.*
Tho. Clifton,	1597.	*London.*
Chriſt. Robinſon,	1598.	*York.*
Peter Snow,	1598.	*London.*
Rich. Horner,	1598.	*York.*
Matthias Harriſon,	1599.	*York.*
Tho. Hunt,	1600.	*London.*
Tho. Sprat,	1600.	*Lincoln.*
Chriſt. Wharton,	1600.	*York.*
Tho. Palaſer,	1600.	*London.*
Rob. Nutter,	1600.	*Lancaſter.*
Edw. Thwing,	1600.	*Lancaſter.*
Rob. Middleton,	1601.	*Lancaſter.*
Francis Page,	1601.	*London.*
John Pibuſh,	1601.	*London.*
Mark Backwoth,	1601.	*London.*
Roger Filcocks,	1601.	*London.*
Thurſtan Hunt,	1601.	*Lancaſter.*
James Harriſon,	1602.	*York.*
Tho. Tichburn,	1602.	*London.*
Will. Kenſon,	1602.	*London.*
James Page,	1602.	*London.*
Rob. Watkinſon,	1602.	*London.*
Will. Anderſon,	1603.	*London.*

Regulars, that ſuffered in this Reign, for exerciſing their ſacerdotal Functions.

Rob. Southwell, *Jeſuit*, 1595, *London.*
Hen. Walpole, *Jeſuit*, 1595, *York.*
John Buckley, *Franciſcan*, 1598, *Southw.*

Suffered for being reconciled to the Roman Communion.

John Finch, *Yeoman*, 1584
Rich. White, *Schoolmaſter*, 1585
John Maſon, *Yeoman*, 1585
Rob. Winderpool, *Yeoman*, 1588
Hugh Moor, *Yeoman*, 1588
Roger Morton, *Yeoman*, 1588
Ewd. Shelley, *Gentleman*, 1588
Rich. Martin, *Yeoman*, 1588
Rob. Sutton, *Schoolmaſter*, 1588
Sidney Hodgſon, *Gentleman*, 1591
George Swallowell, *Parſon*, 1594
John Rigby, *Gentleman*, 1600.

Suffered for entertaining, and aſſiſting Prieſts of the Roman Communion.

Margaret Clithero, *Gentlewoman*, 1585
Tho. Welley, *Yeoman*, 1585
Marmaduke Bowes, *Yeoman*, 1585
Rob. Bickerdyke, *Yeoman*, 1585
Rich. Langley, *Eſq*; 1586
Will. Lampley, *Yeoman*, 1588

Rich.

Rich. Flower, *Yeoman*, 1588
Margaret Ward, *Gentlewoman*, 1588
John Rock, *Yeoman*, 1588
Humphfrey Prichard, *Yeoman*, 1589
William Pike, *Yeoman*, 1589
Nicholas Horn, *Yeoman*, 1590
Alexander Blague, *Yeoman*, 1590
Ralph Milner, *Yeoman*, 1591
N——N, *an Oſtler*, 1591
Roger Aſhton, *Gentleman*, 1591
Swithyn Wells, *Eſq*; 1591
Brian Lacy, *Yeoman*, 1591
John Cary, *Yeoman*, 1594
Tho. Boſgrave, *Gentleman*, 1594
Patrick Salmon, *Yeoman*, 1594
John Watkinſon, *Gentleman*, 1595
Henry Abbot, *Yeoman*, 1595
George Erington, *Gentleman*, 1595
William Gibſon, *Gentleman*, 1595
William Knight, *Gentleman*, 1595
Ralph Grimſton, *Gentleman*, 1596
John Bretton, *Gentleman*, 1598
John Talbot, *Gentleman*, 1600
Richard Bates, *Gentleman*, 1601
Anne Line, *Gentlewoman*, 1601
Lawrence Baily, *Yeoman*, 1603
Rob. Griſſold, *Yeoman*, 1603.

A Liſt of thoſe, that lay under Sentence of Condemnation; but were either pardon'd, or died in Priſon.

John Hart, *Clergyman*, 1581
James Boſgrove, *Jeſuit*, 1581
Henry Orton, *Gentleman*, 1581
Edw. Ruſhton, *Clergyman*, 1581
John Sommervil, *Gentleman*, 1583
Mrs. Arden, *Gentlewoman*, 1583
Mr. Hall, *Clergyman*, 1583
Tho. Clifton, *Clergyman*, 1584
Tho. Williamſon, *Clergyman*, 1584
Rich. Hatton, *Clergyman*, 1584
Tho. Crowther, *Clergyman*, 1585
John Hughes, *Gentleman*, 1585
About forty Prieſts were ſent into baniſhment, *an.* 1585, many whereof lay under Sentence of Condemnation.
Philip, *Earl of Arundel*, 1589
Mrs. Wells, *Gentlewoman*, 1591
Tho. Burſcough, *Clergyman*, 1591
Mr. Maxwell, *Gentleman*, 1595
N. Gage, *Eſq*; 1600
Mrs. Gage, his Wife, 1600
Tho. Laithwait, *Clergyman*, 1600
Sir John Davies, 1600.

THE

THE

Church HISTORY

OF

ENGLAND,

From the Year 1500, to the Year 1688.

PART V. King *James* I's Reign. BOOK I.

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ARTICLE I.

Lord Cobham, *Sir* Walter Raleigh, &c. *charged with Plotting.*

IF we obſerve the methods of Divine Providence in diſpoſing of kingdoms; we find them very often ſo unfavourable to human projects, that neither armies nor counſels are able to obtain thoſe ends, which politicians promiſe to themſelves. The hiſtory of our nation affords us ſeveral inſtances of this kind: but that of the preſent reign is moſt eſpecially to be taken notice of. It was the grand deſign of king *Henry* VIII; and afterwards the principal aim of thoſe, that labour'd in the reformation, to defeat the *Scottiſh* ſucceſſion. And this they endeavour'd to effect by ſtratagems neither juſt nor honourable: Providence had ordain'd, that *He* ſhould ſtep into the throne, who, by the laws of inheritance, and ancient cuſtom, had the neareſt pretenſions. Now, as alterations of any kind are attended with ſome inconveniences; ſo it happened upon the preſent occaſion. The generality of the people appear'd content with the ſucceſſion; yet this did not hinder ſome murmurings among a diſappointed party, who were apprehenſive, it would prove prejudicial to *England* in

in regard both of civil and religious matters. They ſuſpected, that a foreign prince would introduce too many of his countrymen into the adminiſtration of affairs; and that his Calviniſtical education would be of great diſſervice to the church by law eſtabliſh'd. Theſe jealous thoughts had taken ſuch hold of them, that they could not refrain themſelves from uttering their minds improperly; till at laſt they fell under proſecution. The date of their miſbehaviour was between the death of queen *Eliſabeth*, and the king's coronation; when ſeveral perſons of diſtinction, of different characters and religions, were ſeized upon account of a conſpiracy. The particulars of their indictment were, killing the king, raiſing a rebellion, altering religion, ſubverting the government, and procuring an invaſion. This was to be done by the aſſiſtance of ſome foreign prince, and lady *Arabella Stuart* was to be placed upon the throne. The perſons impeach'd of this grand deſign, were *Henry Brook*, lord *Cobham*, *George Brook* his brother, *Thomas* lord *Gray* of *Wilton*; ſir *Walter Raleigh*, ſir *Griffyth Markham*, ſir *Edward Parham*, *Anthony Copley*, *Bartholomew Brooksby*, gentlemen; and two prieſts miſſioners, *William Watſon* and *William Clark*. Lord *Cobham*'s confeſſion was the chief, and almoſt the only direct proof of a conſpiracy; and tho' all were condemned to die, yet only three ſuffer'd, *viz.* Mr. *Brook* and the two prieſts. After all, our hiſtorians have not been able to give any regular account of the matter; the whole appearing myſterious, and full of inconſiſtences. '(*a*) For, whereas moſt 'treaſons are compoſed of men of one 'particular faction; in this, there were 'perſons of all ſorts, prieſts and laymen; 'Catholicks and Proteſtants; noblemen, 'knights, and gentlemen. So that ſeveral 'would have thought it, to have been a 'deep laid conſpiracy; but it proved ſo 'ſhallow, that it could ſcarce be obſerv'd, 'what the authors of it deſign'd; or what 'they would have effected. Nay ſome 'have thought this whole conſpiracy, as 'well as that of the (*b*) *Gowry*'s in *Scotland*, 'to have been only a ſtate trick.' A politick brain might ſuggeſt two motives for a ſtratagem, very uſeful upon the preſent juncture: firſt to terrify the party, that ſeem'd diſcontented with the *Scottiſh* ſucceſſion; and again to bring an *odium* upon the Catholicks, upon the ſame motive. Theſe, with ſome improvement, might be the foundation of a tolerable good plot: eſpecially if we take in ſeveral ſerviceable circumſtances, capable of adding to its reputation. Sir *Walter Raleigh* was a great politician, and a very popular perſon; a great admirer of his late miſtreſs, and no friend to the *Scots*; and beſides, had been diſguſted by his majeſty, by his being removed from the honourable and beneficial poſt of being captain of the guards, to make way for a *Scottiſhman*. The like occaſion of diſcontent was given to Mr. *George Brook*: one Mr. *James Hudſon*, a *Scottiſhman*, being preferred to him in the maſterſhip of St. *Croſs*'s *Hoſpital*. As for the Catholicks, they were diſappointed in ſome promiſes, the king had made them, while he was in *Scotland*; and people would be apt to believe, that ſome of them would be prone to reſent it in a factious manner. Beſides, it was a ſeaſonable contrivance, to draw two miſſioners over to the party. It gave a kind of luſtre to the cauſe: the name of a *Prieſt*, and a *Plotter*, being equivalent terms, as the common notion had obtain'd among the vulgar. Thoſe that have calmly conſider'd the matter, have obſerv'd, that both the deſign in general, (if there was any) was very weak, and the perſons concern'd in it, were neither of ſuch intereſt nor principles, as to effect the matter, they were ſaid to have undertaken. Is it probable, that Proteſtants and Catholicks would join in a confederacy, to deſtroy the church by law eſtabliſh'd? What appearance was there, that lady *Arabella* ſhould either obtain the crown, or anſwer the different ends of the parties concern'd? To which if we add the ſlenderneſs of the proofs, and the circumſtance of the conſpirators being almoſt all pardon'd, they will be apt to ſtartle a cau-

(*a*) *Echard*, Hiſt. of *England*, p. 379.

(*b*) The account we have of *Gowry*'s plot, was this: In the year 1599, king *James* was invited by *Ruthen*, earl of *Gowry*, to his ſeat; where he and his brother *Alexander* attempted to murder him; but were both kill'd by the king's attendants. *That which puſh'd them upon this deſperate attempt, was their reſentment for the loſs of their father, who was tried and executed in* 1584. *Collier*, Eccl. Hiſt. vol 2. B. 7. p. 663. But a party in *Scotland* endeavour'd to perſwade the people, it was the king's own contrivance, to extinguiſh that family, which he was an enemy to.

tious reader, who cannot view myſteries of ſtate with the ſame implicit aſſent, as he does myſteries of faith.

I don't find that king *James* had conceiv'd any particular averſion to the Catholicks, upon account of the late conſpiracy; or that the miſbehaviour of ſome of their clergy influenced him in regard of the whole, which was uſually done, when any of that party were found to be delinquents. However, his counſel ſuſpecting, he would be too favourable to them (which they judged from his behaviour towards them in *Scotland)* they put him upon iſſuing forth a ſevere proclamation, for baniſhing all *Jeſuits*, and ſeminary prieſts. But it appear'd afterwards, by his ſpeech in parliament, in *March* 1604, that he had no deſign to proceed to extremities, or to uſe the ſame rigour againſt the party, as had been practis'd in the late reign. What chiefly regarded religion in this ſpeech was: That he believed more danger was to be apprehended from the Puritans politicks, than from their tenets of faith. As for Catholicks, he own'd, theirs was the mother church, tho' at preſent not without ſeveral blemiſhes: that the judges had preſſed the laws farther, than was intended, againſt recuſants: and that he hoped, they would conſider of ſome milder expedients for the future. In the cloſe, he ſignified a deſire of ſeeing all *Europe* united in religion, which he thought was not an impracticable proſpect, provided all parties would abandon exceſſes. This ſpeech was variouſly reliſh'd. It gave ſome encouragement both to Puritans and Catholicks, and put the church by law eſtabliſh'd upon their guard. The firſt were in a great meaſure baffled in the attack, they made in a conference at *Hampton-court*. The Catholicks were entirely thrown out of favour upon the diſcovery of the Gunpowder plot.

ARTICLE II.

A Conference at Hampton-Court.

IT has been obſerv'd in the former reigns, that, from the very beginning of the reformation, there was always a party, who endeavour'd to puſh it on farther, than the laws would permit. What they aim'd at, was to introduce the *Calviniſtical Plan*, both as to doctrine and diſcipline. They firſt appear'd in *Edward* VI's reign, but made very little progreſs. Their baniſhment under queen *Mary* gave them an opportunity of improving themſelves in the art of reforming, when they were inſtructed by the mouth of *John Calvin* himſelf. At queen *Eliſabeth*'s acceſſion to the crown, they return'd home with the reſt of the exiles, and were promiſcuouſly admitted into both the univerſities, being jointly promoted to ſome of the beſt dignities in the church. The *Act of Uniformity*, indeed, now and then, gave them ſome diſturbance: but having the advantage of powerful friends at court, they weather'd out the ſtorms raiſed againſt them. Towards the latter end of queen *Eliſabeth*, their number being very much increaſed, made them leſs cautious in their behaviour: They attack'd epiſcopal government, and ridiculed the character, in ſeveral abuſive and virulent pamphlets; and, at the ſame time, read their Puritanical lectures in both the univerſities, eſpecially in *Cambridge*; where Dr. *Whitaker* and Mr. *Perkins*, two of their champions, about the year 1599, put the whole univerſity in a flame about Predeſtination: and in a little time the debates ran ſo high, that *Whitgift*, archbiſhop of *Canterbury*, took upon him to compoſe matters. His method was, to call together a ſynod of divines, who met at *Lambeth*, and came to the following reſolutions: 1. That God has from eternity predeſtinated ſome, and reprobated others. 2. That only God's will, and no foreſight of merits, is the motive of predeſtination. 3. That the number of the predeſtinate can neither be increaſed nor diminiſh'd. 4. That the reprobate are neceſſarily damn'd. 5. That juſtification cannot be loſt totally or finally. 6. That a juſt man is certain of his ſalvation *plerophoria fidei*. 7. That all have not ſaving grace. 8. That all men are not call'd or drawn by the father. 9. That men have not free-will to be ſaved. I cannot ſay, how far theſe articles are agreeable

agreeable to the church of *England*. However, the archbiſhop and his ſynod, with ſeveral divines of figure, ſubſcrib'd to them; and ſo did the univerſity of *Cambridge*: and the *Puritans* were ſo ſtiff in their defence, as in a manner to make them part of their creed. Archbiſhop *Whitgift* is charged, upon this occaſion, with impoſing a doctrine upon the church of *England*, which it never made profeſſion of: and ſome of the Proteſtant writers tell us, he narrowly eſcaped a *Premunire*, for calling a ſynod, and making decrees in prejudice of the queen's ſupremacy.

In this manner the reformers were divided, when king *James* aſcended the throne; and the Puritans, having a great confidence in his education, hoped the beſt from him. Wherefore in the year 1604, they ſign'd a remonſtrance, call'd the *Millenary Petition*, to which a thouſand of their clergy put their hands. What they inſiſted upon, in general, was a farther reformation of the church; to be heard in a conference; or to have their grievances redreſſed. In particular their complaints were concerning the croſs in baptiſm: baptiſm by females: the cap and ſurplice: the words *Prieſt* and *Abſolution:* church muſick: the ring in marriage: lay chancellors: holydays: thoſe words, *with my body I thee worſhip*, as favouring idolatry; with ſeveral other exceptions of the like ſort. A conference, to this purpoſe, had been deſired by the *Puritans*, in the late reign: but ſome reaſons of ſtate induced the queen not to hearken to it. But now a king ſitting upon the throne, who was a man both of great erudition, and of no leſs curioſity, took a reſolution to complement the petitioners with a conference. Accordingly orders were given out to the managers of both parties, to meet at *Hampton-court* in *January*. The cauſe of the church of *England* was managed by *Whitgift*, archbiſhop of *Canterbury*: *Bancroft* biſhop of *London*: *Matthew* of *Durham*: *Bilſon* of *Wincheſter*: *Robinſon* of *Carliſle*: *Dove* of *Peterborough*: *Babington* of *Worceſter*: *Rudd* of St. *David*'s: and *Watſon* of *Chicheſter*. To theſe were join'd ſeveral deans, *viz.* *Andrews*, *Overall*, *Barlow*, *Bridges*, *King*, and *Field*. On the other part were four able divines pick'd out of the two univerſities, *viz.* Dr. *John Reynolds*, and Dr. *Thomas Spark*, from *Oxford:* Mr. *Chadderton*, and Mr. *Knewſtubbs*, from *Cambridge:* to whom was added *Patrick Galloway*, miniſter of *Perth* in *Scotland*. The king and privy counſel were alſo preſent. Several warm debates happened between them: ſome whereof were too trivial, and too tedious to be inſerted. Among other things the *Puritans* requir'd, that the *thirty-nine* articles might be made more uſeful, and better fitted for the increaſe of piety: and that the nine *Lambeth* articles might be added to them. The king ſpoke frequently to ſeveral points, relating to baptiſm: and was of opinion, that baptiſm was not abſolutely neceſſary; and by conſequence, was not for lay-baptiſm. He was very much for ſupporting the epiſcopal character, and took notice of what was common in moſt people's mouths: *No biſhop, no king*. He clear'd the biſhop of *London* concerning certain books, he had allowed of between the clergy and *Jeſuites*, alledging, that it was permitted by order of counſel. Towards the cloſe of the conference, the king ſaid publickly: *If this be all they have to ſay*; *I'll make them conform*, or *I'll harry them out of the land*; *or elſe do worſe*. His majeſty wanted not admirers, either to flatter, or to do juſtice to his learning and eloquence upon this occaſion: but whether he merited it to that degree, as archbiſhop *Whitgift* was pleaſed to expreſs himſelf, may be very much queſtion'd. For his grace ſaid: '(c) *He verily was per-* 'ſuaded, *the king ſpoke by the ſpirit of God.*' However his majeſty was not ſo much a friend to the church of *England*, as entirely to diſregard the intereſt of the other party; who obtain'd ſo far, as to have ſome alterations made in the Common-prayer, beſides the advantage, they pretended to have, in the way of argument upon other points; which was judged to be a ſufficient ground among themſelves, to cry out *Victory*. To put a ſtop to this rumour, Dr. *Barlow*, dean of *Cheſter*, publiſhed a narrative of the conference: which the Puritans replied to, charging him with falſifying the journal. (*d*) 'Archbiſhop *Whitgift* finding the king inclin- 'able, after this, to make ſome alterations, 'is ſaid to have died of grief on the twen- 'ty-ninth of *February*.'

(c) *Echard*, p. 380.

(*d*) *Ibid.*

The

The affinity, this affair has with matters of the ſame import, tranſacted among reformers abroad, eſpecially in *Holland*, obliges me to take notice of them. It will appear by the account, that there was a kind of combination among the Puritans, at this time, to make a hearty puſh againſt their enemies. And to trace things from their ſource: It is to be obſerved, that in the united provinces, ſince their defection from *Spain*, and the ſee of *Rome*, tho' they admitted ſects of any ſort upon a politick view, yet *Calvin*'s ſyſtem, both as to church diſcipline and doctrinal points, was the only profeſſion, that had a legal eſtabliſhment. Now about the beginning of king *James* I's reign, they began to be divided into two parties, upon account of doctrine. Some were called *Gomariſts*, others *Arminians*. The firſt had their name from *Francis Gomar*, a profeſſor of divinity in the univerſity of *Leyden*; which place he being obliged to leave, he rambled about for ſome years. Firſt he retired to *Middleburg* in *Zeland*, thence he went to *Sedan*; where he was entertained by the duke of *Bullogne:* afterwards to *Saumur*, upon an invitation of that learned *French* Hugonot, *Pleſſis Mornay*. Afterwards returning into his own country, in the year 1618, he read a leſſon of divinity in the new univerſity, erected at *Groningen* in *Friſeland*. As to the *Arminians*, they derived their name from *James Arminius*, formerly one of *Beza*'s diſciples. He was alſo profeſſor of divinity at *Leyden*; where he died in the year 1609. In the year 1604, thoſe two profeſſors proclaimed open war againſt each other, both in the ſchools, and by writing. The conteſt between them was concerning *Juſtification*, *Free-will*, *Predeſtination*, and other matters relating to *Grace*. Both had their followers, as well among the laity, as among the divines; and the factions increaſed daily. In the year 1606, a ſynod was held at *Gorcum*: where the *Arminians*, being favoured by the ſecular power, procured the *Heidelberg* catechiſm, and the *Belgic* confeſſion (wherein God was ſaid to be the author of ſin) to be partly condemned; and ſeveral articles of the *Dutch* catechiſm to be expunged. To compoſe theſe differences, *Gomarus* and *Arminius* held a conference, before the ſtates general, at the *Hague*, in the year 1608. Several other private meetings were appointed, and books publiſhed to the ſame purpoſe. But none took effect. The chief tenets of the *Gomariſts* were: 1. That ſome perſons were created to be damned. 2. That ſome were under a neceſſity of committing ſin. 3. That God did invite ſome, whom he had decreed not to ſave. In *January* 1614, the ſtates general, being inclinable to favour the *Arminians*, order a decree to be publiſhed, impoſing ſilence on both parties, till matters could be determined in a ſynod, which was to be aſſembled upon the firſt convenience. This edict gave the *Arminians*, an opportunity of ſtrengthening their intereſt; but ſo exaſperated the *Gomariſts*, that finding their adverſaries ſtill favoured by the ſtates, they applied themſelves to the king of *England*: to whom they repreſented their caſe in ſuch a manner, as if the *Arminians* were not only Hereticks, but a kind of Atheiſts; who ought to be ſuppreſſed for the common good of the reformation. King *James* did what he could, to comply with their requeſt, both by letters, and by his ambaſſador, Sir *Dudley Carleton*. But *Barnevelt*, and ſeveral other great men among the ſtates, traverſed all his deſigns. All the provinces appeared now to be divided, and to take either one part, or the other. The whole province of *Utrecht*, with many towns in *Holland*, viz. *Harlem*, *Leyden*, *Rotterdam*, *Horn*, *Brill*, *Hague*, &c. declared for the *Arminians*: as alſo *Nimmegen* in *Gelderland*. The *Gomariſts* were ſupported by *Zeland*, *Friſeland*, *Groningen*, *Amſterdam*, *Dort*, and three or four more ſmall towns in *Holland*. But, what proved of moſt advantage to the latter, *Maurice Prince of Orange*, and *William Naſſau* ſtadtholder of *Friſeland*, not only appear'd for them, but had gained the common people, and the army to their ſide. In oppoſition to this, the ſtates general iſſued out an order, dated *February* 20. 1617, for raiſing ten thouſand men: which was done in *Utrecht*, *Leyden*, *Rotterdam*, and other places favouring the *Arminians*.

Mean time the *Gomariſts* were very induſtrious in diſperſing libels againſt the other party; eſpecially *Barnevelt*: who was ſo rudely handled, that he thought himſelf obliged to make ſome reply: which he did in an apology publiſhed in *July*, with the conſent and approbation of the ſtates of *Holland*. But this apology, inſtead of doing him a ſervice, was repreſented, as a piece prejudicial to the whole republick: as if the author had made publick ſome of their ſecrets, which would give a handle

handle to the *Spaniards* to moleſt them. This was a ſtratagem of the *Gomariſts*; who right, or wrong, were reſolved to make *Barnevelt* odious to the people. And they could not do it a more effectual way, than by making them believe, he was in the intereſt of *Spain*. The king of *England*, in like manner, gave orders to his ambaſſador, to beſtir himſelf in favour of the *Gomariſts*; and upon all occaſions to repreſent the *Arminians*, as the original cauſe of the preſent factions and diſturbances, to the endangering of the republick. And to this effect Sir *Dudley Carleton* made a ſpeech in the preſence of the ſtates general, aſſembled at the *Hague*, *October* 6, 1617. The *Arminians*, being highly provoked at this behaviour of the *Engliſh* ambaſſador, were reſolved to take notice of it; which they did, immediately after, by publiſhing a book, call'd the *Ballance*, in *French* and *Flemiſh*, and penn'd by *John Taurin*, the chief moderator of the *Arminian* church at *Utrecht*. He took in pieces the ambaſſador's ſpeech, and replied to it point by point. Several other pamphlets appear'd, almoſt every day, to the ſame purpoſe.

Afterwards, the *Gomariſts*, finding, that they could not gain their point, either by conferences, or by writing; were reſolved to try, what force could do. Accordingly *Maurice* prince of *Orange*, the head of their party, by order of ſome of the ſtates, who favour'd the cauſe, took poſſeſſion of *Brill*, about the beginning of 1618; and ſoon after of *Nimeghen* and *Utrecht*. Then, returning to the *Hague*, he procur'd from ſome of the ſtates, of his faction, that the ſoldiers, raiſed by the *Arminians* by the conſent of the ſtates general, might be forthwith diſbanded. In the next place he ſecured the chief perſons of the other party, *viz. Barnevelt*, advocate of *Holland*, *Hugh Grotius*, penſionary of *Rotterdam*: *John Sogerlitin*, penſionary of *Leyden*, and *N. Leiderberg*, ſecretary of *Utrecht*; who were all committed cloſe priſoners in the caſtle at the *Hague*. About the latter end of *September*, *Leiderberg* was found with his throat cut; and, as ſome ſuſpected, not by himſelf, but by another hand. This kind of treatment obliged others of the *Arminian* faction, to ſecure themſelves by flight; eſpecially *Wenborgard*, *John Taurin*, *Adolphus Venator*: who, with ſeveral others of the eminent clergy, retired into *Brabant*, and other places. *Taurin* died ſoon after, in a village near *Antwerp*. The heads of the *Arminian* party being thus confin'd, or diſperſed, prince *Maurice* viſited all the towns, that had been remarkably in their intereſt: and, neglecting the uſual forms of chuſing magiſtrates, he turn'd out the old ones, and put new ones in their places, at *Harlem*, *Horn*, *Leyden*, *Rotterdam*, &c. a thing the *Spaniſh* governors durſt never attempt, when they exerciſed the moſt deſpotic power over thoſe countries. When the time approach'd, that the general ſynod was to meet, that was deſign'd to pronounce upon theſe religious debates; the *Gomariſt* divines aſſembled at *Dort*, in *November* 1618; an invitation was alſo ſent to the divines of *Geneva*, *Heidelberg*, *Switzerland*, and *England*. As for the *Arminians*, they were expreſly excluded, as ſchiſmaticks. However, they enter'd their proteſt againſt the proceedings of the ſynod, and appeal'd to judges, that were indifferent; but could receive no other ſatisfaction, than what they procur'd by the liberty of their pens. It may be obſerv'd in general concerning theſe debates; that the *Gomariſts*, or rigid *Calviniſts*, maintain the ſame opinions, that are commonly taught at *Geneva* and *Heidelberg*, and by the Hugonots in *France*, and Puritans in *England*. On the other hand, the *Arminians* approach very near to the doctrine of the Catholick church, in their opinions concerning Predeſtination, Free-will, Juſtification, &c. and borrow their arguments from the divines of the Roman communion.

It only remains, that I be ſomewhat more particular upon this ſubject, in what relates to the behaviour of thoſe divines, that were ſent from *England*, to ſit in this noble aſſembly; which was opened *November* 3, 1618. and concluded *April* 29, 1619. The king ſent over *John Carleton* biſhop of *Landaff*, *Joſeph Hall* dean of *Worceſter*, *John Davenant* maſter of *Queen*'s college in *Cambridge*, and *Samuel Ward* maſter of *Sidney* college in the univerſity: who were to ſpeak, what was the doctrine of the church of *England*; and behave themſelves according to the inſtructions, his majeſty gave them in nine articles. The third charges them, not to depart from the eſtabliſh'd doctrine in *England*. The fifth, that they ſhould conform themſelves to the confeſſion of foreign churches. This will appear to be an inconſiſtence, unleſs we ſuppoſe an uniformity among thoſe churches, which is far from fact. Our divines landed at *Middleburgh October* 20,

and, arriving at the *Hague* the 27th, took their places in the ſynod at *Dort*, *November* the 3d. The ſtates of *Holland* allowed them ten pounds a week, each, for expences; and they had in charge from the king, to ſend over, weekly, how matters were carried on. The tenth of *December*, *Walter Bancalqual*, fellow of *Pembroke* hall, arriv'd at the ſynod, being ſent thither by his majeſty, to explain the doctrine of the the church of *Scotland*. Soon after Dr. *Hall* being obliged to return into *England*, on account of ill health, his place was ſupplied by Dr. *Thomas Goad*, chaplain to the archbiſhop of *Canterbury*. They all took an oath, to decide matters according to the ſcriptures; and ran through ſeveral points of doctrine: the chief whereof were theſe five: 1. Predeſtination. 2. Reprobation. 3. Latitude of Chriſt's Merits. 4. Free-will. 5. Perſeverance. '(*e*) In 'the 145th ſeſſion, the *Belgic* confeſſion 'was brought in, to be ſubſcribed by the '*Dutch*, and publickly approved by the 'foreign divines. In this form of belief 'there was one article, which claſh'd di'rectly with the conſtitution of the *Eng*'*liſh* church. 'Tis the 31ſt, where is ex'preſly affirm'd, that all miniſters of the 'word of God, in what place ſoever ſettled, 'have the ſame advantage of character, the 'ſame juriſdiction and authority; in re'gard that they are, all of them, equally 'miniſters of Chriſt, the only univerſal 'biſhop, and head of the church. This 'article, being a broad cenſure of the go'vernment of the church by archbiſhops 'and biſhops, was oppoſed by the *Britiſh* 'divines.' '(*f*) And the biſhop of *Lan*'*daff*, in the name of all the reſt, ap'proved all the points of doctrine: but as 'for matters of diſcipline (namely the 'epiſcopal power) that his mother church, 'and his own order, might not ſuffer 'therein, and he ſeem, by ſilence, to be'tray the cauſe thereof; a proteſt was en'ter'd by him, as mouth of the reſt.' It appears from this ſubſcription of the *Engliſh* divines, that their maſter was a ſtiff *Calviniſt*, as to doctrinal matters; tho' not as to the epiſcopal character, to which he was a friend: perhaps upon the ſame motive, that the ſtates were enemies. If the ſtates found the ſweet of enjoying the temporalities of ſeven epiſcopal ſees, upon their revolting from *Spain*, and the ſee of *Rome*; princes have ſome advantage in ſupporting the dignity, whereof the beſtowing is a part of their prerogative, and attended with no ſmall profit.

To conclude this narrative; the *Gomariſts*, having before hand ſecured unto themſelves the civil power, could not fail of ſucceſs in the iſſue of the ſynod, which was fatal to their adverſaries. The head of their party was ſentenced to die; and about ſeven hundred families ſent into baniſhment by order of the ſtates general. As for king *James*, by attempting to make up breaches among foreigners, he widened them at home: for now the ſame diſputes were reviv'd among the clergy of the church of *England*. Some, under the name of *Remonſtrants*, maintain'd the *Arminian* doctrine; others, call'd *Contra-Remonſtrants*, took part with the *Gomariſts*. Thoſe, that have deliver'd themſelves impartially, concerning this remarkable aſſembly of the reformers, tell us, that it contributed not the leaſt towards their union; but, on the contrary, was a plain proof and inſtance, that all attempts, of that kind, would be unſucceſsful; and in particular, that the proceedings of the *Dort* ſynod were both uncanonical and tyrannical. The *Arminians* alledged, that they had a right to be heard; but were excluded by the ſecular power. Mr. *Collier*, and ſeveral writers of the church of *England*, are ſo far from approving of what was done in that ſynod, that they bring ſeveral arguments to deſtroy its authority. Particularly, that 'tis without precedent, that a ſynod of Preſbyters ſhould pretend to preſcribe terms of communion between church and church: '(*g*) That the *Engliſh*, 'who appear'd there, were no other than 'four court-divines; their commiſſion and 'inſtructions were only from the king: 'properly ſpeaking, they were no more, 'than his majeſty's plenipotentiaries. They 'had no delegation from the biſhops; and 'by conſequence were no repreſentatives 'of the *Britiſh* church.' What opinion Catholicks had of theſe proceedings, any one may eaſily judge, who compares *Trent* with *Dort*: and having taken a view of that aſſembly, made up of all the learned

(*e*) *Collier*, Eccl. Hiſt. vol. 2. B. 8. p. 717.
(*f*) Dr. *Fuller*, Church Hiſtory, B. 10. p. 81.
(*g*) *Collier*, Eccl. Hiſt. vol. 2. B. 8. p. 718.

prelates

prelates in *Europe*, then caſts his eye upon a paltry conventicle of deſpiſable pariſh prieſts, over-awed in every branch of duty. There is no room, to object againſt the method of holding councils in the Catholick church; where all things are carried on with freedom; and none excluded: where decrees are not made to favour the temporal views of particular ſtates and kingdoms; but thoſe preſide, who are appointed by Chriſt, to rule and govern his church upon earth: which is far different from what is obſerv'd among the reform'd churches.

ARTICLE III.

The Gunpowder Plot.

UPON the deceaſe of queen *Eliſabeth*, Catholicks had conceived ſtrong hopes, that things would be much better with them in regard of religion; many of them being of opinion, that king *James* would favour them with extraordinary privileges. Some expected a toleration: others, more ſanguine, thought his majeſty himſelf was not much averſe to the Catholick cauſe, and only wanted to be well ſupported in his inclinations. They frequently entertained themſelves with the ſubject, ſuggeſting the grounds of their belief, *viz.* The many favours he had received from the king of *Spain*, and other Catholick princes, when he was diſtreſſed by his ſubjects in *Scotland*: The correſpondence, he held with ſeveral miſſioners of the ſee of *Rome* upon ſome matters not known to the publick: the entire reſpect he had for the memory of his mother, who never was perſecuted, or ill ſpoken of, but by the reformed churches; with ſeveral kind expreſſions, dropping from him in diſcourſe, which all tended to the ſame purpoſe. But what chiefly ſpirited up ſome particular perſons of that party, was a diſcourſe ſecretary *Cecil* had with Mr. *Treſham*, and ſome other Catholicks of figure; importing, that his majeſty would not fruſtrate their expectations: but make good all he had promiſed, while he was king in *Scotland*. Now whether theſe gentlemen took hopes for promiſes; whether king *James* found himſelf incapable to make good his word: whether *Cecil* really ſpoke the king's pleaſure, or only made uſe of that ſtratagem to exaſperate the Catholicks upon a diſappointment; I leave to politicians, to ſpeculate upon the matter. But let this be, as you will; If king *James* was ever diſpoſed to be a friend to the Catholick cauſe, he found it neceſſary to alter his meaſures: and tho' he endeavoured to cover himſelf, in the famous ſpeech, he made in parliament, ſoon after his acceſſion to the crown; by making a diſtinction, between perſons and principles; and pretending to be a friend to one, but an enemy to the other: yet the diſcerning part of mankind cannot be impoſed upon by ſuch captious ſubtleties. An honeſt man will always act by principle: and if a perſon's principles are unſound: either we muſt ſuppoſe, he will act according to his principles: or that he is entirely a man without any principles. In both which caſes his perſon ought to be as contemptible, as his religion.

From this diſappointment, either real or imaginary, a great diſcontent aroſe among ſeveral of the Catholick gentlemen; who by degrees talked themſelves into an humour of giving ſome diſturbance to the government, when a fit opportunity ſhould offer itſelf: tho' at the ſame time they had nothing in view, to anſwer the project of a revolution; but, like perſons intoxicated with ſtrong liquor, ſeemed reſolved to fall foul upon every one they met with. In theſe diſpoſitions they waited for a time, that would give vent to thoſe floods of reſentment, confin'd for a long time within their breaſts: and which broke out upon the diſcovery of the Gunpowder-plot, the contrivance of half a dozen perſons of deſperate fortunes, who by that means brought an *odium* upon the body of Catholicks, who have ever ſince laboured under the weight of the calumny, tho' no ways concerned. Now as for the particulars of this horrid deſign, I find them thus recorded by our hiſtorians. They tell us, Mr. *Catesby* was the firſt contriver of the plot, for blowing up the parliament houſe: which, for a conſiderable time, he kept

kept to himſelf: till he could meet with aſſociates, as deſperate as himſelf, to engage in it. At length he found thoſe that were fit for his purpoſe, *viz. Thomas Piercy*, *Guy Fawkes*, *Thomas Winter*, *Robert Keys*, and *Thomas Bates*. To theſe he communicated his deſign; who approved of it; and, as tis ſaid, mutually joined in an oath of ſecrecy. Now the manner of carrying on the contrivance was this: *Piercy*, being well acquainted at court, where he enjoyed a place, and upon this account was leſs ſuſpected; hir'd lodgings near the parliament houſe, whereby the conſpirators had the convenience of digging for a ſubterraneous paſſage. They laboured at this work for ſome months; till meeting with a very thick wall, which had a deep foundation, the work became tedious, and obliged them to deſiſt. Mean while Mr. *Peircy* informed himſelf of a cellar directly under the parliament houſe; which he immediately hired, as he gave out, in order to fill it with fuel for a winter's proviſion. The care thereof was committed to *Guy Fawkes*, who took the name of *John Johnſon*, and paſſed for Mr. *Piercy*'s ſervant.

Hitherto the contrivance was kept a ſecret among the perſons above mentioned. Yet they had ſcattered a report, privately, among ſeveral Catholicks, that ſomething was in agitation in their favour: and people of that communion began to entertain thoughts, that in a little time they ſhould be made eaſy; though they neither knew, when, nor by what means, it was to be effected. It appeared indeed, afterwards, that ſome few were let further into the ſecret (tho' never acquainted with the blackeſt part of the deſign) and had received private orders from *Peircy*, to be up in arms the 6*th* of *November* 1605: which was the day after the plot was diſcovered. The only perſons, to whom theſe orders were directed, were Sir *Everard Digby*, Mr. *Francis Treſham*, Mr. *John Grant*, Mr. *Ambroſe Rockwood*, Mr. *Robert Winter*, two Mr. *Wrights*, *John* and *Chriſtopher*. About ten days before the parliament was to meet, which was on the 5*th* of *November*, a letter from an unknown hand was delivered to lord *Monteagle*, a Catholick, admoniſhing him, to be abſent from parliament on the day of their firſt meeting: for that a ſudden judgment would fall upon the nation by an unviſible hand, or to that purpoſe. The confuſedneſs of ſtile, with the ambiguity of the expreſſions, both ſtartled, and puzzled his lordſhip; wherefore, having made ſecretary *Cecil* acquainted with it, and the letter being canvaſſed ſeveral days before the king and counſel; they at length found out the ſenſe, and true meaning of it: *viz.* that the ſuddenneſs of the ſtratagem ſpoke gunpowder; and by the *Nation* muſt be underſtood the *Parliament*. Upon this ſurmiſe, Sir *Thomas Knevet*, by order of counſel, was deputed to make ſtrict ſearch, in all the places and apartments, near the parliament houſe: which he did, the day before the houſe was to meet: when he happened to ſpy out a perſon, ſtanding at a cellar door, ready booted and ſpurred: who, upon examination, confeſſed, he had a deſign to ſet fire to a train of gunpowder which was to blow up the parliament houſe. In confirmation whereof, upon a further ſcrutiny, thirty-ſix barrels of gunpowder were found in the cellar, concealed under billets, and other fuel. While the king and counſel were buſied in finding out the contents of the letter; thoſe, that were aſſociates in the conſpiracy, (as far as riſing up in arms) left the town, in order to rendevzous on *Dunchurch Heath*, on the fifth; and among them Mr. *Cateſby*. It was given out in the country, that this meeting was only upon account of a hunting match; and, by their number, it appeared no otherwiſe. For they made not up above eighty perſons, including ſervants, and neighbours, who came in upon their diverſion. However, the country being alarmed upon the diſcovery of the plot, the conſpirators ſeiz'd all the horſes and arms they could, in order to make a defence againſt Sir *Richard Verney*, high-ſheriff of *Warwickſhire*, who had raiſed the poſſe. He purſued them all *Wedneſday*, *Thurſday*, and *Friday*, the ſixth, ſeventh, and eighth of *November*; till he obliged them to ſhelter themſelves at *Holbech*, a houſe belonging to *Stephen Littleton* near *Stourbidge*; where they were attacked by Sir *Richard Walſh*, high-ſheriff of *Worceſterſhire*. Four, of the chief of them, loſt their lives in defending the houſe, *viz.* Mr. *Cateſby*, Mr. *Piercy*, and the two Mr. *Wrights*: the reſt became priſoners. *Cateſby* lived juſt long enough, to own himſelf to be the author of this deſperate deſign. Now the only perſons concern'd in this deſign, or any way acquainted with it, were *Cateſby*, *Piercy*, and

and the two *Wrights*: whom juſtice overtook, before they came to a trial; Mr. *Treſham*, who died in the Tower; *Guy Fawks*, *Thomas Winter*, *Robert Keys*, and *Thomas Bates*. Theſe nine ſeem to have been privy to, and principal actors in the plot. Others appear to have been only concerned in the inſurrection, *viz.* Sir *Everard Digby*, *Robert Winter*, *John Grant*, and *Ambroſe Rookwood*. Again ſeveral jeſuits are mentioned, one way or other, to have been acquainted with their proceedings, *viz.* *Garnet*, *Oldcorn*, *Baldwin*, *Gerard*, *Teſmond*, and *Hammond*. To theſe may be added *Stephen Littleton*, who was proſecuted for entertaining the conſpirators, *Piercy* earl of *Northumberland*, who was committed to the Tower, and fin'd 30000 pounds, for admitting *Piercy*, among the band of penſioners, without adminiſtring the uſual oaths. The lord *Stourton*, and lord *Mordaunt*, two Catholick peers, fin'd for being abſent in the country, when the parliament ſhould have met. Laſtly about half a dozen obſcure perſons were apprehended, and executed, for being found among the rebels. Theſe were all, the government could meet with, after the moſt diligent enquiry, either directly, or indirectly concerned in this affair. However, the fact was never yet made ſo clear, as to unite men in one opinion, either as to the grounds, or to many particulars of the contrivance. Several Proteſtant writers ſurmiſe, there was more in it, than what ever appeared: and I find ſome Catholicks willing to believe, it was little more, than a trick of ſtate, to bring their party under a general *odium*, at a time, when the king was diſpoſed, to ſhew them ſome favours. A middle way may perhaps come neareſt to the truth. And, to conſider the reaſons, and conjectures on both ſides:

Some talk at ſuch a rate, as if the fact itſelf might be call'd into queſtion. They think it incredible, that perſons, who own'd themſelves to be Chriſtians, of a liberal education, and ſome of them of remarkable probity, and well eſteem'd by all parties, ſhould on a ſudden be tranſform'd into brutes, and attempt a piece of barbarity, which the very Cannibals could not be ſuſpected of; that they could have no view in the undertaking, had they effected it: the king own'd, that no Catholick power abroad had any concern in the affair, but deteſted it: that the conſpirators had nothing, to graft upon the confuſion, it would have occaſion'd: that it was an inſtance of greater folly, than malice; and could be attributed to nothing, but ſtupidity and frenzy. Above twenty Catholick peers then ſat in the parliament houſe. Theſe were not to be acquainted with the deſign, but all to be blown up, for the good of the Catholick cauſe. Theſe, with ſeveral other circumſtances, relating to the odd way of diſcovering the plot, have created ſome difficulty, how to reconcile the belief of it with the common notions, men ſhould entertain of perſons and cauſes: and even at this day many of the vulgar ſort of Catholicks, who are not acquainted with the ſtory of thoſe times, look upon the whole to be a ſham contrivance to diſcredit their party. To ſpeak my own ſentiments upon the matter: Tho' it cannot be denied, but that ſeveral ſham plots have been hatch'd, in order to oppreſs and vilify Catholicks; yet I cannot be ſo partial, as to excuſe all of them upon the preſent occaſion. Beſides the general agreement of our hiſtorians, the fact was attended with intrinſick and undeniable proofs from the conſpirators own confeſſion. Some acknowledged the laying of the gunpowder, others that they were privy to it: ſome confeſſed the deſign of an inſurrection, and appear'd in arms. Nay, even *Garnet* himſelf did not deny, but that the ſecret was communicated to him in the ſacrament of confeſſion. Theſe concurring teſtimonies render the ſubſtance of the account undeniable. But then, as to many particulars, ſome are of opinion, there was a malicious deſign in the miniſtry, to draw thoſe unfortunate perſons into ſo black a contrivance; and means made uſe of to carry it on. The ſcheme of their thoughts upon the matter ſtands thus: They believe, that *Cecil*, and ſome other politicians, at the helm of affairs, being apprehenſive, that king *James* was meditating ſomething in favour of the Catholick religion, ſet their heads to work, how to make that party odious, as was formerly done in the late queen's reign, by ſetting a foot, and nouriſhing plots, and egging on men of unbridled zeal, and deſperate fortunes, againſt the government. By this method Mr. *Catesby*, and ſome others, were drawn into a conſpiracy, to take revenge of the king, for his breach of promiſe: for nothing, but revenge, could induce them to attempt a thing, which could have no farther conſequences:

ſequences. This ſcheme makes *Cecil* all along acquainted with the plot; which he encouraged by the help of his ſpies, who were of the party; and by this means he knew, how to time the diſcovery. Farther, that the letter, directed to lord *Mounteagle*, was all a ſham; and of *Cecil*'s own contrivance: and moreover, that, very probably, Mr. *Treſham* was privately diſpatch'd in the Tower, that he might not appear at his trial, to have play'd a double part, and diſcover'd the whole myſtery. This account does not excuſe the conſpirators; but lays a heavy weight upon the devils, that tempted them above their ſtrength.

Hitherto I have been impartial in delivering the opinions and conjectures of both parties, concerning this black deſign: and it is left to the reader, to determine within himſelf, how far the great politicians at court were engaged in it. This may be ſaid, that they obtain'd their ends againſt the Catholicks, who by this means were brought under diſgrace, and a violent perſecution: and by a charitable method, peculiar to the reformers, the whole body has ever ſince been charged with the fact; which, in ſome reſpect, ſhews as much barbarity, as the plot itſelf. 'Tis my buſineſs, in the next place, to wipe of this aſperſion, by diſcovering the malignant influence of ignorance, prejudice, and paſſion: which has tranſported many Proteſtant writers, to caſt the infamy of this affair, not only upon the *Engliſh* Catholicks, but even upon the ſee of *Rome*. This they have attempted from topics general and particular. They alledge, that the principles of their religion engage them in ſuch ſtratagems: that pope *Clement* VIII. publiſh'd two bulls, directed to the Catholicks of *England*, in the year 1599, whereby he charges them, not to ſubmit to any king, unleſs he was a Catholick; and the Gunpowder plot was the conſequence of theſe bulls. That particularly, about the time, when the plot was carrying on, publick prayers were order'd, both at home and abroad, for the ſucceſs of the Catholick cauſe in *England:* In the anniverſary remembrance of the plot, obſerv'd every year on the *5th* of *November*, the Proteſtant clergy ſtigmatize it, as a Popiſh contrivance. That ſeveral prieſts and Jeſuits were conſulted by the conſpirators, before they enter'd into the engagement. That, in fine, the ſee of *Rome* never made any diſclaim of the fact; and that *Garnet*, who ſuffered on that account, is reputed to be a martyr, and worker of miracles. How far theſe allegations are capable of making good the general charge, againſt either *all* the *Engliſh* Catholicks, or the ſee of *Rome*, will appear to any one, that will but calmly conſider the nature of ſuch proofs. For, in the firſt place, as to the principles of the church of *Rome*, it will be a difficult matter to prove, that any article of their creed allows of murder. I am ſure, the canons of their councils and daily practice directly ſpeak the contrary. They are taught to pay civil obedience to princes of whatever perſuaſion; and, if regard may be had to practice, live as peaceably under a church ſupremacy, as their neighbours do under a lay-ſupremacy. But this being a point ſufficiently debated by the learned of both churches (and only mentioned by their enemies, on the preſent occaſion, to make the world believe, that Catholicks are always diſpoſed, to give diſturbance to the civil power) I will paſs it over, as a foreign enquiry, and little to the purpoſe. As to the bulls, ſaid to be ſet forth by pope *Clement* VIII. it was never my fortune, to meet with any of that import. Thoſe I have ſeen, were only a paſtoral exhortation, to remain firm in the profeſſion of their faith. But then, as to the inference, nothing, but a mind, entirely bent upon malice, can mention the Gunpowder plot, as being the conſequence of ſuch an exhortation. It is ſaid, that publick prayers were order'd among the Catholicks, about the time of the plot. This fact, tho' it ſtands in need of a better proof, than a bare aſſertion, can amount to no more, than that the Catholicks wiſh'd well to the common cauſe of their religion; and it might be proper, to put up prayers at that time; they being in hopes of ſome eaſe from a mild prince, after the ſevere treatment, they had met with under queen *Eliſabeth*. And if this is a ſufficient ground to charge them with a plot, they have never been out of one, ſince the firſt beginning of the reformation. They have a precedent for it from all the people of God, who lived under oppreſſion. The *Jews* in their captivity begg'd, by publick prayer, that God would ſhorten the days of their miſery. And this they practis'd, without any deſign of ſubverting the government, they lived under: tho', perhaps, the ruin of their enemies might prove to be the effect of their prayers. The church order'd prayers

prayers for St. *Peter*, when he was in confinement. And, if I miſtake not, every church prays, that their enemies may be confounded, and put out of a capacity of diſtreſſing them. Of all plots, certainly prayers are the moſt innocent, and moſt conformable to the beſt notions both of religion and government. The annual commemoration of the *5th* of *November* was a ſeaſonable ordinance: but I cannot think, the wiſe powers, that appointed that day of thankſgiving, ever deſign'd, it ſhould be ſolemnized after that mobbiſh manner, it commonly is: or that publick prayers ſhould be accompanied with malice, calumnies, and invectives. If the clergy exert themſelves, upon the occaſion, by declaiming againſt the ſee of *Rome*, and doctrine of the Catholick church; and endeavour to make the whole party guilty of the Gunpowder plot; their behaviour is no rule to the diſcerning part of mankind. Their deſign (beſides private views) is to ſpirit up the common people, and keep alive their averſion to the Catholicks. For, as the ingenious lord *Falkland* has obſerv'd, the clergy labour under ſo many paſſions and prejudices, that the caſe of religion was never worſe ſtated, than from the pulpit. Thoſe, that have a juſt way of thinking, will rather ſuffer themſelves to be directed, in their opinion, by what publick authority has declared, as to the fact. Now the king himſelf, both in parliament, and in the proclamations iſſued out for apprehending the conſpirators, declares, it was only a contrivance of eight or nine deſperado's: '(*b*) Neither does his majeſty 'charge the plot upon the whole body of 'the *Engliſh* Papiſts. The conſpirators 'party, when moſt numerous, including 'their ſervants, was not more than eighty: much leſs was any foreign power engaged or applied to, as the king himſelf ſaid, he was ſatisfied, from their ambaſſadors then reſiding in *London*; who made publick rejoicings upon the diſcovery of the plot. What is alledged in the next place, concerning prieſts and Jeſuits, that were conſulted by the conſpirators, is ſo far from favouring a general charge, that 'tis a manifeſt indication of the contrary. Among between three or four hundred miſſioners, at that time belonging to *England*, only ſix were ever mention'd to be concern'd; and of theſe ſix, only two convicted to have been privy to it; who at the ſame time never conſented to it, but uſed their endeavours to put a ſtop to the deſigns. So that, whether they were acquainted with theſe matters in confeſſion, or otherways, they cannot ſtrictly be ſtiled conſpirators; tho' guilty of miſpriſion, and ſubject to death by the rigour of the law: which might have been, and has often been, the caſe of perſons very well affected to the government. Upon this account ſeveral unfortunate gentlemen have unthinkingly expoſed their lives, rather than betray their friend, and incur the *odium* of becoming informers. What is in the next place alledged, concerning the biſhop of *Rome* never making any publick diſclaim of this horrid contrivance; 'tis a very unreaſonable expectation. Did king *James* ever charge him with it? Is an *Engliſh* mob to be attended to, and complemented in all their extravagances and ſpiteful invectives? Should the biſhop of *Rome* condeſcend ſo far, as to endeavour to put a ſtop to all the calumnies levell'd againſt the holy ſee, he muſt live as many ages, as he does minutes, to publiſh a ſufficient number of apologies: and after all (if I miſtake not the good diſpoſitions of his enemies) it would be all labour loſt. They would be found to have as little faith as they have charity. But if diſclaims are of any uſe, to wipe off the aſperſion, *Engliſh* Catholicks have given content abundantly upon this head: ſince both upon the diſcovery of the plot, and at all times downward, they have unanimouſly deteſted it. To conclude with what relates to *Garnet*'s being a martyr, and worker of miracles, I leave the reader to form a judgment of thoſe matters, from the circumſtances of his life and behaviour; to which it will conduce very much, if we conſider, how far he could preſerve a good conſcience in the commerce he had with the conſpirators. The ſame, I ſay, as to his miracles: which are to be credited or diſregarded with reſpect to proofs. Neither the church of *Rome*, nor the body of *Engliſh* Catholicks, are under any obligation, to become a party in ſuch kind of controverſies.

(*b*) *Collier*, Eccl. Hiſt. vol. 2. B. 8. p. 689.

ARTICLE

ARTICLE IV.

The Oath of Allegiance.

WHatever opinion the king might have conceived of the Catholicks, in general, upon account of the Gunpowder plot; 'tis certain they all became the object of his reſentment; and that the penal laws were let looſe againſt them upon this occaſion. As to thoſe perſons in particular, who had been concerned in the plot, it was his belief, that they had been too much influenced by certain doctrines, taught by ſome Catholick divines, not very favourable to the temporal power of princes. Wherefore the better to diſcover, and ſecure the affections of his Catholick ſubjects, he was put upon a method, which, as 'twas imagined, would be very ſerviceable to that purpoſe: tho' indeed, it was of no other uſe, than to render them more contemptible and more obnoxious to the penalty of the laws. The method propoſed was the form of an oath, which was to be the teſt of civil allegiance. But then it was drawn up in ſuch ambiguous terms, that a tender conſcience (the beſt diſpoſed towards paying civil allegiance) could not digeſt it. The wording of the oath was chiefly committed to archbiſhop *Bancroft*; who with the aſſiſtance of *Chriſtopher Perkins*, a renegado jeſuit, ſo calculated the whole to the deſigns of the miniſtry, that they met with the deſired effect. Which was firſt, to divide the Catholicks about the lawfulneſs of the oath; ſecondly, to expoſe them to daily proſecutions in caſe of refuſal; and in conſequence of this, to miſrepreſent them, as diſaffected perſons, and of unſound principles in regard of civil government. When this oath was firſt impoſed upon the Catholicks, which was in the year 1607, ſeveral perſons of authority, and diſtinction, both among the eccleſiaſticks and laity, had frequent meetings about it. Mr. *Blackwell*, the archprieſt, with ſeveral of the clergy and laity, who paid a great deference to his learning and judgment, ſubmitted to the oath. Of the ſame opinion was father *Preſton*, a learned *Benedictine* monk, and ſuperior of his order, who drew ſeveral of his brethren after him. Soon after, the caſe being drawn up, and a copy of the oath ſent to *Rome*, two briefs, or Apoſtolick letters, were directed by his holineſs to the *Engliſh* Catholicks; whereby the oath was declared to be unlawful. Several, indeed, recanted upon this intimation: but ſtill there was a party, that not only ſtood by their former reſolution, but confirmed the practice by learned treatiſes, they publiſhed upon the ſubject: which were replied to, as well by *Engliſh* miſſioners of a contrary ſentiment, as by ſeveral foreign divines, who took part in the quarrel. This controverſy was carried on, the greateſt part of king *James* I's reign: tho' with ſome reſpite, accordingly as the oath happened to be preſſed, more or leſs, by the miniſtry. There was no remarkable occaſion for reviving theſe debates, in the ſucceeding reign of king *Charles* I. For tho' there were ſtill ſome remaining, who were advocates for the oath; yet they were very much diminiſhed, and were not diſpoſed to diſturb the publick by unſeaſonable debates. Beſides, there was, at this time, ſomething in agitation concerning a new oath of allegiance, better adapted to the circumſtances of Catholicks. It was to contain no ambiguous and enſnaring clauſes; to be fully expreſſive of the duty of civil allegiance; and no ways encroaching upon the ſpiritual juriſdiction of the biſhop of *Rome*. How this ſcheme came to be dropp'd, I ſhall have occaſion to take notice in another place. In the mean time, it was a kind of amuſement, and diverted mens thoughts from contending about the former oath. During the time of the civil wars, and *Cromwell*'s uſurpation, the nation was employed about controverſies, and oaths of another kind. After the reſtoration the Catholicks remained undiſturbed for a while. They had diſtinguiſhed themſelves ſo remarkably in the royal cauſe, during the late troubles, that there was no pretence to make experiments of their loyalty by oaths, or other unſeaſonable aſſurance of their fidelity. Yet in a little time, when jealouſy had ſeized a great many in the nation, that popery was flowing in upon them;

and

Titus Oates, and his confederates, had worked up matters to the conſiſtency of a plot; it was thought a proper time, to make uſe of the old expedient of the oath of allegiance. This engaged the Catholicks once more in the controverſy, and divided them as formerly; tho' the number of thoſe, that ſtood up for the oath, was very inconſiderable. It plainly appear'd, that the oath was never deſigned to be a teſt of allegiance; but a ſtate trick, to ſqueeze money from the party, and nouriſh an opinion in the common people, that they were enemies to the civil government. It was contrary to the deſire, or intention of the miniſtry, that any of them ſhould take the oath. The vulgar were made to believe, that Catholicks were perſons without either honour, or conſcience; in which caſe an oath is an uſeleſs expedient. Where conſcience is taken as a rule, That alone prompts every man to comply with his duty: and where that rule is diſregarded, an oath will not bind. Tis true, the oath expreſſed a diſclaim of papal diſpenſations: but ſtill there might be room for a ſupervening diſpenſation, to cancel the obligation of the pretended diſclaim: in which caſe the government is ſtill at a loſs for the ſubject's allegiance. This way of reaſoning might appear to be mere ſpeculation, had not *Barlow*, biſhop of *Lincoln*, recommended it to the world, as a kind of ſyſtem among the Catholicks; and alledged the behaviour of thoſe, that ſuffered on account of *Oates*'s plot, as an inſtance: whoſe dying ſpeeches and proteſtations of innocence, as he pretends, were not to be regarded, by reaſon of certain diſpenſations, they were provided with, to waſh away the guilt of lying and equivocating, even at the moment, they were making their exit. Theſe and ſuch like conſiderations are a ſufficient proof, that the deſign of preſſing the oath was far otherwiſe, than what was pretended. Again thoſe who complied ſo far, as to take the oath, found little or no advantage by it. They were farther urged with the oath of ſupremacy: the refuſal whereof not only made their civil alligiance ſuſpected, but rendered them obnoxious to many penal, and even ſanguinary laws. Theſe conſiderations, together with the diſcovery of Dr. *Oates*'s forgeries, put an end, in a great meaſure, to the debates among Catholicks concerning the oath of allegiance; the ſource whereof was entirely dried up at the revolution in 1688. For then, the oath being abrogated, another was appointed in its place. The wiſdom of the nation obſerved, that the old oath of allegiance was not well calculated, to anſwer the preſent poſture of affairs. The miniſtry therefore, in order to gain the Catholicks, were willing to omit ſuch clauſes, as bore too hard upon the pope's ſpiritual juriſdiction, and which ſeemed not neceſſary to expreſs a civil allegiance. Another thing they had in view, was to diſappoint both Proteſtants and others, that were enemies to the revolution; leſt they might extend that clauſe, which ſpecified allegiance to the *king's heirs and ſucceſſors*, to the caſe of the *prince of Wales*: whoſe legitimacy, as they were not diſpoſed to enquire into, ſo it was not thought proper, to continue an oath, which might give a handle to the great ſticklers for hereditary ſucceſſion. Upon this account, a bare oath of allegiance was agreed upon; expreſſing no more, than what the word *Allegiance* imported, according to the uſual acceptation of that term among the learned.

Before the cloſe of this article, it will not, perhaps, be diſagreable to the reader, if I touch, in general, thoſe arguments, whereby the contending parties endeavour'd to ſupport themſelves in their practice, while the controverſy was a foot. Thoſe, that appeared for the oath, undertook to prove, that civil allegiance was a natural duty, which no eccleſiaſtical power on earth could diſpenſe with: it being a received doctrine among Catholick divines, that the laws of God and nature were out of the reach of human diſpenſations: that the oath impoſed imported no more than a civil and natural duty, as the lawgivers themſelves were ready to atteſt: that no part of the oath was contrary to the doctrine of the church of *Rome:* that the popes diſpoſing power (the chief point, which gave offence) was only the particular opinion of ſome divines, and far from being the doctrine of the univerſal church: that the ſubſtance of the oath was approved of, and practiſed in the *Gallican* church; and why ſhould the Catholicks of *England* be expoſed to confiſcations, and ruin, upon account of opinions, and practices, which were allowed of among other good Catholicks abroad: that in fine the biſhop of *Rome's* letters and prohibitions were only to be regarded, where faith was concerned; which ſeemed not to be

the preſent caſe. Thoſe, that oppoſed the oath, alledged, that, tho' civil allegiance was a natural duty, yet there might be a demur in paying it, when the manner of exacting it encroached upon duties of a higher nature: that the ſpiritual power was independent, and, in ſome caſes, ſuperior to the civil power: that, where the limits of each power were under debate, great regard ought to be had to the rights of the church, the oeconomy whereof was certainly a divine inſtitution: that there were not ſo many inconveniences attending a depoſing power in the pope, as in the people; and that the latter was often practiſed by Proteſtants, when either their church, or liberties ſeemed to be in danger: that tho' the doctrine of depoſing princes in extraordinary caſes, (*viz.* where church and liberties were in danger) was not deſigned to be an article of faith; yet it was far from truth, to ſwear, that that opinion was *damnable and heretical*, as the oath expreſſed it; that the biſhop of *Rome* had right to inſpect and pronounce upon oaths, as being ſpiritual matters; eſpecially when they ſeem to encroach upon his juriſdiction, and upon articles of faith; that to diſregard the pope's briefs, was not only a token of diſreſpect to the ſupreme paſtor, but a manifeſt inſtance of diſobedience; that, in fine, the ſee of *Rome* is the laſt recourſe in all ſuch kind of controverſies which can be determined by no other way. Theſe are the heads of what both parties produced in their defence; which may be ſeen at large in many learned volumes publiſhed upon the ſubject.

ARTICLE V.

Colleges and Monaſteries erected abroad.

I Have formerly given an account of the ſeveral colleges eſtabliſh'd at *Doway*, *Rome*, *Valladolid*, &c. for the uſe of the ſecular clergy, who were the main body, that ſupported the Catholick cauſe in *England* during the greateſt part of queen *Eliſabeth*'s reign. By degrees ſeveral religious orders engaged in the ſame labour; and found means to procure eſtabliſhments for that purpoſe. The firſt, I ſhall make mention of, were the *Benedictine* monks; according as their affairs and oeconomy are deſcrib'd by a late author in the following words:

'(*i*) About the latter end of the 16*th* 'century, ſome *Engliſh* ſcholars who ſtu-'died in *Italy* and *Spain*, becoming reli-'gious men in the monaſtery of *Monte-'caſſino* and *Valladolid*; *Don Alonſo Coral*, 'general of the congregation of *Valladolid*, 'and ſome other ſuperiors of the ſame 'congregation, in the year 1603, made 'application to pope *Clement* VIII, to 'obtain leave, to erect an *Engliſh* miſſion, 'of the *Engliſh* religious men, who had 'profeſſed in their congregation. The 'fathers of the congregation of *Monte-'caſſino* join'd with thoſe of *Valladolid*, to 'pray the ſame favour for the *Engliſh* of 'their congregation: which the pope 'granted them, on the 20*th* of *March* in 'the ſame year. Accordingly, religious 'men of thoſe two congregations of *Monte-'caſſino* and *Valladolid*, were ſent into '*England* to act in concert, tho' they 'were of different congregations. They 'made a ſort of union among themſelves; 'and engaged to act indifferently, under 'the orders of the ſuperiors of the two 'congregations. Some time after, father '*Auguſtin* of St. *John*, firſt vicar-general 'of the *Spaniſh* miſſion, procured the 'eſtabliſhment of two houſes for thoſe '*Engliſh* miſſioners; the one at *Doway*, 'in the Low-countries, and the other at '*Dieulwart* in *Lorain*. The firſt of them 'was founded by *Philip Coverel*, regular 'abbot of St. *Vedaſt* of *Arras*, with the 'conſent of his monks; upon the condi-'tion, that the ſaid houſe ſhould return 'to the abbey of *Arras*, whenſoever it 'ſhould pleaſe God, to reſtore the Catho-'lick faith in *England*. That of *Dieul-'wart* was given by the cardinal *Charles*

(*i*) *Dugdale*'s Monaſt. by *Stephens*. vol. 1. p. 182, &c.

of

‘ of *Lorain*, in the year 1606; or rather ‘ the church, which before was collegiate: ‘ and from which that prince had drawn ‘ out the canons, to put them in poſſeſſion ‘ of the cathedral of *Nancy*, which was ‘ erected in the year 1602. For the mo- ‘ naſtery was built at the coſt of Mr. *Gif- ‘ fard*, who had been diſciple to the car- ‘ dinal *William Allen*, and had reſign'd the ‘ dignity of dean of *Liſle*, to take upon ‘ him the habit of the order of St. *Bene- ‘ dict* in that monaſtery, under the name ‘ of father *Gabriel* of St. *Mary*:

‘ The *Engliſh Benedictins*, having got ‘ theſe two monaſteries, began to think of ‘ the means of reviving the ancient *Eng- ‘ liſh* congregation. Father *Buckley*, who ‘ was the only *Engliſhman* of that congre- ‘ gation, (and had been profeſſed in the ‘ abbey of *Weſtminſter*) in the year 1607, ‘ receiv'd into it ſome *Engliſh* monks of ‘ the congregation of *Monte-caſſino*; which ‘ was approved of by the general chapter ‘ of that congregation, in the year 1608; ‘ and confirm'd *viva voce* by pope *Paul* V. ‘ in the year 1609. And by a ſolemn act, of ‘ the ſame year, father *Buckley* committed ‘ the care of that new congregation to father ‘ *Thomas Preſton*, ſuperior of the *Engliſh* of ‘ the congregation of *Monte-caſſino*: which ‘ was ratified and approved by thoſe of the ‘ *Engliſh* congregation. The new *Engliſh* ‘ congregation, being ſubject to that of *Monte- ‘ caſſino*, and their power increaſing by that ‘ means, did alſo increaſe conſiderably in ‘ number: ſo that in a ſhort time, they ‘ were in a condition, to make a conſider- ‘ able congregation. But theſe religious ‘ men, having been bred in ſeveral coun- ‘ tries, ſome of them in *Italy*, others in ‘ *Spain*, and ſome in *England*, having dif- ‘ ferent rules, and being ſubject to diſtinct ‘ ſuperiors, this occaſion'd ſome difficulties. ‘ For having propoſed an union, the arti- ‘ cles whereof were drawn up in *England*, ‘ in the year 1610, and were not approved ‘ of by the *Engliſh* that were out of the ‘ kingdom; another project was form'd in ‘ 1612; and pope *Paul* V, by a brief of ‘ the 24*th* of *December*, of the ſame year, ‘ confirm'd all, that had been done for the ‘ re-eſtabliſhment of the *Engliſh* congre- ‘ gation.

‘ The fathers of the congregation of ‘ *Valladolid*, nevertheleſs, did not approve ‘ of either of theſe projects of union: and, ‘ according to their cuſtom, nominated a ‘ vicar-general for the *Engliſh* miſſion. ‘ And at laſt the monks of the congregation ‘ of *Monte-caſſino*, and thoſe of the *Eng- ‘ liſh*, were obliged to agree with thoſe of ‘ *Spain*. An act of union was made, by ‘ which it was ſtipulated, that, as long ‘ as *England* ſhould continue ſeparated ‘ from the communion of the ſee of *Rome*, ‘ the fathers of the *Engliſh* congregation ‘ ſhould compoſe but one body; which ‘ ſhould be call'd the *Engliſh* miſſion or ‘ congregation, and ſhould conſiſt but of ‘ twelve religious men; in whom all the ‘ rights of the *Engliſh* congregation, call'd ‘ the ancient congregation, ſhould be pre- ‘ ſerv'd: that it ſhould not be lawful, to ‘ increaſe the number; and that, when ‘ any one of theſe twelve ſhould happen ‘ to die, the vicar-general ſhould nominate ‘ another, to fill up his place: who ſhould ‘ be taken from the congregation of *Val- ‘ ladolid*: and that, when the ſchiſm ‘ ſhould ceaſe, the monks, that ſhould ‘ happen to be in *England*, and would not ‘ return into *Spain*, ſhould then form the ‘ *Engliſh* congregation: and that all thoſe ‘ monks, remaining in *England*, ſhould be ‘ reputed to be of that congregation: but ‘ that, during the ſchiſm, they ſhould be ‘ really of the congregation of *Valladolid*. ‘ Theſe conditions were approved of in the ‘ general chapter of the *Spaniſh* fathers, ‘ holden in the year 1613. and father *Robert ‘ Sadler* of the *Engliſh* congregation con- ‘ ſented to the ſame, in the name of, and ‘ as agent for father *Thomas Preſton*.

‘ But the other fathers of the congre- ‘ gations were not of the ſame opinion; ‘ ſo that the union did not take place, ‘ at that time. A new project was drawn ‘ up, which was received by the agents ‘ of thoſe congregations, but conteſted by ‘ the fathers of the congregation of *Monte- ‘ caſſino*. Pope *Paul* V. perceiving, that theſe ‘ conteſts proceeded without end, applied ‘ his authority, to put a period to them; ‘ ordaining by a decree of 1616, that ‘ they ſhould proceed to the union of thoſe ‘ three congregations, notwithſtanding the ‘ oppoſition of that of *Monte-caſſino*; that ‘ nine deffinitors ſhould be choſen out of ‘ the whole miſſion, who ſhould be in- ‘ differently picked out, to govern the ſame; ‘ that they ſhould chooſe the ſuperiors of ‘ monaſteries, and do all, that was con- ‘ venient for its advantage; and his holi- ‘ neſs appointed his nuncio in *France* to ‘ ſee this decree put in execution. The ‘ ſuperiors of the congregation of *Monte-*

‘ *caſſino*,

'*caſſino*, the ſame year, renounced all ju-
'risdiction, they could claim over the
'*Engliſh* monks, that were of their con-
'gregation; conſenting, that they ſhould
'be wholly depending on that of *England*.
'Thus the union was concluded, in 1617,
'between the congregation only of *Val-*
'*ladolid*, and that of *England*. Cardinal
'*Ubaldini*, nuncio in *France*, had begun
'the year before, to put the pope's decree
'in execution; and cardinal *Bentivoglio*,
'who ſucceeded him in the nunciature,
'concluded it; cauſing the nine deffinitors
'to be choſen. Theſe met at *Paris* the 16th
'of *May* the ſame year, and choſe, for
'the firſt preſident of the congregation, the
'R. F. *Gabriel* of St. *Mary*; and he was
'confirmed on the 27th of *October* by the
'general of the congregation of *Valladolid*;
'who immediately approved of all, that
'had been done in their aſſembly, as
'well in regard to the union, as to the
'new ſtatutes of the *Engliſh* congregation,
'which was to be ſubject to that of *Val-*
'*ladolid*. This ſubordination conſiſted in
'its acknowledging, for its ſuperior, the
'general of *Valladolid*; who was alſo to
'take the title of general of the *Engliſh* con-
'gregation; and, as ſuch, was to viſit the
'monaſteries, which that congregation
'might acquire in *Spain*. Yet upon con-
'dition, that his ſaid viſitation ſhould be
'made according to the laws of the *Eng-*
'*liſh* congregation; and that it ſhould
'not be in his power, to oblige the monks
'to follow the cuſtoms of the *Spaniſh*
'congregation: that no *Engliſh* monks
'might take any degrees in the univerſities,
'without his conſent; and that he ſhould
'confirm, as preſident, which he ſhould
'think fit, of the two that ſhould be
'choſen by the *Engliſh* congregation, and
'preſented to him. All which was ap-
'proved by pope *Paul* V; who granted
'his bull, to that effect, of the 23d of
'*Auguſt* 1619. Pope *Urban* VIII. con-
'firmed all the privileges of this con-
'gregation. But that dependence being
'become grievous to them, by reaſon of
'the difficulties, they met with, in re-
'ceiving advices from *Spain*; they had
'recourſe to pope *Urban* VIII. who, in
'the year 1637, diſcharged them of that
'ſubordination to the congregation of *Val-*
'*ladolid*. But this bull I have not been
'able to procure.

'However, there were ſtill ſome *Engliſh*
'monks, who, not approving of the union
'of all the religious men of their nation
'in one body of a congregation, would
'not enter into it; and wrote againſt the
'ſame. One of their books was intitul'd:
'*Examen Trophæorum Congregationis præ-*
'*tenſæ Anglicanæ ordinis St. Benedicti.*
'Printed at *Rheims* in 1622. But father
'*Clement Reyner* entirely baffled that
'work, in one more conſiderable under
'this title: *Apoſtolatus Benedictinorum in*
'*Anglia*. Printed at *Doway* 1626. Father
'*Barnes*, the author of *Examen Trophæ-*
'*orum*, was charged with many foul prac-
'tices: and letters of his, proving the
'ſame, being intercepted, he was ſecured
'by order of the king *France*; who de-
'livered him up to the ſuperiors of the
'*Engliſh* congregation: and they ſent him
'to *Rome*; where he died in the priſon
'of the inquiſition. Father *Francis Walde-*
'*grave*, one of thoſe, who had moſt
'oppoſed the new *Engliſh* congregation,
'having at laſt accknowledged his fault,
'enter'd into the ſame; and yielded up
'to it the monaſtery of *Celle* in the
'province of *Brie* which had been given
'to him by the monks of *Marmoutier*.
'And ever ſince that time, the ſuperiors
'of the houſe, they have at *Paris*, ſend
'thither a ſufficient number of monks,
'to perform divine ſervice. The late
'king (*k*) confirm'd to them the poſſeſ-
'ſion of that abbey by his letters pa-
'tents of the year 1708. The R. F. *Ga-*
'*briel* of St. *Mary*, who, as has been
'ſaid, was choſen the firſt preſident of
'the *Engliſh* congregation in the year 1617,
'did not govern long. For he was conſe-
'crated biſhop of *Archidal*: he was af-
'terwards made ſuffragan to the archbiſhop
'of *Rheims*: and, not long after, was
'nominated to that archbiſhoprick, and
'firſt peer of *France*, by king *Lewis*
'XIII: and yet he was not forget-
'ful of his congregation. In the year
'1611, he had begun to found a houſe
'at St. *Malo*: which the *Engliſh* monks
'were afterwards obliged to reſign to the
'monks of St. *Maur*, in conſideration of
'a yearly rent they pay for the ſame

(*k*) *Lewis* XIV.

'king

'king *Lewis* XIII. refuſing, to allow of 'a community of *Engliſh* religious men 'in that ſea port town, ſo near *England*. 'But the ſame benefactor procured them 'another at *Paris*, which was at laſt 'fixed in the *Fauxbourg* St. *Jacques*, or 'ſuburb of St. *James*, in the year 1642. 'The church was built in 1674; and the 'firſt ſtone was laid by *Mary Loüiſa* of '*Orleans* queen of *Spain*, daughter to *Philip* 'of *France* duke of *Orleans*, and to *Hen*-'*rietta* of *England*; and it was conſe-'crated in the year 1677, by the abbot 'of *Noailles* now (*an.* 1696) cardinal, and 'archbiſhop of *Paris*.' The *Engliſh Benedictines* have alſo a monaſtery at *Lanſperg* in *Germany*, in the electorate of *Cologn*; which is govern'd by a regular abbot, over whom, as I am inform'd, the preſident of the *Engliſh* congregation claims no juriſdiction. There are alſo in *Germany* ſeveral *Benedictine* monaſteries, chiefly poſſeſſed by the religious of the *Scottiſh* nation. They are ſaid to be ſeven in number; and have been eſtabliſhed in thoſe parts for ſome ages: but I can meet with no particulars concerning them.

Beſides the houſes, mentioned for religious men of the *Benedictine order*, care was taken to erect others for women. They had already a monaſtery at *Bruſſels*, which proved a nurſery to two others; one at *Cambray*, the other at *Gaunt*. The firſt was begun by Mrs. *Frances Gavin*: who, being a profeſſed nun of the *Benedictine* monaſtery in *Bruſſels*, took from thence two others, *viz. Potentiana Deacon* and *Viviana Yaxley*, in the year 1623; and laid the foundation of the monaſtery at *Cambray*, chiefly by the aſſiſtance of father *Rudiſind Barlow*, preſident of the *Engliſh Benedictin* monks. The year after, *viz.* an. 1624, the ſaid monaſtery at *Bruſſels* ſent out more of their religious, *viz. Eugenia Poulton*, *Magdalen Digby*, and *Mary Roper*; who, under the conduct of Mrs. *Lucy Knatchbull*, eſtabliſhed a monaſtery of their order in *Gaunt*. To theſe we may add ſeveral other houſes of religious women of other orders, which took their riſe much about this time. Among theſe was the monaſtery of *Auguſtin* nuns in *Lovain*, firſt eſtabliſhed by Mrs. *Mary Wiſeman* in the year 1609. She, with ſeveral other *Engliſh* ladies, had been profeſſed in St. *Urſula*'s monaſtery, a houſe of *Flemiſh* nuns in *Lovain*: but being deſirous to lay the foundation of a community, for thoſe of their own country, they applied themſelves to the biſhop of the dioceſe: and having his leave, they purchaſed a building, with other conveniences, which they called by the name of St. *Monica*'s monaſtery. The biſhop, at firſt, ſeem'd very unwilling, to admit of this new eſtabliſhment; apprehending, they might become burdenſome to the town, upon account of their ſlender revenues. But Dr. *Cæſar Clement*, an *Engliſh* clergyman, dean of St. *Gudules* in *Bruſſels*, becoming a generous benefactor, and Mr. *Thomas Worthington* of *Blainſcoe* in *Lancaſhire* (who reſided at that time in *Lovain* with his whole family) engaging to make good all deficiencies, that difficulty was removed.

Much about this time, another community of religious women was attempted, and, in ſome meaſure effected, by one Mrs. *Mary Ward*, a gentlewoman of ſingular zeal and qualifications. She had been admitted a novice among the poor Clares in *Graveline*, in the year 1605, ſoon after the erecting of that convent. But that way of life not being agreeable to her, ſhe undertook to found a new kind of religious order (which ſome were pleaſed to call Jeſuiteſſes) by the aſſiſtance and perſwaſion of father *Roger Lee* an *Engliſh* jeſuit. The project was, to live in community, under certain vows; but without any obligation of incloſure: and their chief employment, beſides their religious duties, was to inſtruct young gentlewomen in all parts of education belonging to their ſex. They firſt aſſembled in a houſe, at St. *Omer*'s, about the year 1608, under the inſpection of Mrs. *Ward* their ſuperior; who, being a perſon of good addreſs, went frequently over into *England*, and perſuaded ſeveral young ladies, to embrace that way of life. Mean time a great many objections were raiſed againſt this new inſtitution: as well by the *Engliſh* nuns in *Flanders*, as by ſeveral grave prieſts in *England*: who looked upon it, to be contrary to the canons of the church, and of no ſervice to the cauſe of religion. And to this purpoſe, ſome inſtances were produced of improper behaviour in thoſe, that were permitted to ramble abroad, upon the pretence of carrying on their intereſt. On the other hand the *Jeſuits* mainly ſupported their cauſe, and took great pains to obtain them an eſtabliſhment. Some of theſe gentlewomen were perſwaded, to take a journey to *Rome*, with hopes of obtaining his holineſs's approbation: and accordingly they ſet out,

well recommended by letters, from perſons of ſingular merit and authority. But they returned without being able to effect any thing, as to the main purpoſe of their journey. Alſo ſeveral learned divines were conſulted concerning the nature of this new inſtitution; and among others *Francis Suarez*, a noted profeſſor of the ſociety of *Jeſus*; who gave his opinion in the following words: '*Quapropter concludo, ut hoc inſtitutum ſit verè pium, ſtabile, & perpetuum, pontificis approbationem neceſſariam eſſe. Ita cenſeo ſub cenſura eccleſiæ, & cujuſcunque meliora ſentientis. Conimbriæ. Die 5 Junii.* 1615.' I find this community at St. *Omers* in the year 1622. when they were ſixteen in number, but labouring under ſuch great neceſſities, that they were obliged to part with their houſe and goods. Some of them were return'd upon their friends, and relations in *England*; and a few obtained a kind of reſidence in the dioceſe of *Cologn*. In the year 1629, they had planted themſelves in the city of *Liege*: at which time the chief of them were Mrs. *Ward*, Mrs. *Twitty*, and Mrs. *Forteſcue*. But not being countenanced there, they removed to *Munich* in *Bavaria*, where they met with greater encouragement; and, after ſome time, procured a handſome ſettlement, which they ſtill enjoy.

The next eſtabliſhment, I ſhall mention, is that of the friers of the order of St. *Francis* in the univerſity of *Doway*. One Mr. *John Gennings*, a clergyman educated in the *Engliſh* college at *Doway*, having obſerved, that all the ancient religious of the order of St. *Francis* were in a manner extinct; and being deſirous, to have it renewed among the *Engliſh*, enter'd into the noviceſhip, and was profeſſed. Soon after he perſwaded ſeveral ſtudents in the *Engliſh* colleges abroad, eſpecially in *Doway*, to follow his example; and made intereſt, that they might paſs through their noviceſhip in a *Flemiſh* convent, in the city of *Ipres*. Accordingly, ſeveral hopeful young men embraced the propoſal; and when they had compleated their time of probationſhip, means was found to procure them a houſe, and other conveniences in *Doway*; where they laid the foundation of a ſmall convent about the year 1617. In a little time they were provided with maſters and ſcholars: and had the liberty allowed of admitting novices among themſelves. At length, growing more numerous, by an expreſs bull from *Rome*, they were made a diſtinct and independent body: and father *Gennings* nominated to be their firſt provincial. This reſtorer of the *Engliſh Franciſcans*, alſo took a great deal of pains in founding a convent of religious women of the ſame order. Their firſt convent was erected at *Graveline*, about the year 1603, from whence father *Gennings* invited ſome of them, to ſettle in *Nieuport* in *Flanders*. They accepted of the profer, and remain'd there for ſeveral years. But ſome inconveniences attending their abode in that place, they removed to *Bruges*, in the year 1658: where they ſtill reſide, and are commonly diſtinguiſhed by the name of the third order of St. *Francis*.

It may be remembered, that, tho' father *Parſons* had taken ſingular pains in founding colleges, and encreaſing their revenues, both in *Spain*, *Flanders* and other places; yet they were not principally deſigned for thoſe of his own order, but for the uſe of the clergy; over whom they were placed as moderators, and inſpectors. The *Engliſh Jeſuits* themſelves had their education among foreigners, both as to their noviceſhip, ſtudies, and other conveniences. However father *Parſons*, before he died, was endeavouring to make them independent in their oeconomy, and to provide for them in all thoſe reſpects. He had a great intereſt with a *Spaniſh* lady, *Aloyſia de Caravajal*, who had a particular regard to the *Engliſh*, that lived in exile: In the year 1604, *December* 22, ſhe had placed a large ſum of money in father *Parſon*'s hands, to be laid out in founding a noviceſhip for the *Engliſh* fathers of the ſociety of *Jeſus*. The firſt place pitched upon, for that purpoſe, was *Lovain*; where they remained for ſome time: till, their revenues being diminiſhed by the wars, and other misfortunes, they were obliged to ſeek for a new habitation. And it was not long before providence provided for them, by the incuſtrious charity of *James Blaſe*, biſhop of St. *Omers*, a *Franciſcan* frier. This charitable prelate obtain'd for them the monaſtery of *Watten*, near St. *Omers*; the yearly income whereof amounted to 3000 florins. It was then in the poſſeſſion of regular canons of St. *Auguſtin*'s order; and they being not above ſeven or eight perſons, and their lands in part alienated, with the conſent of the biſhop of *Rome*, to augment the temporalities of the ſee of St. *Omer*'s, when it was firſt

erected

erected into a biſhoprick; the pope was perſuaded to let the *Engliſh Jeſuits* have the remaining lands, for the purpoſes abovementioned; and to have the canons, that were poſſeſſed of the houſe at *Watten*, canton'd into other monaſteries of their order. This gift of *Watten* monaſtery was confirm'd to the *Engliſh Jeſuits* by a deed bearing date the 3*d* of the ides of *April* 1611, tho' they enter'd not into poſſeſſion till ſome years after. The *Jeſuits*, having obtain'd this eſtabliſhment for their *Novices*, ſoon after procur'd another at *Liege*, for the convenience of their ſcholars, as they advanced in higher ſtudies. *George Talbot* of *Grafton*, afterwards earl of *Shrewſbury*, was the firſt benefactor, and laid the foundation of it in the year 1616. It was compleated in the year 1622; when father *Thomas Gerard* was made the firſt rector of the college. Afterwards, through the intereſt of the ſaid *George Talbot*, the duke of *Bavaria* ſettled upon this college an annual penſion, the intereſt of 200000 florins; and the ſettlement bears date *September* 8. 1626. About theſe times alſo, *viz.* in 1622, the *Jeſuits* purchaſed a houſe in *Gaunt*, which was to be a place of reſidence for ſuch of their fathers, as were diſabled, either through age or infirmity; or any other way render'd unſerviceable for the miſſion. Beſides theſe, I meet with a college founded at *Doway*, about 1620; for the benefit of the *Scottiſh Jeſuits*. It had an earlier beginning; and ſeems, at firſt, to have been deſign'd for the uſe of the ſecular clergy. The account, I have of it, is this: *John Leſley*, biſhop of *Roſs* in *Scotland* (well known by the ſervices he perform'd for *Mary* queen of *Scots*) being retired to *Paris*, and underſtanding, how ſucceſsful Dr. *Allen* had been, in eſtabliſhing a nurſery for miſſioners at *Doway*; was deſirous to employ his time and intereſt in the ſame manner, for the benefit of the Catholicks of *Scotland*. He communicated his deſign to Dr. *Allen*, as I find by a letter to him, dated *October* 19, 1579. wherein he deſires, to be inform'd of the method, Dr. *Allen* followed in governing his college. Soon after, he founded a college in *Paris* for the *Scottiſh* clergy, who ſtill are in poſſeſſion of it. He gave a beginning to another college in *Rome*; alſo for the uſe of the *Scottiſh* clergy. But, as the cuſtom was at that time, the *Jeſuits* became moderators and inſpectors; my account informs me, that there was a proviſion for ten ſtudents. Before biſhop *Leſley* died, which was in the year 1596, he left a ſum of money towards founding a college in *Flanders*, alſo for the benefit of clergy miſſioners; and the place, deſign'd for it, was *Antwerp*; where a convenient houſe was provided about the year 1609. Here alſo the *Jeſuits* were appointed to be ſuperiors and managers. But before the houſe could be provided with all things neceſſary, they were obliged to remove to *Doway* in the year 1612. During this time, ſeveral *Scottiſh* clergymen, educated in this college, were ſent upon the miſſion by the *Walloon Jeſuits*, who govern'd the houſe. But, ſome years after, the oeconomy of the houſe was entirely alter'd. One *Curle*, a *Scottiſh Jeſuit*, ſon of Mr. *Curle*, ſecretary to *Mary* queen of *Scots*, having augmented the old fund with an addition of 5000 florins, was made rector of the college, in the year 1620: ſince which time foreign *Jeſuits* have been excluded from the government of the houſe; and, by degrees, the clergy were depriv'd of the benefit of their education in the college; that part of the original inſtitution being laid aſide, and otherwiſe complied with by *Scottiſh Jeſuits*.

Another remarkable eſtabliſhment was that of the *Engliſh* college at *Liſbo*; which is thus related in the records of the houſe: Mr. *William Newman*, an *Engliſh* clergyman, reſiding in the city of *Liſbo*, had contracted a familiarity with *Don Pedro de Coutinto*, a *Portugueſe* gentleman; who being very rich, and charitably diſpoſed, was perſuaded by Mr. *Newman*, to lay out a ſum of money, towards the founding of a college in *Liſbo*, for the *Engliſh* clergy. The propoſal was willingly embraced; and Mr. *Newman* was immediately diſpatch'd to the court of *Madrid* (*Portugal* at that time being in the king of *Spain*'s hands) where he labour'd very hard, to obtain a licence for a foundation. And when he was upon the point of bringing matters to bear, orders came to him from the *Jeſuits*, ſuperiors of the *Spaniſh* miſſioners, that he ſhould forthwith return into *England*. Mr. *Newman*, ſuſpecting, there was a deſign to defeat his project (at leaſt as far, as concern'd the intereſt of the clergy) demurr'd upon the orders, he had receiv'd; alledging, that, having been reſidentiary ſixteen years at *Liſbo*, he was become ſo publick, and well known to all the *Engliſh*, that daily frequented that port, that he could not with

with ſafety, exerciſe the functions of a miſſioner in *England*. Beſides, as being an officer belonging to the inquiſition, that circumſtance had render'd him particularly odious to his countrymen. He fenced, a conſiderable time, by theſe and ſuch like arguments, againſt the order for his removal: and, before he left the king's court, was ſo ſucceſsful, as to accompliſh what he went about. As ſoon as he return'd to *Lisbo*, he acquainted *Don Pedro* with what he had done; not omitting to mention the oppoſition, he had met with from that quarter, where he leaſt ſuſpected it. Theſe difficulties being got over, Mr. *Newman* writes to Mr. *John Bennet*, agent for the clergy at *Rome*, to procure from his holineſs a confirmation of this new eſtabliſhment: and accordingly a brief was granted for that purpoſe, bearing date *September* 22, 1622. There was afterwards ſomething in agitation, concerning the government of the college; and it was ſurmiſed by many, that, as ſeveral other *Engliſh* colleges of the clergy, *viz.* at *Sevil*, *Valladolid*, and *Rome*, were under the direction of the *Jeſuits*, ſo the ſame method would be obſerv'd in this new college at *Lisbo*. But *Don Pedro* being hugely diſguſted at the treatment, his friend, Mr. *Newman*, met with at *Madrid*, was reſolved he would be entirely maſter of his own benefaction. So he order'd Mr. *Newman*, to write a letter in his name to the archprieſt, and chief of the clergy in *England*, that they would take care to ſend over one of their body, whom they ſhould judge proper to be the preſident of his college: and at the ſame time to ſignify to them, that they were to be perpetual ſuperiors of the houſe, under the inſpection of the inquiſitor general. Having proceeded thus far, the founder immediately laid out the ſum of 5000 golden crowns in the purchaſe of a houſe, garden, and other conveniences; with an annual penſion of 500 golden crowns towards the maintenance of maſters and ſcholars. Two or three years were ſpent in modelling the building, and providing other neceſſaries: and then Dr. *Kelliſon*, preſident of the *Engliſh* college at *Doway*, was ſent to, to furniſh this new colony with profeſſors and ſtudents. Accordingly *Auguſt* 25, 1628. the following perſons departed from thence towards *Liſbo*, *viz.* *Joſeph Haynes*, alias *Harris*, choſen to be the firſt preſident; *Henry Maylard*, D.D. *Mark Harrington*, B. D. *Edward Daniel*, profeſſor of divinity; *Francis Pavier*, profeſſor of humanity, beſides other ſtudents in divinity and philoſophy; *viz.* *Humphrey Waring*, alias *Ellis*, *Richard Charnock*, alias *Cooper*; *Anthony Sanders*, alias *Hult*; *Peter Medcalf*, alias *Banks*; *William Day*, alias *Min*; *Edward Biddlecorn*, alias *Martin*; with ſeveral others, who followed after, accordingly as there was occaſion for them, or as they could be conveniently ſpared from *Doway* college. This college at *Liſbo* has, ſince, diſtinguiſh'd itſelf, by turning out ſeveral eminent men, known to the world by their learned performances, *viz.* Dr. *Daniel*, Dr. *Godden*, Mr. *Sergeant*, Mr. *Barlow*, Mr. *Goodin*, Mr. *Goter*, &c. whoſe works are a proof of the ſolid method, they followed in that college.

I muſt not forget to mention, in this place, the oeconomy that was eſtabliſh'd among the clergy, upon Dr. *Biſhop*'s being appointed to ſuperviſe the miſſion, when the archprieſt's power was laid aſide. Dr. *Biſhop* was conſecrated at *Paris June* 4, 1623. with the title of biſhop of *Chalcedon*, and inveſted with *ordinary power* to govern the Catholick church in *England*. Now, before he ſet out for *England*, he was adviſed, by the biſhop of *Arras*, and ſeveral eminent doctors of the canon law, to eſtabliſh a dean and chapter, the inſtrument whereof bears date *September* 10, 1623: The perſons he made choice of were, *John Colleton*, dean: The canons were, *Richard Smith*, D. D. *Thomas Worthington*, D.D. *John Boſuille*, D. D. *Thomas Wright*, D.D. *Arthur Pitts*, D. D. *Anthony Champney*, D. D. *John Mitchel*, *Richard Broughton*, *Edward Bennet*, *Thomas More*, *John Jackſon*, *Oliver Allman*, *Cuthbert Trollop*, *Roger Strickland*, *Joſeph Haynes*, *Richard Button*, *Humphrey Hanmer*, *George Fiſher*, and *Humphrey Hughes*: Theſe were to be the biſhop's ſtanding counſel. Again, for the government of diſtant provinces, he appointed five vicars general, and twenty archdeacons, with a certain number of rural deans. This oeconomy was afterward the occaſion of many warm debates. The pope thought, the biſhop took too much liberty in executing his power; and the religious orders diſputed his juriſdiction over them, upon account of certain privileges and exemptions, they had obtained from the ſee of *Rome*. However, the clergy made a ſtrong defence: and a great

great many books were publiſh'd by the contending parties. The dean and chapter ſtill preſerv'd their oeconomy; tho', at this day, it is under certain reſtrictions upon account of ſome new regulations regarding eccleſiaſtical juriſdiction in *England*.

ARTICLE VI.

The Character of King James I.

THE generality of writers lye under ſo many prejudices, when they attempt to give characters of princes; that 'tis a difficult matter, to meet with a man of temper, when he undertakes that taſk. And in regard of king *James* I, ſome have taken ſo unbecoming a freedom, as to repreſent him, to have been one of the moſt inſignificant princes, that ever ſat upon the *Britiſh* throne. This is obſervable from the ſcurrilous account, Sir *Anthony Weldon*, and other diſguſted courtiers, give of him, even while he was alive: and ſince that, biſhop *Burnet*, and others, have ſpoken of him with all the diſadvantages imaginable, tho' in a more mannerly ſtile. And even in our days, both he, and his whole race, have been treated with that indignity, that 'tis plain, nothing but paſſion and prejudice could prompt them to ſuch a behaviour. This occaſion'd Mr. *Echard* to ſay: '(*l*) That his failings have been unreaſonably repreſented, and unmeaſurably aggravated, by the tongues and pens, as well of ignorant, as of malicious men.' Beſides his perſonal imperfections, they charge him with many falſe ſteps in regard of both politicks and religion. Particularly they tell us, that tho' he had a capacity to govern, yet he was indolent and unactive; whereby, in practice, his knowledge appear'd to be rather *oeconomical* than *politick*. That his learning was *pedantick*, and had nothing of the ſublime: that his wit was low, and calculated for vulgar capacities: that he was rather ſubtle than wiſe: that he was laviſh, and undiſtinguiſhing in his generoſity: that he choſe favourites by their faces and ſhapes, not by capacity and merit: that his glorious title of *peaceful*, was indolence, and natural timidity: that he was tame, below the dignity of majeſty, when he happened to have a conteſt with one, that was a favourite: that he ſeem'd to value himſelf for diſſimulation; which he could carry, even as far, as the altar; that, indeed, he gave not himſelf the liberty, many princes did, in entertaining miſtreſſes, and the like; but would drink and ſwear, tho' not to exceſs. In regard of religion, they make him irreconcilable to himſelf: that he appear'd to be a *Calviniſt* in all points, excepting epiſcopacy, which he had particular views in ſupporting; the diſpoſal of their dignities and revenues being a branch of the royal prerogative: that he was not ſo much an enemy to Popery, as the intereſt of the church of *England* requir'd: that the treaties he enter'd into with *Spain* and *France*, gave grounds to ſuſpect, that he had no averſion to the faith of the church of *Rome*: that he neglected the cauſe of the reformed churches, in not ſupporting his ſon-in-law the *Elector Palatine*, choſen king of *Bohemia*: that, in fine, by the manner he treated his parliament, he was hugely ſuſpected of attempting arbitrary power. Theſe, and many other allegations of the like nature, are mention'd by thoſe, who pretend to have dived into the ſecret of his reign.

What reflections occur to me, upon the premiſſes, are; that as the greateſt qualifications, and the moſt cautious behaviour, are liable to miſrepreſentation, when perſons are reſolved to give things an invidious turn: ſo, ſuch as are inclined, to be friends to mankind, may eaſily diſperſe the miſt, that is raiſed; and find a way, to expound matters in a more favourable ſenſe. 'Tis not, however, my deſign, to undertake an apology for king *James*, as to the particulars, he is charged with; many whereof are viſibly nothing elſe, but malicious inſinuations; to depreciate his character, upon views beſt known to his enemies, and

(*l*) *Echard*, Hiſt. of *England*, vol. 2. p. 5.

which the diſcerning part of mankind may eaſily gueſs at. I ſhall only mention a few circumſtances, which, perhaps, may contribute towards ſetting things in a better light. As to his unactive temper; it ſeems to be the natural effect of a happy reign, undiſturbed with wars. But methinks 'tis a very odd topick of diſpraiſe, to expoſe a perſon for his peaceful diſpoſition, and becauſe he will not quarrel with his neighbours. I am not ignorant of the ground of this notable accuſation: and that a great many were diſpleaſed with him, for making peace with *Spain*. But they ought to conſider, that it was neither for the intereſt, nor for the credit of *England*, to continue a war, which never had been beneficial to the nation, in general. The only good reap'd from it, was to enrich ſome private perſons by plundering, and depredations, made upon ſome *Spaniſh* ſhips, and ſea port towns. Queen *Eliſabeth* herſelf had, a long time before ſhe died, been ſick of this war: and the debts, ſhe left behind her, were a certain token, that ſhe had ſpun out her reſentment, as long as ſhe could. And if king *James* was oblig'd to diſcharge the debts, that lay upon the crown, upon account of that unprofitable war, he had little encouragement to continue it. As to his learning, which they are pleaſed to call *Pedantick*; tis a cenſure entirely proceeding from ignorance, or ſomething worſe. The works, he publiſhed, are ſufficient to wipe off this trifling aſperſion; eſpecially with all capable judges. What king *James*'s real opinion was, as to the different ſects, that divided the reformers, is not eaſily determin'd. He was chriſtened in the Catholick church. He was educated in *Calviniſm*: and continued under that diſcipline, while he remain'd in *Scotland*. At his advancement to the *Britiſh* throne, he conform'd to the church by law eſtabliſhed; yet never ſo far, as to forſake his *Calviniſtical* education in doctrinal matters. The world is divided, as to his affections for the church of *Rome*. Some think he was too favourable to that party: others imagine, he had a deſign to allow them a toleration. A third ſort there is, who would make us believe, that he was inclinable himſelf to embrace their faith, and was actually laying a ſcheme, to bring over the whole kingdom to the ancient belief of their anceſtors. It muſt be owned, he was no friend to perſecution: and it was his opinion, that the laws againſt popiſh recuſants were too ſevere; and executed with too much rigour in the late reign. Thus far he might be looked upon, as favourable to that party. Beſides, there were other conſiderations, which might induce him to moderation in their regard. The great civilities, he had experienced from foreign princes of that communion, while he was under oppreſſion in *Scotland*; the relief, he obtained through the interceſſion of ſeveral Catholick miſſioners; the entire affection, he had for his mother's memory, who was never perſecuted by any, but thoſe of the reformed religion; the intereſt, he had, to keep at good terms with all the Catholick princes of *Europe*, who, if provoked, might have thrown his kingdom into the utmoſt confuſion: theſe conſiderations might weigh with him, to be ſomewhat favourable to his Catholick ſubjects. And thus much he ſeems to inſinuate himſelf, in his ſpeech in parliament, *February* 19, 1623. upon the breaking off of the match with *Spain*. (*m*) 'It 'hath been talked of my remiſſneſs in 'maintenance of religion, and ſuſpicion 'of a toleration; but, as God ſhall judge 'me, I never thought nor meant, nor never 'in word expreſſed any thing, that favour'd 'of it. It is true, that at times, for 'reaſons beſt known to myſelf, I did not 'ſo fully put the laws in execution; but 'did wink and connive at ſome things, 'which might have hindered more weighty 'affairs. But I never, in all my treaties, 'agreed to any thing, to the overthrowing and diſannulling of thoſe laws: but 'had, in all, a chief regard to the preſervation of that truth, which I ever profeſſed, *&c.*' Now as his majeſty's civilities to his Catholick ſubjects, upon certain emergencies, cannot be conceal'd; ſo the rude treatment, they received from him, at other times, is very notorious. Did he not ſend forth ſeveral proclamations for baniſhing their miſſioners? Were not pecuniary mulcts frequently paid with the greateſt rigour? Were not the priſons often filled with Catholick recuſants? Did not ſeveral ſtrict laws paſs in his reign, againſt ſeminaries, foreign education, *&c.* to incapacitate

(*m*) Part of King *James* I's Speech in Parliament, *February* 19, 1623.

Catholicks

Catholicks, and deprive them of their birthright and inheritance? Nay, we meet with ſome, who were put to death upon account of their ſacerdotal character. Let any one conſider this behaviour towards Catholicks; and ſee, if he can reconcile it to the opinion, ſome perſons have of his majeſty's intentions, for embracing their religion. But eſpecially, let him compare it with that odd account, Mr. *Echard* gives of king *James*'s diſpoſition towards the church of *Rome*; which, he pretends, was derived from two *Frenchmen*, one monſieur *D'Ageant* and monſieur *D'Hugues* archbiſhop of *Embrun*: the latter being ſent over ambaſſador, about the match with *France*. The account is this, in Mr. *Echard*'s words. (*n*) 'The archbiſhop had ſeveral conferences with the king, in which his majeſty teſtified his great deſire to be allied to *France*: and the other inſiſted upon a toleration, as a moſt effectual means to give ſatisfaction to the Catholick princes. Whereupon the king, laying his hand upon his heart, ſaid; I plainly ſee, that you are a perſon appointed by God, in whom I ought to confide, and to reveal the ſecrets of my heart. Afterwards he freely acknowledged to the archbiſhop the good opinion, he had conceived of the Catholick faith; and ſo particularly, that he omitted nothing; proteſting to him, that during his minority, his tutors having perceived his inclinations to that religion, he ran great hazards of being aſſaſſinated. And as to the toleration, he profeſſed he had long deſigned to grant it in his dominions; and for that very purpoſe he intended to ſummon an aſſembly of prelates, and other learned men of *England*, together with an equal number of foreigners; and upon the deciſions, there made, to found the ſaid liberty: adding, that he had already determined, what perſons ſhould be choſen among the *Engliſh*: and that if the aſſembly could not meet at *Dover*, he would conſent, that it ſhould be holden at *Bologne*, as ſoon as he ſhould be in a condition to rely upon the king of *France*, by the means of the intended marriage. And to procure theſe good effects, he thought convenient, that after the conſummation of it, the archbiſhop ſhould return into *England*, under a pretence of accompanying the princeſs: at which time he would deliver to him two letters, written with his own hand; one for the *French* king, and the other for the pope, containing his ſerious reſolutions. He would alſo give Him a diſtinct memorial, concerning his intention, which he would ſign: that the archbiſhop, being furniſhed with theſe diſpatches, ſhould go to *Rome* under colour of viſiting the Apoſtolick ſee; there to treat with the pope alone: for whom he ſaid, he had a greater reſpect, and affection, ever ſince he underſtood, he had compoſed verſes, in his youth, on the violent death of the queen of *Scotland* his mother, in commendation of her, and of the family of the *Stuarts*; which he ſhewed to the archbiſhop. He further declared, that, in caſe the archbiſhop returned from *Rome* with the approbation of his holineſs, concerning the convention; he would cauſe it forthwith to be aſſembled: whereupon extraordinary and admirable events would enſue. But, before he proceeded to diſcover his deſign, as to his own perſon, he would negotiate with the Proteſtant princes of *Germany*, and with the principal Puritan lords of *England*, and *Scotland*; and promiſed, that all things ſhould tend to a happy concluſion, and to the great advantage of the Catholick church. This, ſays the archbiſhop, is the ſubſtance of all the diſcourſes, they had, at ſeveral times, upon the ſubject. Monſieur *D'Ageant* (a prime miniſter of ſtate in *France*) further tells us; that being ſatisfied, as to all the points of controverſy, the king wrote a long letter to the pope by a Catholick gentleman his ſubject; whom he privately ſent to him on purpoſe: in which he acknowledged him, as the vicar-general of Chriſt on earth, as the univerſal father of the Chriſtians, and the chief of all Catholicks: aſſuring him, that after he had taken care of thoſe things, to which he had agreed, he would openly declare himſelf. In the mean time, he promiſed, not to ſuffer any ſearch to be made in his kingdom after prieſts, that were ſent by his holineſs, or the moſt Chriſtian king: provided they

(*n*) *Echard*, Hiſt. of *England*, p. 406.

were

'were not *Jeſuits*: in whom he proteſted, 'he could not confide, for ſeveral reaſons: 'principally, becauſe he accounted them 'the authors of the Gunpowder treaſon; by 'which they were to have blown him up, 'and the chief of the nation. In his letter, 'among other particulars, he intreated the 'pope, to vouchſafe, that the goods of 'the church, that were entered into the 'patrimony of the principal families of '*England*, ſhould not be taken from them: 'but that they ſhould be permitted ſtill 'to enjoy them, becauſe otherwiſe great 'trouble and commotions would enſue. 'He affirmed moreover, that nothing could 'hinder him, from making a publick pro-'feſſion of the Catholick religion at this 'time, but the deſire he had, to gain the 'king of *Denmark*, his brother-in-law: 'whom he had, for that end, tho' under 'another pretence, ſollicited to come over 'into *England*: where he hoped to con-'vert him: that, by doing this, he ſhould 'be able, to eſtabliſh peace in his own 'dominions; which otherwiſe could hardly 'be maintained: and that they two, u-'nited in the ſame deſign, would draw 'after them almoſt all the Northern coun-'tries. The duke of *Buckingham*, and 'the gentleman he ſent to *Rome*, were 'the only two perſons, that were ſubjects, to 'whom he communicated theſe intentions. 'The duke had promiſed to follow him, 'and had made a conſiderable progreſs 'in the affair: but all theſe remarkable 'deſigns were made void by the death of 'the king of *England* not long after: at 'which the *French* king, declaring the 'news to the archbiſhop of *Embrun*, ex-'preſſed a very ſenſible regret in theſe 'words: All our hopes of *England* are 'loſt.' Here I own myſelf to be at a ſtand, what conjectures to make concerning this piece of ſecret hiſtory. It were to be wiſhed Mr. *Echard* had given the world more diſtinct proofs of the authen-tickneſs of his memoirs. Sometimes I am inclined to believe, he has patched up a narrative from people's apprehenſions, and unconnected ſcraps of intelligence. Or ſhall we ſay, that thoſe *French* politicians, he pretends to quote, have miſreported matters, by being too credulous, and men-tioning that as a form'd deſign, which king *James*, perhaps, only intended as a project, which might be pleaſing to the *French* king at that juncture of time. For if we conſider the thing in itſelf, there is no occurrence in king *James*'s life, that affords any grounds to imagine, that he had conceived any ſuch deſign. Beſides, the method, for bringing it about, was ſo unpromiſing and unfaiſable, that any man of common underſtanding might eaſily ſee, it could never take effect. Should I take the the ſame liberty with king *James*, which ſome have done, who tell us, he was ſo great a maſter of diſſimulation, that he could carry it to the very altar, then we have found the key, that unlocks the whole ſecret of this remarkable diſcourſe with the archbiſhop of *Embrun*.

I am, in the next place, to ſay ſome-thing concerning the treaties, he entered into with *Spain* and *France*; and the private articles, he is charged with in favour of Catholicks. An alliance with two ſuch powerful kingdoms was far from being un-politick. For whom ſhould we have re-courſe to, for aſſiſtance, but to thoſe, that are moſt able to afford it? And what nations are moſt capable to make trade flouriſh amongſt us, but ſuch as encourage our la-bours, and take off our manufactures? But, perhaps, thoſe that quarrel'd with him upon this ſcore, would have adviſ'd him to an alliance with the *Dutch*, the ri-vals of our earthly happineſs; or with ſome petty *German* prince, to hang upon the court, like ſome ſtarving trencher-man at a nobleman's table. Indeed, by the treaties of marriage with Catholick powers, he ſeems to have been under a neceſſity of al-lowing ſome liberties to the princeſs con-ſort, and her domeſticks. But in this he was not ſingular: ſome of his predeceſſors, tho' Heathens, not refuſing it. Beſides, there was no law, debarring him from ſuch trea-ties: and he look'd upon it, as a branch of his prerogative, to diſpoſe of his own children in marriage. But as to extending his indulgence any farther to his Catholick ſubjects, 'tis what he ſolemnly denied; eſpe-cially as to a toleration. What he was pleas'd to favour them with, in that reſpect, was only to mitigate the execution of the penal and ſanguinary laws, which both he and all *Europe* exclaim'd againſt, as being carried on with too much rigour in the late reign. Then as to the private articles, which are ſaid, to have been agreed to, in favour of Catholicks, the beſt of our hiſto-rians look upon them as ſpurious; or, at the moſt, only the foul draught of a ſcheme, drawn up by ſome Catholicks in hopes, that it might take effect.

What

What is alledged againſt king *James* in relation to his ſon-in-law, the *Prince Palatine*, as if he neglected the Proteſtant intereſt upon that occaſion, and did not ſupport him in his pretenſions to the kingdom of *Bohemia*; he declared to the world, that he did what he was capable of doing, conſidering the ſituation of affairs in *Europe* at that time. He aſſiſted him, and engaged his friends to aſſiſt him with money. It was not in his power, to reſtore him to his patrimony. He promiſed to ſend over forces, if his parliament would provide for them; and other Proteſtant princes (as, by repeated inſtances, he had exhorted them) would join with him in the cauſe. But then, at the ſame time, he took the liberty to ſay, that he was incapable to judge of the merits of the cauſe, between the Emperor and his ſon-in-law; as being entirely a ſtranger to the laws and cuſtoms of the *Bohemians*, in the election of their kings. Beſides, he was not throughly ſatisfied with thoſe of his ſubjects, who were for puſhing him on, to make war with the emperor. The ſubjects of the *Palatinate* were *Calviniſts*, and they were chiefly the fanatical party, who ſtickled ſo much for them in *England*, under the direction of *Abbot* archbiſhop of *Canterbury*, who endeavour'd to put all *Europe* in a flame, by fomenting a religious war. The intentions of this prelate are laid open in the letter he ſent to Sir *Robert Nanton*, ſecretary of ſtate, wherein he tells him: '(*o*) That God had ſet up this prince, his 'majeſty's ſon-in-law, as a mark of ho-'nour, throughout all Chriſtendom, to 'propagate the goſpel, and to protect the 'oppreſſed. That, for his own part, he 'dares not but give advice, to follow, 'where God leads: apprehending the work 'of God in this, and that of *Hungary*: 'that, by piece and piece, the kings of 'the earth, that gave their power to the 'beaſt, ſhall leave the whore, and make 'her deſolate. That he was ſatisfied in 'conſcience, that the *Bohemians* had juſt 'cauſe, to reject the proud and bloody 'man, who had taken a courſe, to make 'that kingdom elective, in taking it by the 'donation of another. The ſlighting of 'the viſcount *Doncaſter*, in his embaſſage, 'gave cauſe of juſt diſpleaſure and indig-'nation. Therefore, let not a noble ſon 'be forſaken, for their ſake, who regard 'nothing, but their own ends. Our 'ſtriking in will comfort the *Bohemians*, 'honour the *Palſgrave*, ſtrengthen the 'princes of the union, draw on the united 'provinces, ſtir up the king of *Denmark*, 'and the Palatine's two uncles, the prince 'of *Orange*, and the duke of *Bouillon*, to-'gether with *Tremouille*, a rich prince in '*France*, to caſt in their ſhares. The 'parliament is the old and honourable 'way of raiſing money: and all, that 'may be ſpared, is to be turn'd this way. 'And perhaps God provided the jewels, 'which were laid up in the tower by the 'mother, for the preſervation of the 'daughter; who, like a noble princeſs, 'hath profeſſed, that ſhe will not leave 'herſelf one jewel, rather than not main-'tain ſo religious and righteous a cauſe. 'Certainly, if countenance be given to 'this action, many brave ſpirits will offer 'themſelves. Therefore, let all our ſpirits 'be gather'd up, to animate this buſineſs; 'that the world may take notice, we are 'awake, when God calls.' This letter was far from being agreeable to king *James*; who was always ſtudious of peace, and deſirous to compoſe the differences between crown'd heads, without going to extremities. As for archbiſhop *Abbot*, the author of it, he was always diſpoſed to thwart the king, in moſt of his undertakings; was vehemently bent againſt the match with *Spain*, and a friend to diſſenters. '(*p*) His doors were moſt open to puritan-'nical perſons and malecontents.' In fine, he was far from being a friend to the eſtabliſh'd church; and his remiſſneſs in church diſcipline made his ſucceſſor's proceedings look like innovations, and his viſible partiality to the laity, againſt the clergy, fomented thoſe differences, which afterwards happened, to the deſtruction of both the church and monarchy.

Before I conclude what relates to king *James*'s character, ſome, perhaps, may expect, that I ſhould add a word or two, concerning *arbitrary Power*; which he is ſaid to have labour'd for. As to the thing itſelf: *arbitrary power*, in all governments, muſt be lodged ſomewhere; becauſe there muſt be a *non plus ultra* of authority, in

(*o*) Archbiſhop *Abbot*'s Letter to Sir *Rob. Nanton*, in *Ruſhworth*'s Coll. vol. 1. p. 12.

(*p*) *Echard*, Hiſtory of *England*, vol. 2. p. 16.

order to put an end to debates, which otherwiſe would be perpetual. Many inconveniences (beſides breaking in upon the conſtitution) attend it, when 'tis aſſum'd by a ſingle perſon; and we are not always in ſafety, when 'tis managed by a multitude: eſpecially, when the number is contracted into ſo ſmall a compaſs, as to become all dependent and creatures to a ſingle perſon; who may, by that ſtratagem, deprive the people of their liberties, under the plauſible pretence of being their guardians. The uſurpation of a ſingle perſon, in the firſt caſe, may be eaſily oppoſed: but, in the latter, where the people are made ſlaves, as it were, by their own conſent, to whom can they have recourſe, to ſhake off the burden? But theſe are matters of too high a nature, to be look'd narrowly into. I ſhall only take the liberty to obſerve: that arbitrary power in the kings of *England* has always been eſteem'd directly oppoſite to our politick conſtitution. But, at the ſame time, we are to take it along with us, that politick conſtitutions have, ſo far, a reſemblence with human bodies, as to be ſubject to alterations. Now 'tis undeniable, that the conſtitution of the *Engliſh* government has not always been the ſame. Several laws, which ſometime were eſteemed to be fundamental, have been repealed; both thoſe regarding the liberties of the people, and ſuch, as belonged to the royal prerogative. Nay, even at this day, theſe matters are a ſubject of contention: nor can it eaſily be determined, where to fix the boundaries of each of thoſe powers, which make up the *Legiſlature*. 'Tis not to my purpoſe to mention particulars. However, thus much may be ſaid in general: that, as ſeveral of our monarchs, in former days, have born hard upon the conſtitution, by depriving the people of their liberties: ſo the royal prerogative has been attacked by the people, where they had no right to call it into queſtion. Now, as all perſons are jealous of their privileges, king *James*, perhaps, might think his parliament was too encroaching; and upon that account ſhew ſome thing of reſolution and ſtiffneſs in aſſerting his prerogative: which, by conſtruction, exaſperated minds might look upon, to be an attempt for introducing arbitrary power. But whether this was king *James*'s real deſign, or only the ſurmiſe, or miſrepreſentation of his enemies, I leave to every one's private ſpeculation: and perhaps the following letter of king *James*, to the ſpeaker of the houſe of commons, will be ſome direction, how to paſs his judgment. (*q*) 'Mr. Speaker, We 'have heard by divers reports, to our great 'grief, that our diſtance from the houſes 'of parliament, cauſed by our indiſpoſition 'of health, hath emboldened ſome fiery 'and popular ſpirits of ſome of the houſe 'of commons, to argue and debate pub-'lickly of matters far above their reach 'and capacity, tending to our high diſ-'honour and breach of prerogative royal. 'Theſe are, therefore, to command you, 'to make known, in our name, unto the 'houſe, that none therein ſhall preſume, 'henceforth, to meddle with any thing 'concerning our government, or deep mat-'ters of ſtate; and namely, to deal about 'our deareſt ſon's match with the daughter 'of *Spain*; or to touch the honour of 'that king, or of any other our friends, 'or confederates: or even to meddle with 'any man's particulars, which have their 'due motion in our ordinary courts of 'juſtice. And whereas we hear, they have 'ſent a meſſage to Sir *Edward Sandys*, 'to know the reaſons of his late reſtraint; 'you ſhall, in our name, reſolve them, that 'it was not for any miſdemeanour of his 'in parliament. But, to put them out of 'doubt of any queſtion of that nature, 'that may ariſe among them hereafter; 'you ſhall reſolve them, in our name; 'that we think ourſelf very free, and 'able to puniſh any man's miſdemeanours 'in parliament, as well during their ſitting, 'as after: which we mean not to ſpare 'hereafter, upon any occaſion of any man's 'inſolent behaviour there, that ſhall be 'miniſtred unto us. And if they have 'already touched any of thoſe points, which 'we have forbidden, in any petition of 'theirs which is to be ſent unto us; it 'is our pleaſure, that you ſhall tell them, 'that, except they reform it, before it 'comes to our hands, we will not daign 'the hearing, nor anſwering of it.'

(*q*) Letter of King *James* I. to Sir *Thomas Richardſon*, Speaker of the Houſe of Commons, from *Newmarket*, *December* 3, 1631. *Ruſhworth*'s Collect. vol. 1. p. 43.

ARTICLE

ARTICLE VII.

A Chronological Account of Occurrences.

November	1603.	SIR *Walter Raleigh*'s Plot diſcover'd.
		Engliſh Benedictine Monks come on the Miſſion.
		Proclamation for baniſhing Miſſionary Prieſts.
	1604.	A Conference at *Hampton-Court.*
November 5,	1605.	Gunpowder Plot diſcover'd.
		William Berkley, LL.D. dies.
		Arminius and *Gomarus* begin their Diſputes.
May 3,	1606.	*Henry Garnet*, Jeſuit, executed.
September 28.		The Pope's firſt Brief againſt the Oath of Allegiance.
10 *Calend. Sep.*	1607.	The Pope's ſecond Brief againſt the Oath of Allegiance.
November 21.		*Sigebert Buckley*, a Monk of *Weſtminſter*, admits Novices.
	1608.	*George Birket* choſen Archprieſt.
December 14.		Dr. *Giffard* becomes a *Benedictine* Monk.
	1609.	*Chelſea* College founded for Writers of Controverſy.
April 15,	1610.	Father *Robert Parſons* dies.
May 15.		*Henry* IV. King of *France* murther'd.
May 22,	1611.	The firſt Baronets created.
	1612.	*Tho. Fitzherbert*, a Clergyman, becomes a *Jeſuit.*
November 6.		Prince *Henry* dies.
December 24.		A Brief, approving of Father *Buckley*'s Monks.
February 14,	1613.	Princeſs *Eliſ.* married to *Frederick*, the Prince Palatine.
November 11.		Dr. *Kelliſon* made Preſident of *Doway* College.
		Mr. *Maſon*'s Book of Conſecration publiſh'd.
June	1614.	Dr. *Carrier* dies a Catholick.
	1615.	*George Villars* becomes the King's Favourite.
		William Harriſon choſen Archprieſt.
		The *New River* brought to *London.*
	1616.	Lady *Arabella Stuart* dies.
		Dr. *Champney*'s Book of Ordination publiſh'd.
	1617.	The Archbiſhop of *Spalato* comes into *England.*
		The *Benedictine* Monks become one Congregation.
May 16.		Dr. *Giffard* made firſt Preſident of the *Engliſh* Monks.
September 5,	1618.	Cardinal *du Perron* dies.
October 29.		Sir *Walter Raleigh* beheaded.
		A Treaty of Marriage propos'd with *Spain.*
		The famous Synod at *Dort* in *Holland.*
March 1,	1619.	*Anne* Queen of *England* dies.
June 21.		Cardinal *Baronius* dies.
		Frederick, Elector Palatine, choſen King of *Bohemia.*
		A Bull, confirming the *Engliſh* Congregation of Monks.
	1620.	The Elector Palatine depriv'd of his Dominions.
March 10,	1621.	*John King*, biſhop of *London*, dies.
Auguſt 12.		*John Barclay*, Author of the *Argenis*, dies.
		Cardinal *Bellarmin* dies.
		Diſputes among the *Engliſh Benedictine* Monks.
	1622.	Dr. *Giffard* made Archbiſhop of *Rheims.*
		The Archbiſhop of *Spalato* leaves *England.*
September 22.		*Liſbo* College confirm'd by a Brief.
February	1623.	Prince *Charles* ſets out for *Spain* through *France.*

March

March 17.		Prince *Charles* arrives at *Madrid*.
June 4.		Dr. *Biſhop* conſecrated Biſhop of *Chalcedon*.
July 21.		The Biſhop of *Chalcedon* lands at *Dover*.
September 10.		A Chapter of the *Engliſh* Clergy eſtabliſh'd.
September 17.		Prince *Charles* leaves *Spain*.
October 23.		The *French* Embaſſadors Chapel in *London* falls down.
April 16.	1624.	The Biſhop of *Chalcedon* dies.
		Martin Becan, a learned *Jeſuit*, dies.
		The *Dutch* Cruelties at *Amboyna*.
November 24.		A Match concluded between Prince *Charles* and *France*.
February 4,	1625.	Dr. *Rich. Smith* made Biſhop of *Chalcedon*.
March 27.		King *James* I. dies.

THE

THE

Church HISTORY

OF

ENGLAND,

From the Year 1500, to the Year 1688.

PART V. King *James* I's Reign. BOOK II.

ART. I. *Lives of Noblemen.*
ART. II. *Lives of Biſhops.*
ART. III. *Lives of Knights.*
ART. IV. *Lives of Clergymen.*
ART. V. *Lives of Regulars.*
ART. VI. *Lives of Gentlemen,* &c.
ART. VII. *Lives of Women.*

ARTICLE I.

Lives of Noblemen.

WILLIAM PARKER (*a*); ſon of *Henry* lord *Morley*, by *Eliſabeth*, daughter, and ſole heir of *William Stanley*, lord *Monteagle*: *William*, in right of his mother, obtaining the title of lord *Monteagle*. The remarkable letter, which was ſaid to make the firſt diſcovery of the Gunpowder plot, was directed to him, his father being yet alive. He married *Eliſabeth*, daughter of Sir *Thomas Treſham*; and by her had iſſue, three ſons, *Henry*, *William*, and *Charles*; as alſo three daughters; *Catharine*, married to *John* earl *Rivers*; *Eliſabeth*, married to *John Cranfield*, Eſq; and *Frances*, who became a nun. He was ſucceeded by *Henry*, his eldeſt ſon, created knight of the *Bath*, at the inſtallation of *Charles* prince of *Wales*. *Henry* took to wife *Eliſabeth*, daughter and coheir to Sir *Thomas Caryl*, knight; by whom he had iſſue, only one ſon *Thomas*

(*a*) *Stow*, *How*, *Anth. Wood*, Athen. Oxon.

ſometime judge of the court of Admiralty, in the reign of king *Charles* II; who marrying *Mary*, daughter of *Henry Martin*, Eſq; the turbulent commoner, and having no iſſue by her, the title became extinct.

George Talbot (*b*), of *Grafton* in *Worceſterſhire*, Eſq; afterwards earl of *Shrewſbury*. He was lineal heir to Sir *Gilbert Talbot*, of *Grafton*, knight banneret, ſecond ſon of the famous *John Talbot*, the firſt earl of *Shrewſbury*. One *Gilbert Talbot*, earl of *Shrewsbury*, dying, *an.* 1616, and leaving no iſſue male, the bulk of that great eſtate was divided among his three daughters, *viz. Mary*, the wife of *William Herbert*, earl of *Pembroke*; *Eliſabeth*, the wife of *Henry*, earl of *Kent*; and *Alethéa*, wife of *Thomas*, earl of *Arundel*. Mean time the title devolv'd to the abovementioned *George Talbot* of *Grafton*, who lived much abroad; and, in the year 1616, laid the firſt foundation of the *Engliſh* college at *Liege* for the *Jeſuits*, *Thomas Gerard* being made the firſt rector *an.* 1622. Afterwards, this nobleman induced the duke of *Bavaria* to compleat the foundation with an annual rent, from the ſum of 200000 florins: the diploma whereof bears date *September* 8. 1622. *George Talbot*, earl of *Shrewſbury*, died unmarried, *an.* 1630, and was ſucceeded in his eſtate and dignity, by his near kinſman *John Talbot*.

Henry Howard (*c*), ſecond ſon of *Henry* earl of *Surrey* by *Frances* daughter of *John* earl of *Oxford*. His father, the earl of *Surrey*, and his elder brother, *Thomas*, duke of *Norfolk*, were both beheaded. Tho' *Henry*, with his three ſiſters, *Jane*, *Anne*, and *Catharine*, were reſtor'd to blood by queen *Eliſabeth*, yet *Henry* was not much in that princeſs's favour. He lived many years abroad; and, beſides the improvements belonging to a perſon of his quality, he was thought to be one of the beſt ſcholars of any nobleman of his time. His years and extraordinary qualifications recommended him to king *James* I. who made him earl of *Northampton*, lord privy ſeal, and governor of the *Cinque-Ports*. However, being a known abetter of the Catholick intereſt, many eyes were upon him; till at laſt he was cited into the Star-Chamber, for joining in a petition with ſeveral Catholick peers for liberty of conſcience, and died partly in diſgrace, *June* 15. 1614, being unmarried. He founded a hoſpital at *Greenwich*, for twelve poor men: another at *Caſtleriſing*, alſo for twelve poor men: and a third at *Clun*, for twelve poor women. The pieces aſcribed to him are:

I. An Apology for the Government of Women. MS. in the *Bodleian* Library.

II. A Defenſative againſt the Poiſon of Suppoſed Prophecies. *London* 8*vo.* 1583. again *fol.* 1620.

Robert Dudley, (*d*), 'ſon of *Robert Dudley*, earl of *Leiceſter*, by *Douglas Howard*, 'daughter of *William* lord *Howard* of 'Effingham, and widow of *John* lord 'Sheffield, was born at *Shene* in the county 'of *Surrey*, in the year 1574. ſent to *Chriſt-Church* to obtain academical learning, 'under the tuition and government of 'Sir *Tho. Chaloner*, (afterwards tutor to 'prince *Henry*) in the beginning of the 'year 1588, and was ſoon after matriculated in the univerſity, as a member 'of that houſe, under the title of *Comitis filius*. What continuance he made there 'I know not: ſure I am, that in 1594, 'he, being then in good eſteem with 'queen *Eliſabeth*, ſailed, with three ſmall 'ſhips, to the iſland of *Trinidada* (St. *Trinity*) in which voyage he ſunk, and took 'nine *Spaniſh* ſhips, whereof one was an 'armada of 600 tun. About the ſame time 'alſo, he made great diſcoveries about 'the river *Oronoke* in the *Weſt-Indies*: in 'the mouth of which he gave the name 'to an iſland, that he diſcovered there, of '*Dudley*'s iſle. In 1596, he with divers 'nobles, and gentlemen of quality, going 'with the earl of *Eſſex*, in the *Cadiz* 'voyage, againſt the *Spaniards*, received 'the honour of knighthood, on the eighth 'of *Auguſt*, for the ſignal ſervice he then 'performed. In the beginning of the 'reign of king *James* I. he endeavoured 'to prove his legitimacy, to the end that 'he might have the lands, and title of 'his father, and thoſe of his uncle *Ambroſe*,

(*b*) Peerage of *Engl.* *Henry Moor*, Hiſt. Prov. Angl. Societatis Jeſu.

(*c*) Baronage of *Engl.* Athen. Oxon. vol. 1. p. 729.

(*d*) *Anth. Wood*, Athen. Oxon. vol. 2. p. 126. 2d Ed. *an.* 1721.

'earl

'earl of *Warwick*, who died without 'iſſue. But miſſing of his deſign by the 'endeavours of *Lettice*, his father's widow '(who well knew, that, if he could ob-'tain it, it would have much redounded to 'her diſhonour; ſhe being his father's re-'puted wife, when this our author, *Robert 'Dudley*, was born) he left the land, ſoon 'after, in great diſcontent, and went into '*Italy* —— Being therefore ſettled in the 'territory of the great duke of *Tuſcany*, 'where he took upon him to be the earl 'of *Warwick*, by which name he was 'afterwards commonly call'd, he was ſoon 'after ſent for home by the king's ſpe-'cial privy ſeal. But he refuſing to obey, 'all his lands in *England*, which were 'conſiderable, were ſeized on by virtue 'of the ſtatute of fugitives. So that being 'thus deſtitute, he, who was then a fa-'vourite of the ſaid great duke, became 'more beloved of him, than before; and 'for his eminent abilities, the duke did 'uſe his directions, in all his buildings. 'About that time, *Leghorn*, which was 'a ſmall town, grew by his endeavours 'a great city on a ſudden; and, at this 'day, is acknowledged ſo to be, in relation 'to its fairneſs and firmneſs, next to the 'ſea. And I have heard from ſome living, 'who have frequented thoſe parts, that 'this our author, *Robert Dudley*, was the 'chief inſtrument, that cauſed the ſaid 'duke, not only to make it firm, but 'alſo to make it a *Scala Franca*, that is, a 'free-port; and to ſettle an *Engliſh* fac-'tory there, and dry up the fens between 'that place and *Piſa*. At which time 'alſo our author call'd, and invited to 'that place many *Engliſh* merchants, that 'were his friends; and ſo enrich'd it, that 'it is now one of the beſt harbours in '*Europe*, and bringeth in conſiderable re-'venues to the duke. For theſe extra-'ordinary ſervices, and the admirable gifts, 'that our author was endowed with, he 'was made (*e*) great chamberlain to the 'archdutcheſs, mother to the then duke 'of *Tuſcany*, while ſhe in his minority go-'verned all the ſtate; and became ſo 'much known to *Ferdinando*, emperor of 'Germany, that by his letters patent under 'the golden ſeal, dated at *Vienna* the 9th 'of *March* 1620, he conferred on him, 'and his heirs for ever, the title of duke, 'to be by them uſed throughout all his 'dominions of the ſacred empire. So that, 'becauſe his grandfather was duke of '*Northumberland*, and earl of *Warwick*, 'he was declared duke of *Northumberland*, 'and ſo wrote himſelf in all papers of con-'cernment, and the title of earl of *War-'wick* was uſed, while he lived, by his 'ſon. After this, pope *Urban* VIII. in 'the beginning of his papacy, authoriſed 'by the emperor's golden ſeal, declared 'that the duke of *Northumberland*, and 'his eldeſt ſon and heirs, in all times, 'could create titles of honour, as earls, 'marquiſſes, *&c.* which he hath done in 'favour of many great families at *Ancona*, '*Verona*, and *Boulogne* in *Italy*; and or-'dained, beſides, that the title of highneſs 'ſhould be given to him, and all his poſte-'rity, *&c.* which is recorded in the book 'intituled; *Il Ceremoniale di Roma del 'anno* 1630. This *Robert Dudley*, duke 'of *Northumberland*, was a compleat 'gentleman in all ſuitable employments: 'an exact ſeaman; a good navigator; an 'excellent architect, mathematician, phy-'ſician, chymiſt; and what not? He was 'a handſome perſonable man, tall of ſta-'ture, red-haired, and of admirable com-'port; and above all, noted for riding the 'great horſe, for tilting, and for his being 'the firſt of all, that taught a dog to ſit, 'in order to catch partridges. His printed 'works are theſe:

'I. Voyage to the Iſland of *Trinidada*, '&c. *an.* 1594, 1595. See in '*Richard Hackluit*'s third Volume 'of *Engliſh* Voyages, p. 574, *&c.*

'II. *Del Arcano del Mare*, &c. *Fi-'enza* 1630, 1646. in two Vol. in 'folio. They are full of choice 'mathematical cuts and figures, 'ſea carts, fortifications, *&c.* That 'vol. printed in 1646. is divided 'into ſix books, and is kept as a 'rarity in the archives of the '*Bodleian* library at this time.

'III. A Diſcourſe to correct the Ex-'orbitances of Parliaments, and to 'enlarge the King's Revenue—— 'This is in manuſcript, and hath 'this beginning: *The Propoſition*

(*e*) So I have been inform'd [ſays Mr. *Wood*] by his Son *Charles*, called Duke of *Northumberland* in his Letters dated at *Rome*, 17 *Octob.* 1673.

'*of*

‘ *of your Majeſty's Service containeth*
‘ *two parts*; (the one to ſecure their
‘ ſtate and bind the importunances
‘ rather impertinences, 4*to.*) *and the*
‘ *other to increaſe your Majeſty's*
‘ *Revenue*, &c. contrived and writ-
‘ ten in the year 1613 [11 *Jac.* I.]
‘ Several copies of this being occa-
‘ ſionally diſpers'd by the earls of
‘ *Bedford*, *Somerſet*, and *Clare*, as
‘ alſo by Sir *Robert Cotton*, *John*
‘ *Selden*, &c. in the year 1628;
‘ they were committed, and an
‘ information was entered in the
‘ Star-chamber againſt them.

‘ IV. Our author, the moſt noble
‘ *Dudley*, wrote alſo a phyſical
‘ book, call'd *Catholicon*; in good
‘ eſteem among phyſicians: But
‘ this I have not yet ſeen.

‘ V. He invented alſo that purging
‘ powder, which goes under the
‘ name of *Cornacini Pulvis*; of
‘ which *Marcus Cornacinus*, doctor
‘ of phyſick of the univerſity of
‘ *Piſa*, wrote a book; ſhewing,
‘ that all the affections of human
‘ bodies, that ariſe from abundance
‘ of humours, may be quickly
‘ cured. This book was printed
‘ at *Florence*, *an.* 1619; and ſeve-
‘ ral times after; and was dedicated
‘ by our author to the illuſtrious
‘ duke; of whom many things
‘ are ſaid, to his honour, in the
‘ epiſtle dedicatory before it: which
‘ for brevity ſake I now paſs by.
‘ See in *Hiſt. & Antiq. Univ. Oxon.*
‘ *lib.* 2. *p.* 176.

‘ To conclude. All that I ſhall ſay of
‘ him, beſides, is: 1. That, when he
‘ left *England* in the beginning of king
‘ *James* I. he left behind him a wife,
‘ named *Alice*, daughter of Sir *Thomas*
‘ *Leigh* of *Stoneley* in *Warwickſhire*, and
‘ ſeveral daughters, that he had by her.
‘ Which *Alice*, being afterwards made a
‘ ducheſs by king *Charles* I, lived many
‘ years after, and died very aged, the 22*d*
‘ of *January* 1668. 2. That he then
‘ carried with him, in the habit of a page,
‘ *Eliſ.* daughter of Sir *Robert Southwell* of
‘ *Woodriſing* in *Norfolk*, whom he after-
‘ wards married in *Italy*. (*f*) An author,
‘ of inconſiderable note, tells us: that
‘ Sir *Robert Dudley*, who ſtileth himſelf
‘ duke of *Northumberland*, left *England*,
‘ becauſe he could not be ſuffer'd to enjoy
‘ a ſecond wife, his firſt wife then ſurviving.
‘ This *Dudley* now enjoyeth a ſecond wife
‘ by a diſpenſation from his holineſs, and
‘ is in great eſteem with the duke of *Flo-*
‘ *rence*, in regard of his art of contriving
‘ and fabricating ſhips and galleys; and
‘ hath obtained of the emperor, to be de-
‘ clared duke of *Northumberland*; and
‘ hath the title given him already; and
‘ land, when he can catch it, &c. 3. That
‘ the great duke of *Tuſcany*, or *Florence*,
‘ allowed him a yearly penſion of near a
‘ thouſand pounds. 4. That he built for
‘ him and his children a very handſome
‘ palace at *Florence*, wherein his ſon ſome-
‘ times lived. 5. That by the ſaid *Eliſa-*
‘ *beth* he had a ſon, named *Charles*, now,
‘ or lately duke of *Northumberland*; who
‘ married, in *France*, *Mary Magdalen Gouf-*
‘ *fier*, of the duke of *Rohanet*'s family,
‘ by whom he had many children; the
‘ eldeſt of which is call'd *Robert*, earl of
‘ *Warwick*, &c. By her, the ſaid *Eliſabeth*,
‘ the ſaid *Robert Dudley*, duke of *North-*
‘ *berland*, had ſeveral daughters; the eldeſt
‘ of which was married to the prince of
‘ *Piombino*, of the houſe of *Arragono Ap-*
‘ *piano*: the ſecond to the marquis of *Cli-*
‘ *vola*, of the houſe of *Maleſpina*, a free
‘ lord; to whom king *Charles* I. of *Eng-*
‘ *land* wrote, and gave him the title of
‘ *moſt illuſtrious*, thanking him for giving
‘ honourable burial in his eſtates, to *Charles*,
‘ ſon and heir of *Philip*, earl of *Pembroke*.
‘ The third to the duke of *Caſtillion del*
‘ *Lago*, of the houſe of *La Corgnia*: and the
‘ fourth to the earl of *Carpegna*, free lord
‘ of his eſtates, brother to the ſometimes
‘ cardinal of that name. 6. That the ſaid
‘ *Robert*, duke of *Northumberland*, died
‘ at *Carbello*, three miles diſtant from
‘ *Florence*, in a houſe there which the great
‘ duke of *Tuſcany* permitted him to enjoy
‘ *gratis*, during his life, in the month of
‘ *September* 1649: whereupon his body
‘ being convey'd to a nunnery at *Baldrone*,
‘ near that place, was there depoſited. But
‘ whether, ſince, it hath been conveyed to
‘ the church of St. *Pancrace* in *Florence*

(*f*) *James Wadſworth* in his *Engl. Spaniſh* Pilgrim; or a new Diſcovery, &c. 4*to.* 1630. p. 64:

‘ wherein,

‹ wherein his wife *Eliſabeth* had before ‹ been buried, and over whoſe grave he ‹ had erected a ſumptuous monument of ‹ marble, with intention to be buried by ‹ her, I know not. Sure I am, that it ‹ continued at *Boldrone* in 1674; and may ‹ perhaps ſtill. 7. That, at his death, he ‹ left behind him ſeveral rare mathematical ‹ inſtruments, moſtly of his own invention; ‹ all which afterwards (his ſons not know- ‹ ing the uſe of them) were preſented to ‹ the ſaid duke. 8. That he was beloved ‹ and reſpected of all in *Florence*, and in ‹ the country adjoining; and all, who are ‹ yet alive, and knew and remember him, ‹ make honourable mention of him.

Henry Piercy (*g*), ſon of *Thomas Piercy*, earl of *Northumberland*, beheaded at *York*, *an.* 1572. and brother to *Henry Piercy*, alſo earl of *Northumberland*; who was judged to be *felo de ſe* in the Tower *an.* 1585. He ſucceeded in the honours, and eſtate of his family; and lived in great ſplendor, as his anceſtors had done; was made knight of the garter by queen *Eliſabeth*, and one of the commanders in the fleet againſt the *Spaniſh Armada* in 1588. When king *James* I. obtained the crown, he was made captain of the band of penſioners: and ſome overſights, in the management of that place, brought him into great trouble, when his kinſman, *Thomas Piercy*, was accuſed of the Gunpowder plot, *an.* 1605. For on the 7th of *November*, the ſaid year, he was order'd to keep his houſe: and, ſometime after, committed to the cuſtody of the archbiſhop of *Canterbury* at *Lambeth*; and the 27th ſent priſoner to the Tower. On the 27th of *June*, he was conducted from the Tower to the Star-chamber; where the lords, and judges, that ſat in counſel, convicted him of ſeveral contempts, and offences, *viz.* for endeavouring to be the head of the Papiſts, and procuring a toleration for them: for admitting *Tho. Piercy* among the band of penſioners, without adminiſtring to him the oath of ſupremacy, and knowing him to be a recuſant: for not imparting to the king and counſel the ſuſpicions, he had of *Thomas Piercy*'s evil practices: for writing letters, when he was under reſtraint, without leave from the king and counſel: with other matters not material. For theſe facts he was deprived of all his places, and ſentenced to pay unto his majeſty the ſum of 30000 *l.* with impriſonment during life. Accordingly he was confined 15 years in the Tower, till the 19th of king *James* I. Being afterwards releaſed, he was reſtored to the honours and eſtate of his family, the 4th of king *Charles* I. and died *November* 5th in the 8th year of the ſaid king's reign. He left behind him a ſon, *Algernoon Piercy*, who was general for king *Charles* I. in the firſt war againſt the *Scots*: but, during the remainder of the civil wars, lay by: and lived a private life, and died *an.* 1668. His ſon *Joſceline* was the laſt earl of *Northumberland* of the ancient line of the *Piercy*'s. He left only one daughter, *Eliſabeth*, firſt married to *Henry* lord *Ogle*, ſon and heir to *Henry Cavendiſh*, earl of *Newcaſtle*: and he dying without iſſue by her, her ſecond huſband was *Thomas Thynne*, Eſq; who being unfortunately kill'd before the conſummation, the third huſband was *Charles Seymour*, the preſent duke of *Somerſet*, who became maſter of her vaſt fortune.

John Digby (*h*), of an ancient family, near *Coleſhill* in *Warwickſhire*, was advanced to the dignity of an earl by king *James* I. and a perſon of great intereſt in the reign of *Charles* I. He was ſent thrice ambaſſador into *Spain*. The laſt time was upon account of the match, between prince *Charles* and the *Infanta*: and tho' he was always a Proteſtant, yet he diſcovered himſelf both on that, and on ſeveral other occaſions, to be no enemy to the Catholick intereſt. He followed the fate of his king, during the uſurpation, and died at *Paris*, *January* 21 1654-5. He left a ſon, *George Digby*, alſo earl of *Briſtol*; who was no leſs popular than the father. For, as one had labour'd to ruin the great duke of *Buckingham*; ſo the other took no leſs pains, to bring the earl of *Clarendon* into diſgrace.

(*g*) Peerage of *Engl.* *John Stow*, Chron. p. 884.

(*h*) Athen. Oxon. Peerage of *Engl.* *Echard*, &c.

ARTICLE II.

Lives of Biſhops.

Marcus Antonius de Dominis (*i*) had his education among the *Jeſuits*; if he was not actually one of that order. He was afterwards made archbiſhop of *Spalato*, in the *Venetian* territories: but happening, to have ſome diſpute with the biſhop of *Rome*, concerning the rights and privileges of his dioceſe, he put an end to it, by going over into *England*, *an.* 1616. and in all appearance became a Proteſtant. King *James* I. was mightily pleaſed with this illuſtrious convert; and made him dean of *Windſor* and maſter of the *Savoy*: which places he enjoy'd, till 1622. when he ſurrendered them; and, leaving *England*, returned back to the Catholick church. When he firſt ſignified his intentions of returning, king *James* ordered ſeveral biſhops to wait upon him, and examine his motives: who, finding him to be fixed in his reſolution, acquainted his majeſty: and immediately an order was ſent to him, to diſpatch his affairs, and leave *England* in 20 days time; otherwiſe he ſhould be proſecuted, for holding a correſpondence with the ſee of *Rome*, as it appeared he had done. Upon this, he retired to *Bruſſels*; and made his recantation in the hands of the pope's *nuncio*: which he repeated at *Antwerp* to Dr. *Thomas Wright* an *Engliſh* clergyman, whom he ſent for, to aſſiſt him, being, at that time, in danger of death. Upon his recovery he returned to *Rome*, where he was well received for a time: But, upon ſome informations, and jealouſies, was confin'd in the inquiſition priſon; where, 'tis ſaid, he died, being very old and corpulent. Some pretend, the occaſion of his confinement was, for ſaying, his book *De Republica Chriſtiana* was never ſufficiently anſwer'd: which is very probable; he being a perſon of no leſs vanity, than learning. Others tell us, he was detected holding a correſpondence with ſome of his friends in *England*. Mr. *Collier* gives an acount; '(*k*) that, in the chappel at *Lambeth*. 'he aſſiſted at the conſecration of ſome '*Engliſh* biſhops: which, if true, may 'occaſion ſome ſpeculation.' But then a difference may be obſerved, between a conſecrator, and an aſſiſtant. Another author of character, *viz.* Dr. *Cæſar Clement*, dean of St. *Gudules* in *Bruſſels*, aſſures us, that the archbiſhop of *Spalato* would have taken a wife; but was oppoſed by king *James*, who poſitively forbid him. 'Tis left to the reader, to form what idea, he pleaſes, of this great man: for ſo I take the liberty to ſtile him, upon account of his learning and perſonal qualifications: which, being under a wrong management, might occaſion his fall. Thoſe, that overvalue their good qualities, are apt to think themſelves neglected: and tho' their merits are recompenſed, their ambition is never ſatisfied. His works are:

I. *Tractatus de Radiis Viſûs & Lucis in Vitris, Perſpectivis, & Iride.* Venet. 4*to*, 1611.
II. *De Republica Chriſtiana. Lib.* 10. Lond. *fol.* 1617.
III. *Sui Reditus ex Anglia Conſilium*, &c. Pariſiis 8*vo.* 1623.
IV. Sermon on *Rom.* xiii. 12. in *Italian. Lond* 4*to.* 1617.
V. The Rocks of Chriſtian Shipwreck, in *Italian. Lond.* 1618.

I meet with ſeveral books relating to this archbiſhop: and among others, *Pro Monarhia Eccleſiæ Romanæ. lib.* 4. *contra Rempublicam M. Ant. de Dominis.* Pariſiis. 1623. Nicolaus Caffeteau. *Defenſio Eccleſiæ* Anglicanæ *contra M. Ant. de Dominis.* Lond. 4to. 1625. Rich. Crakenthorp. *Spalato's* Shiftings in Religion. The author ſaid to be *Neal* archbiſhop of *York*.

William Giffard (*l*). The *Giffards* were counts of *Longville* in *Normandy* before the conqueſt; and afterwards enjoyed the titles of earl of *Buckingham*, being perſons of great note, and very large poſſeſſions, in all the ſucceeding reigns. In the conqueror's days, *Oſbert Giffard* was maſter of ſeveral conſiderable lordſhips: but the

(*i*) *Collier*, *Fuller*, Diary of *Doway* College, &c.
(*k*) *Collier*, Eccl. Hiſt. vol. 2. B. 8. p. 726.

(*l*) Abridgment of his Life in his Funeral Sermon, in *French*. Original Papers in *Doway* College. *Anth. Wood*, Athen. Oxon.

chief

chief ſeat of the family ſeems to have been at *Brinsfield* in *Gloceſterſhire*. A branch, or the chief heir, of the family, by marrying an heireſs, obtained a plentiful eſtate at *Chillington* in *Staffordſhire*: and the gentleman, whoſe life I here give an account of, was born in *Hampſhire*, in the year 1554, being the ſon of *John Giffard* and *Eliſabeth*, daughter of Sir *George Throckmorton* of *Coughton* in *Warwickſhire*. His father dying in *Hampſhire* (where he then reſided) his mother took a ſecond huſband, *William Hodgskins* Eſq; yet, having a due regard to the memory of her former huſband, ſhe could not give a better proof it, than by affording the children, ſhe had by him, a good education; the beſt proviſion, a parent can make for them. 'Tis uſual to derive the greatneſs of a heroe from his cradle. Now *William Giffard*, beſides the advantage of his birth, ſeems to have been diſtinguiſhed, and marked out by providence, even in his infancy. The account of his life, in *French*, tells us, that a certain lady made him a preſent of a large ſilver croſs, while he lay in his cradle; intimating, that one day he would wear that badge, for the benefit of God's church. When he was arrived at an age, capable of academical education, he was ſent to *Oxford* in the year 1569. and committed to the care of *John Bridgwater*, D. D. and preſident of *Lincoln* college; who being privately a Catholick, tho' an occaſionaliſt, it was an inducement to ſeveral young gentlemen of that communion, to live under his inſpection. But Dr. *Bridgwater* being detected, and oblig'd to ſurrender his place, Mr. *Giffard* was removed to the noted boarding ſchool of *George Etheridge*, Dr. of phyſick; who tho' he was a Catholick, yet the univerſity connived at his employment, upon account of his inoffenſive behaviour, and the many excellent qualities he was maſter of; eſpecially thoſe that regarded the education of youth. For, beſides his excellent method in laying the foundation of learning, and engaging young perſons by particular attractives, ſuitable to their age; he was capable of improving them in higher matters, being both a good poet and a philoſopher, and well ſkill'd in muſick, vocal and inſtrumental: and it was obſerved, that every year young gentlemen were turned out of his hands, very well qualified in all thoſe reſpects. When Mr. *Giffard* had ſpent about four years in *Oxford*, his tutor conducted him over ſeas to *Lovain*; where he reſumed his academical ſtudies, and compleated the degree of M. A. and what induced him, to make a longer ſtay in *Lovain*, was the fame of father *Robert Bellarmin* at that time a profeſſor in that univerſity. The continual diſturbances in the Low-countries made him willing, to quit thoſe parts, and retire to *Paris*; where he ſtill met with greater variety and opportunities of improving himſelf in learning. While he was in *Paris*, he received an invitation from Dr. *William Allen*, preſident of the *Engliſh* college in *Rheims*; which he willingly accepted of, and immediately applied himſelf to the ſtudy of divinity. Soon after, Dr. *Allen* being deſired from *Rome*, to ſend up a ſupply of ſtudents for the *Engliſh* college in that city, Mr. *Giffard* was one of the number. 'Twas here, that he compleated his theological ſtudies; and obtained the character of an able divine, when he was not much above 22. years of age. He remained in *Italy* till the year 1582. and was, for ſome time, a domeſtick to St. *Charles Borromæus*, cardinal, and archbiſhop of *Milan*; being introduced by the means of Dr. *Owen Lewis*, one of the cardinal's vicars-general. It was in this family, that he learn'd thoſe excellent leſſons, he afterwards practiſed: eſpecially charity for the poor, which was extraordinary, during the whole ſeries of his life.

In the year 1582, he return'd from *Italy*, upon the invitation of his friend Dr. *Allen*; who propoſed to him, to read a leſſon of divinity in his college at *Rheims*; which accordingly he undertook *July* 11. and perform'd that office with univerſal applauſe. As yet he had not compleated his degrees in divinity; and to prepare himſelf for that dignity, he ſet forth 36 propoſitions concerning the ſacraments; and maintain'd them in a publick diſputation, Dr. *Allen* being moderator. The ſolemnity was perform'd in cardinal *Guiſe*'s palace; his eminence, with four biſhops, and a grand aſſembly of nobility, being preſent. His eloquence and profound learning were extremely admired; eſpecially conſidering, that he was not much above 26 years of age. This ceremony being over, to avoid expences, he took the degree of D. D. at *Pont-à-mouſſon* in *Lorain*; and, returning to *Rheims*, taught divinity twelve years, within a few months. When Dr. *Allen* was call'd

call'd up to *Rome*, and honour'd with the purple; as he had met with a juſt recompence for his piety and learning, ſo he was in a capacity of aſſiſting his friends. Dr. *Giffard* having a conſiderable place in cardinal *Allen*'s favour, and *Rome* being a ſtage, where men of parts and merit might ſhew themſelves; an invitation was ſent down, to draw him thither: but he was ſo uſeful in the college at *Rheims*, that it could not be complied with immediately. However, after ſome time, he undertook the journey, and was made chief chaplain or almoner to cardinal *Allen*. His next preferment was, to be made dean of *Liſle* in *Flanders*, at the recommendation of pope *Clement* VIII. He kept this dignity about ten years, tho' not without ſome difficulty; and then ſurrender'd it, rather than he would be entangled in a tedious law ſuit, which was commenced againſt him. A writer of no extraordinary reputation, quoted by *Anthony Wood*, tells us: (*m*) He was at length 'forced to leave it, by the violence of the 'Jeſuits; becauſe he took part with the 'Benedictine monks, when they prevailed 'ſo far with the abbot of *Arras*, a good 'man, as to build a cloiſter for them at '*Doway*, which was oppoſed by the 'Jeſuits.' Having left *Liſle*, he took a reſolution, once more to viſit *Rheims:* where Providence was inviſibly carrying on matters for his farther advancement. He was a welcome gueſt at *Rheims*; the archbiſhop and the univerſity entering, as it were, into a kind of conteſt, which ſhould ſhew greater tokens of reſpect. The univerſity beſtowed upon him a profeſſorſhip of divinity, and made choice of him for their chancellor. The archbiſhop favour'd him with ſeveral benefices, to ſupport his dignity. But, as he had a great contempt for the world, ſo he was uneaſy at the thoughts of preferment; which he obtain'd without ſeeking, and parted with, without regret. For the future therefore, to put himſelf out of the way of riſing higher, he was reſolved to quit the world entirely, and ſhut himſelf up in a cloiſter. He had ever had a great reſpect for the *Benedictine* monks, and had lately been a friend to them, by inducing the cardinal of *Lorain*, to beſtow *Dieulwart* upon ſome *Engliſhmen* of that order, in the year 1606. *Dieulwart* was formerly a ſmall collegiate church; the canons whereof were, *an.* 1602, tranſlated to *Nancy*, then made a cathedral by his eminence. This was the firſt ſettlement the *Engliſh Benedictines* obtain'd abroad; and it was not long, before Dr. *Giffard* enter'd amongſt them, and made his profeſſion at *Dieulwart*, *December* 14, 1608, for the future taking the name of *Gabriel de St. Maria.* He was at that time about 50 years of age; and had, for above 30 years, been a great ornament to the clergy. This ſtep, Dr. *Giffard* took, might, in all appearance, have proved a conſiderable loſs to the publick; had not Providence been working privately, to make him uſeful other ways. And indeed, he himſelf was the only perſon diſappointed. For, tho' he endeavour'd to bury himſelf in his cell, he became more publick; and was obliged frequently to appear abroad, to re-eſtabliſh and extend the reputation of an order, which formerly flouriſh'd ſo much in *England.* He had already rebuilt, and in a great meaſure founded the monaſtery at *Dieulwart*; and, not long after, *viz.* in the year 1611, laid the foundation of a ſmall community of his order at St. *Malo*'s in *Little Britanny.* But ſeveral inconveniences being found in the ſituation of the place, he removed it to *Paris*, and became the firſt prior, tho' it had not a legal eſtabliſhment, till many years after his death. By degrees, father *Gabriel* began to ſhine no leſs in *Paris*, than he had formerly done at *Rheims*, *Rome*, and *Liſle.* He diſtinguiſh'd himſelf in this great city upon many publick occaſions; but what the *French* chiefly admired him for, was his ſingular talent in preaching; which he uſually perform'd in three languages, *Latin*, *French*, and *Engliſh*; and became ſo noted, as to be commonly known by the name of the *Preacher.*

When Providence had conducted him thus far, and he had the ſatisfaction to ſee the *Engliſh* monks, of St. *Benedict*'s order, united in one province or congregation, whereof he was choſen the firſt preſident, *May* 16, 1617; he was gradually carried on within ſight of that high preferment his merits had purchaſed for him. Cardinal *Lewis* of *Lorain*, wanting a coadjutor in the archiepiſcopal ſee of *Rheims*, and being no ſtranger to the qualifications of father *Gabriel*, made choice of him for that dignity:

(*m*) Athen. Oxon. p. 531. citing *Owen*'s Running Regiſter, 1626. p. 91.

nity: and accordingly he was conſecrated with the title of *Epiſcopus Archidaliæ*. The cardinal dying in 1622, father *Gabriel* was made his ſucceſſor; and by that means was duke, and firſt peer of *France*. However, there was ſomething of deſign in his promotion, in favour of the *Guiſian* family. The dignity was intended for the ſecond ſon of the duke of *Guiſe*, as yet in his minority; and father *Gabriel* was placed in the ſee, proviſionally, till He came to age: and 'tis thought, a conſiderable penſion was allow'd by him yearly, out of the revenues, to the *Guiſes*. But however this was, his promotion was to the general ſatisfaction both of the univerſity, and of all the dioceſe. And now this excellent man began to behave himſelf with the ſame indifference, which had always appear'd in his former days, in regard of temporal advantages. He ſpent his time in a ſtrict compliance with the eſſentials of his character; preaching, inſpecting diſcipline, and providing for the poor: and ſo continued till his death, which happened *April* 11. 1629. His body was buried in our Bleſſed Lady's Church in *Rheims*; but his heart, by his own direction, was deliver'd to the *Benedictine* nuns of St. *Peter*'s monaſtery in the ſaid city, where it was depoſited with great ſolemnity *May* 11.

To conclude the ſtory of this worthy prelate; he was remarkably mild: yet not without a reſerve of life and ſpirit, when errors or neglect of diſcipline gave provocation; upon which occaſion, he thought, a little paſſion was not ill employed. As to his political diſpoſition, he was more of the *French* than *Spaniſh* faction; and, what ſome may think a blemiſh in his character, a favourer of the league. There are no proofs of his countenancing any attempts againſt the perſon or government of queen *Eliſabeth*: tho' a certain miſerable wretch thought to leſſen his own guilt, by caſting out words to that purpoſe. Mr. *Wood* remarks, from a certain author, '(*n*) That 'he was ſent a delegate by pope *Clement* VIII. to king *James* I. concerning 'matters of religion.' He was a ſolid divine, an eloquent preacher, and of ſo happy a memory, that he retain'd moſt of the ſapiential books of ſcripture. His life was not only regular, but primitive. He treated himſelf with rigour, but was very indulgent to others. Some of his friends blamed his exceſs in corporal auſterities: but his anſwer was; 'Tis nothing to what I have ſeen in my great maſter, St. *Charles*, archbiſhop of *Milan*. The poor ſeem'd to be be his only care. He never appear'd in the ſtreets in his coach, but they were the guards that attended him; and his coachman was always order'd to ſtop, that he might pay the bills, which they drew upon him. As he neglected preſent applauſe, ſo he was no leſs regardleſs of future fame: of which there needs no other proof, than the few books, he publiſh'd, to perpetuate his memory: tho' no one was better qualified, to have made a figure in that way. His works are:

I. *Orationes Diverſæ*. Spoken at the Inauguration of *Albert* and *Iſabella* at *Liſle*: Others before the Cardinals *Bourbon*, *Vendoſme*, and *Guiſe*, at *Rheims*, &c.
II. *Sermones Adventuales*; preach'd in *French*; made *Latin* by himſelf, and publiſh'd *Rhemis* 8*vo* 1625.
III. *Calvino-Turciſmus*; a work begun by Dr. *William Reynolds*, finiſh'd by Dr. *Giffard*, *Antw.* 8*vo*, 1597.
IV. An Inventory of the Errors of *Philip Mornay*, Lord of *Pleſſis*; a Tranſlation from *Fronto-Ducæus*.
V. A Treatiſe in Favour of the League, at the Requeſt of the Duke of *Guiſe*.
VI. Several Manuſcripts, deſtroyed when the Monaſtery of *Dieulwart* was burnt. About twenty years ſince.

William Biſhop (*o*), a gentleman of an cient family, born at *Brayles* in *Warwickſhire*. His father was *John Biſhop* of the ſaid place; who died *an.* 1601, aged 92. *William*, tho' always a Catholick, was ſent to *Oxford*, *an.* 1570, being 17 years of age. At that time the heads of ſeveral colleges in *Oxford* were more than ſuſpected, to be privately Catholicks; or very much in that intereſt; eſpecially *Lincoln*, *Gloceſter-hall*, &c. and therefore connived at ſeveral gen-

(*n*) *Ant. Wood*, Athen. Oxon. p. 531. citing Gallia Chriſtiana, p. 548.

(*o*) Original Records and Diary of *Doway* College. Athen. Oxon. &c. Mr. *Wood*, by Miſtake, calls Dr. *Biſhop* a *Benedictine*: perhaps he means Dr. *Giffard*.

tlemen of that communion, educated among them. When Mr. *Biſhop* had improved himſelf in *Oxford* about four years, he left *England*, with a deſign to take orders abroad; having firſt ſettled his eſtate upon his younger brother. He began his theological ſtudies at *Rheims*, which he afterwards purſued at *Rome*, and left *Rheims October* 2, 1581. After ſome time ſpent at *Rome*, he return'd to *Rheims*, and was ordained prieſt at *Loan*, in *May* 1583. Being ſent upon the miſſion, he was apprehended at his landing, and ſent up priſoner to *London*; where he remain'd under confinement, till the latter end of 1584. Then being diſcharged, he went over to *Paris*, reſumed his ſtudies, with an intention to take degrees in that univerſity. To this purpoſe, he ſpent ſeveral years with great application; and being made licentiate of divinity, he return'd into *England* upon the miſſion *May* 15, 1591: and, after about two years labour at his function, return'd to *Paris*, and compleated the degree of doctor of divinity. Nothing being now wanting to finiſh the character of a divine, he return'd into *England*, to impart thoſe treaſures, he had heaped up with ſo much labour. Some time after, a diſpute happening between the archprieſt, and ſeveral eminent men of the clergy, who appeal'd againſt him for male-adminiſtration, and exceeding his commiſſion, Dr. *Biſhop* and Mr. *Charnock* were ſent to *Rome* by their brethren, to remonſtrate againſt him. At their arrival, they were both taken into cuſtody by cardinal *Cajetan*, the protector's, order, upon an information, that they were turbulent perſons, and the head of a factious party. They were confin'd in the *Engliſh* college, under the inſpection of father *Robert Parſons*, the *Jeſuit*. At length, having, one way or other, got free from their confinement, they return'd into *England*; and, after ſome time, the ſee of *Rome* having conſider'd the repeated complaints of the appealing clergy, they were relieved in their grievances. Mean time Dr. *Biſhop* advanced daily in the eſteem of his brethren; and indeed of all others, upon account of his learning and zeal for the Catholick cauſe. When the Catholicks were alarm'd, and under a general conſternation, upon account of the oath of allegiance, Dr. *Biſhop* had his ſhare in thoſe troubles, and was committed priſoner to the Gatehouſe; where I find him in the year 1612; tho' he and twelve others, of the ſame character, had given ample ſatisfaction as to all parts of civil allegiance, in a declaration publiſh'd by them the laſt year of the late queen's reign. When Dr. *Biſhop* had obtained his freedom, he went over to *Paris*; and join'd with ſeveral clergymen of the *Engliſh* nation, who had undertaken to write controverſy in defence of the Catholick church: to which purpoſe they had laid the foundation of a ſmall community in *Arras* college in *Paris*. It was an old building, which the abbot of St. *Vedaſtus*, in *Arras*, had granted them a leaſe of. During his retirement in *Arras* college, Dr. *Biſhop* employ'd his pen in anſwering Mr. *Perkins*, and his abettor, Dr. *Abbot*, who had undertaken the former's quarrel. Mean time Providence was paving the way for this learned man's promotion, in order to make him become more uſeful to the publick. The ſee of *Rome* had frequently been importuned, ever ſince the death of Dr. *Thomas Watſon*, biſhop of *Lincoln*, (the laſt prelate, that ſurvived the reformation) to ſend over one of that character, to aſſiſt and ſupport the remaining part of the old religion. But there was always ſome obſtacle in the way. The intended match, between prince *Charles* and the *Infanta* of *Spain*, was eſteem'd a proper juncture, to renew the petition. And accordingly it met with the deſired effect. All former difficulties vaniſh'd away, and were regarded rather as domeſtick conveniences than matters worthy of conſideration. Wherefore in the year 1623, Dr. *William Biſhop* was pitch'd upon, as a perſon every way qualified for the epiſcopal character; and he was accordingly conſecrated at *Paris June* 4, the year above-mention'd, with the title of *Epiſcopus Chalcedonenſis*. He made a very ſhort ſtay in *Paris* after his conſecration, but ſetting forth for *England*, he took *Doway* in his way: and arrived there *July* 23. He had in his company Mr. *John Bennet*, agent for the clergy at *Rome*, who had contributed very much towards bringing this matter about, Mr. *Harley*, provoſt of St. *Gaugericus* in *Cambray*, and ſome other *Engliſh* of diſtinction. He left *Doway July* 28, and landed at *Dover July* 31, about twelve at night; and immediately, the ſame night, travell'd thirteen miles a foot to the houſe of Sir *William Roper*: where he repoſed himſelf, and was entertained ſuitably to his character: that gentleman looking upon it, as no ſmall happineſs, to give entertainment to the firſt biſhop, that had been conſecrated

coſecrated for *England*, ſince the reformation. His next ſtation was *London*; and lady *Dormer* was the firſt, that made him her gueſt. Afterwards, he paid a viſit to lord *Montague* in *Suſſex*, a perſon of ſingular merit, and in great eſteem with men of all perſwaſions This viſit being over, he returnd to *London*: where he remained very private. Yet all the caution, he could uſe to conceal himſelf, was not ſufficient. It was rumour'd abroad, that a Popiſh biſhop was come over; and many threatening ſpeeches were given out on that account. But his lordſhip was under no uneaſineſs, on that ſcore. He had been long accuſtom'd to ſuch alarms, and was no ſtranger to priſons and perſecutions. However, he uſed all the circumſpection imaginable, not to irritate the government. The ſummer was now ſpent in adminiſtring the ſacrament of confirmation to the Catholicks, in, and near *London*; and winter was not a proper ſeaſon, for travelling, for one of his age; being turned of 70, at the time of his conſecration. He lay by the greateſt part of winter, purpoſing to viſit the more remote parts of the kingdom in the ſpring: but falling ſick at *Biſhop's-Court* near *London*, he died *April* 16 1624. An author, quoted by *Anthony Wood*, gives this character of him. (*p*) '*Exilio, carceribus, &* '*Apoſtolicis ſudoribus inclytus: qui à ſancta* '*ſede in patriam, ad ſolamen Catholicorum,* '*miſſus, clericis, regularibus, ac ipſis laicis* '*ob innatum unionis, ac pacis affectum, juxtà* '*charus exſtitit.*' Dr. *Biſhop* was maſter of all thoſe good qualities, that became one of his character: natural abilities, learning, experience, zeal, conſtancy, and prudence; tho' this laſt perfection was, for ſome time, under an eclipſe; and miſrepreſented by his adverſaries, when he was thought to have acted very indiſcreetly, in appearing at the head of the appealing clergy; and oppoſing the private inſtructions of the cardinal protector; petitioning for a biſhop in lieu of an archprieſt; and ſigning a declaration, reflecting upon the temporal power of the ſee of *Rome*. Theſe matters were mentioned by his adverſaries, when he was named for the epiſcopal character. But they were not attended to by his holineſs, who took his meaſures, not from domeſtick views, but from the merits of the perſon, and goodneſs of the cauſe, in general. Upon which a learned and religious *Benedictine* monk made this remark: (*q*) '*Diſceptavit pro te Dominus* '*Chriſtus; deditque ſententiam notatu dig-* '*niſſimam: ut qui pro hac cauſa, Romæ,* '*ab æmulis fueras olim indignè tractatus;* '*nunc, iiſdem invitis, ad ipſum, quem nec* '*tunc, nec nunc ambiebas, ſed pro eccleſia* '*hâc procurabas, epiſcopatûs apicem ſis ex-* '*altatus.*' This worthy biſhop, ſome time after his conſecration, by the advice of the biſhop of *Arras* (*r*) and ſeveral eminent doctors of the canon law, erected a chapter, the inſtrument whereof bears date *September* 10, 1623. The perſons, made choice of, were *John Colleton*, dean: The canons; *Richard Smith*, D. D. *Thomas Worthington*, D. D. *John Boſville*, D. D. *Thomas Wright*, D. D. *Arthur Pitts*, D. D. *Anthony Champney*, D. D. *John Mitchel*, *Richard Broughton*, *Edward Bennet*, *Thomas More*, *John Jackſon*, *Oliver Allman*, *Cuthbert Trollop*, *Roger Strickland*, *Joſeph Haynes*, *Richard Button*, *Humphrey Hanmer*, *George Fiſher*, and *Humphrey Hughes*, who were to be his ſtanding counſel. Beſides, for the government of diſtant provinces he appointed five vicars-general, and twenty-ſix archdeacons, with rural deans. What he perform'd in quality of an author, the following works will declare.

I. Reformation of a Catholick deformed by *William Perkins*, Part 1. 4*to*, 1604.

II. The ſecond Part of the Reformation of a Catholick deformed, 4*to*, 1607.

III. An Anſwer to Mr. *Perkins*'s Advertiſement, *ibidem*.

IV. A Reproof of Dr. *Abbot*'s Defence of the Catholick deform'd, 4*to*, 1608.

V. A Diſproof of Dr. *Abbot*'s Counter-proof againſt Dr. *Biſhop*'s Reproof of Mr. *Perkins*'s Reformed Catholick, *Paris* 4*to*, 1614.

VI. A Defence of the King's Honour, and his Title to the Kingdom of *England*.

VII. Dr. *Pitts*'s Work, *De Illuſtribus Angliæ Scriptoribus*. Firſt pub-

(*p*) Manuſcript of *Thomas White* alias *Wood*, a *Benedictine* Monk, in the Hands of *Anth. Wood*, Athen. Oxon. p. 489.

(*q*) A Letter in my Hands, from Father *Leander de St. Martina*, Prior of the *Engliſh* Monks in *Doway*, to the Biſhop of *Chalcedon*, dated *Aug.* 1623.

(*r*) *Hermannus Ottenberg*, formerly *Auditor Rotæ*, at *Rome*.

liſh'd

liſh'd by Dr. *Biſhop*, with a large Preface.

VIII. Several Pieces concerning the Archprieſt's Juriſdiction.

IX. An Account of the Faction and Diſturbances in the Caſtle of *Wiſbich*; occaſioned by Father *Weſton*, a *Jeſuit*, MS. in the keeping of Mr. *Biſhop* of *Brayles*.

X. A Proteſtation of Loyalty, ſigned by thirteen Clergymen, the laſt Year of Queen *Eliſabeth*. Dr. *Biſhop* was chiefly concern'd in it.

The Books attack'd by Dr. *Biſhop* were; The Reformed Catholick, 8*vo*, 1599. *William Perkins*. A Mirror of Popiſh Shifts and Subtilties, *Lond.* 4*to*, 1594. *George Abbot*. A Defence of the Reformed *Catholick* of Mr. *William Perkins*, againſt the Baſtard Counter-Catholick of Dr. *Biſhop*, *Lond.* 4*to*, 1611. *George Abbot*. The true ancient Catholick; being an Apology againſt Dr. *Biſhop*'s Reproof of the Defence of the *Reformed Catholick*, *Lond.* 4*to*, 1611. *George Abbot*.

ARTICLE III.

Lives of Knights.

SIR *Everard Digby* (*s*), ſon of *Everard Digby*, Eſq; of *Dry-Stoke* in *Rutlandſhire*. He was a gentleman of ſingular accompliſhments, and of a plentiful fortune: which he had conſiderably increaſed, by marrying *Mary*, the only daughter, and heir of *William Mulſhaw* of *Gothurſt*, or *Gadhurſt*, in *Buckinghamſhire*. Being a zealous Catholick, and of no ſmall intereſt with his party, he was unfortunately drawn into a conſpiracy, *an.* 1605, when *Cateſby*, *Piercy*, and ſix or ſeven more had laid a deſign to blow up the parliament houſe. Theſe deſperadoes had acquainted Sir *Everard Digby* in general, that they had ſomething of conſequence in hand, towards promoting the Catholick cauſe, without ſpecifying the manner; and that he, and his friends in the country, were deſired to be in readineſs on the 6*th* of *November*, to back the deſign. Accordingly a hunting bout was appointed on that day, at *Dunchurch* in *Warwickſhire*: where ſeveral of the neighbouring gentlemen met, with their ſervants. But being informed, that *Catesby*'s plot was diſcovered, they raſhly ſeized all the arms, and horſes they could meet with, and behaved themſelves in a hoſtile manner: and being purſued by the ſheriff, who had raiſed the *Poſſe Comitatüs*, they fled towards the borders of *Worceſterſhire*: where they were attacked. And ſome being kill'd, Sir *Everard* and others were ſeized, in the houſe of Mr. *Stephen Littleton* of *Holbech*, about four miles from *Wolverhampton*. Sir *Everard*, being brought priſoner to *London*, was arraigned at *Weſtminſter* *January* 27, 1605-6. His indictment was, for being privy to the treaſon; conſenting to it, and taking an oath of ſecrecy. He confeſſed to the indictment, and was executed in St. *Paul*'s church-yard, *January* 30, together with *Robert Winter*, *John Graunt*, and *Thomas Bates*, accomplices in the ſaid conſpiracy. He ſhew'd a great deal of ſorrow in his laſt ſpeech: but appears to have had no knowledge of the particular deſign againſt the parliament-houſe; but only of a deſign in general; declaring, '(*t*) That 'if he had known it at firſt to have been 'ſo foul a treaſon, he would not have con-'ceal'd it, to have gained a world.' He was much pitied by every body, being only twenty-four years of age, and in all reſpects one of the compleateſt gentlemen of his time; but unfortunately drawn in, to favour a cruel ſtratagem, he was both ignorant of, and had a horror of. He left behind him a ſon, the famous Sir *Kenelm Digby*. Lord *Bacon*, in his *Hiſtoria Vitæ & Mortis*, relates a very extraordinary paſſage, concerning a perſon, whom he does not name (but ſome take it to be ſpoken of Sir *Everard Digby*) *viz.* That the executioner plucking out his heart, and, according to cuſtom, holding it up, and ſaying: *Here is the heart of a traitor*, the perſon

(*s*) *John Stow*, Chron. p. 874, &c. Athen. Oxon.

(*t*) *John Stow*, Chron. p. 881.

was

was heard to ſay diſtinctly, *Thou lieſt.* This is incidently related by lord *Bacon*, only to ſhew, how far the heart may be eſteem'd the ſeat of life. If the reader is diſpoſed to look upon it, as a circumſtance, in order to mitigate the offender's guilt, he may uſe his pleaſure.

Sir *Herbert Croft* (*u*), ſon of *Edward Croft* Eſq; of a very ancient family at *Croft-Caſtle* in *Herefordſhire.* He was educated in *Chriſt-Church* college in *Oxford*, and was a member of parliament in the latter end of queen *Eliſabeth*'s reign. Upon king *James* I. coming to the crown, he waited upon him at St. *Theobald*'s, near *London*; and his majeſty being inform'd of his family and perſonal merits, he was honour'd with knighthood. After he had lived 52 years in profeſſion of the Proteſtant religion, he became a member of the Catholick church; and, retiring to *Doway*, had an apartment in the monaſtery of the *Engliſh Benedictines:* and, as ſome ſay, became a lay-brother of the order. This happened in the year 1617. He died at *Doway April* 10, 1622. a rare example of piety and reſolution. He left three children; *William*, *Mary*, and *Herbert*. *William* was knighted; and was a colonel during the civil war. *Herbert* was brought up a Catholick; but forſaking that communion, he took orders in the church of *England*, and was made biſhop of *Hereford* in the year 1661. Sir *Herbert* poſſeſſed all the good qualities of a chriſtian, and of a fine gentleman; and was particularly zealous for the intereſt of his country. He was alſo a man of letters; of which he gave ſome proof in the following performances:

I. Letters perſwaſive to his Wife and Children, to take upon them the Catholick Religion. *Doway* 12*mo*, 1619.
II. Arguments to ſhew, that the Church in Communion with the See of *Rome*, is the true Church; againſt Doctor *Field* his four Books of the Church, 1619.
III. Reply to the Anſwer of his Daughter, *M. C.* [*Mary Croft*] which ſhe made to a Paper of his, ſent to her concerning the *Roman* Church, 1619.

Sir *Thomas Gerard* (*x*), ſon of Sir *Thomas Gerard*, knight. He was created a baronet the 11*th* of *James* I, upon the eſtabliſhing of that dignity; and married *Frances*, daughter of Sir *Richard Molyneux* of *Sephton* in *Lancaſhire*; by whom he had ſeveral children; *viz.* Sir *William Gerard*, *Richard*, *Gilbert*, *Peter*, *Thomas*, *John*, and *Frances*; who became a nun, in the convent of poor Clares in *Graveline.*

Sir *Richard Molyneux* (*y*) of *Sephton* in *Lancaſhire:* he fell ward to Sir *Gilbert Gerard*, maſter of the rolls, who beſtowed upon him his daughter *Frances* in marriage. He was afterwards knighted by queen *Eliſabeth*, *June* 24, 1586, being at that time twenty-ſix years of age. In the following reign of king *James* I, he was created a baronet *May* 22, 1611. He had a numerous iſſue, ſons and daughters, *viz. Thomas* and *William*, who died infants; *Vivian*, *Gilbert*, and *Adam*, who died without iſſue; and *Richard*, who ſucceeded him. He had alſo ſeven daughters: *Anne*, married to Sir *John Byron* of *Newſted*, *in Comit. Noting.* knight; *Alice*, to Sir *William Dormer*, knight, ſon and heir of *Robert* lord *Dormer* of *Wenge*. *Frances*, to Sir *Thomas Gerard* of *Bryn*, in *Comit. Lanc.* baronet; *Bridget*, to *Ralph Standiſh*, in *Comit. Lanc.* Eſq; *Juliane*, to Sir *Thomas Walmeſley* of *Dunkinhall* in *Lancaſhire*, knight. *Margaret*, to *George Simeon* of *Brightwell* in *Comit. Oxon.* Eſq; Tho' Sir *Richard Molyneux* was a kind of occaſional conformiſt to the eſtabliſh'd church; yet he ſought all opportunities to ſupport the Catholick cauſe; entertained miſſioners privately; and moſt of his domeſticks were of that communion.

Sir *Robert Shirley* (*z*), brother of Sir *Thomas Shirley*, the great traveller. He alſo had an extravagant humour that way, and ſpent the greateſt part of his life abroad. He viſited ſeveral princes courts in *Europe*, and was very ſerviceable to them; eſpecially to *Rodulphus*, emperor of the *Romans*, by whom he was created a count of the *Empire.* After five years rambling nearer

(*u*) *Anth. Wood*, Athen. Oxon. Hiſt. & Antiq. Univ. Oxon. lib. 2. p. 269.
(*x*) Baronetage.
(*y*) Pedegree of the Family.
(*z*) *Fuller*'s Worthies. *John Stow*'s Continuator. p. 914. *Ant. Wood*, Athen. Oxon.

home, he travell'd into *Perſia*, and became a mighty favourite with the king of that country; and married the lady *Tereſia*, daughter to prince *Iſmy Hawen*, and ſiſter to the queen. He ſerv'd ten years in *Perſia*, was made general of the artillery, and commanded in the wars againſt the *Turks*. In king *James* I's reign, the king of *Perſia* ſent him over ambaſſador into *England*, where he arrived in ſummer, *an.* 1611; and, *October* 2, had a publick audience at *Hampton-Court*. He brought along with him his wife *Tereſia*, big with child; who being ſoon after deliver'd of a ſon, the queen was godmother, and prince *Henry* godfather, who gave the child his own name. When Sir *Robert* had been in *England* ſomewhat above a year, he prepared to return into *Perſia*, leaving his ſon *Henry* behind him. Beſides the ſatisfactory letters, king *James* ſent by him to the king of *Perſia*, he made Sir *Robert* a preſent of 500 *l.* towards his expences back; and order'd him a ſtout ſhip commanded by captain *Newport*. There went along with him Sir *Thomas Powel* of *Herefordſhire*; who was afterwards made a colonel, and commanded a regiment of 700 horſe in the king of *Perſia*'s ſervice. They embarked at *Dover* in *January* 1612-13; and, touching at the *Canaries*, arrived in *April* at the cape of *Bona Eſperanza*; where they refreſh'd, and took in water. From thence coming up to the iſland of *Madagaſcar*, they took in water again. Afterwards they touched at the iſland of *Mohilla*, where they provided themſelves with all ſorts of rarities, of fleſh, fiſh, and fruits. Then coaſting along *Arabia Fœlix*, they made in to the bay of the city *Dophar*; where the foulneſs of the weather obliged them to remain twenty-eight days. Then putting to ſea again, they ſailed into the gulph of *Perſia*, where the ambaſſador propoſed to have landed. But finding no convenience, they proceeded to *Guadell*; where a *Perſian* nobleman, being in arms againſt the king, attempted to ſurprize the ambaſſador: and had effectually done it, if a certain hermit had not given Sir *Robert* an intimation of the deſign. After this eſcape, they put to ſea again; and landed ſafe in the river *Snyde*, in the confines of the great *Mogul*'s country, and were joyfully received by the *Perſian* governor of thoſe parts. Captain *Newport* return'd into *England* in *July* 1614.

ARTICLE IV.

Lives of Clergymen.

HEnry *Anneſley* (*a*), educated for the moſt part in *Italy*; where he became licentiate of divinity, and was a canon of *Monaco*. He was alive in 1612. Nothing appear's with his name, only

Theſes de Beata Maria Virgine.

John Bennet (*b*), educated in the *Engliſh* colleges at *Rheims*, and *Rome*; and being ordain'd prieſt, he was ſent back into *England* upon the miſſion. In the year 1621, he went agent to *Rome* from the clergy: his commiſſion being ſign'd by *John Colleton*. He was joined by *William Farrar*, a clergyman of character, and *Protonotarius Apoſtolicus*. They arrived at *Doway September* 30, in their way to *Rome*. Their inſtructions were: firſt, to petition for a biſhop; and in the next place, to offer reaſons for a diſpenſation, upon the proſpect of a match between prince *Charles* and the *Infanta* of *Spain*. Mr. *Bennet* remain'd in *Rome*, till the deſign, of having a biſhop ſent into *England*, was compleated. This agency gain'd him great reputation with his brethren, who had met with frequent repulſes from the ſee of *Rome*, upon that ſcore. Mr. *Bennet*, ſoon after, came back to *Paris*; where he was order'd to wait upon Dr. *Biſhop*, the perſon made choice of for the epiſcopal dignity: who being conſecrated, they both arrived at *Doway* in their way to *England*, *July* 23 1623. Mr. *Bennet* ſpent the remainder of his days in *England*.

(*a*) Dr. *Pitts*, de Illuſtr. Angl. Script.

(*b*) Diary of *Doway* College. Original Letters.

Roger

Roger Cadwallader (*c*), born in *Wales*, educated in *Spain*: where he was ordain'd prieſt: and, returning into *England*, became a aborious miſſioner. He reſided moſtly in *Herefordſhire*, taking his little journeys on foot, when he was upon his paſtoral functions. Being employed, in *Eaſter* time, in aſſiſting ſome of his flock, about eight miles from *Hereford*; he was apprehended, and carried before *James Prichard* under-ſheriff of the county. He was committed to *Hereford* goal; but, ſome time after, removed to *Leominſter*. When his trial came on, he found, who it was chiefly, that he was beholden to, for this treatment, *viz.* Dr. *Bennet*, biſhop of the dioceſe; who had a long time waited for an opportunity of expreſſing his reſentment againſt him. In the concluſion, he was condemn'd to die, for receiving orders abroad, and exerciſing his function in the king's dominions, and, according to his ſentence, was executed at *Leominſter Auguſt* 27, 1610. Mr. *Cadwallader* was one of the thirteen clergymen, that publiſh'd the proteſtation of allegiance, the laſt year of queen *Eliſabeth*; which was remonſtrated againſt, at *Rome*, as derogatory to the power claim'd by the holy ſee. But Mr. *Cadwallader* refuſing to take the oath of allegiance, impoſed by the government, both at his examination, and at his trial, with a promiſe of pardon, at the place of execution, if he would comply: is a plain proof of the difference, there was between the ſaid proteſtation, and king *James*'s oath; and that it was refuſed by Mr. *Cadwallader*, purely upon account of the enſnaring clauſes, which, according to the common acceptation of the words, bore too hard upon the doctrine of the Catholick church; Mr. *Cadwallader* offering to take any oath of civil allegiance, in all its latitude. He received very bad uſage after his condemnation, both from the keeper of the priſon, and from others, who were admitted, merely to offer him ſome indignities. He was chain'd faſt in his bed, every night. His ſiſter, and ſome good women, that were permitted to viſit him, were inſulted and treated, as if they came purpoſely to hold ſome ſcandalous commerce with him. Sometimes his enemies reported about, that he was a perſon without any principles, or religion; and was ready to conform, upon aſſurance of a good benefice. When he lay under the tortures of a violent fever, he was provoked to diſpute by ſome of the neighbouring clergy. Having ſtruggled two months under theſe difficulties, death was not unwelcome to him. On the day of his execution, he aroſe about three in the morning, and continued in prayer, upon his knees, till eight. Afterwards, he entertained himſelf, for ſometime, with Mr. *Powel* and other Catholicks, who were confined in the ſame priſon, on account of recuſancy. About ten o'clock, finding himſelf weak, and ready to faint, he took a little broth; and ſoon after, a glaſs of claret with ſugar. The hour approaching for his execution, he was led out of the priſon, and obliged to paſs between two fires; one deſigned for the burning of his bowels; the other, with a cauldron upon it, for the boiling of his quarters. Being come to the gallows, his deſign was to have addreſſed the people, and enlarged upon thoſe words. 1 *Pet.* 4. *Let none of you ſuffer, as a murtherer, &c.* But he was quickly interrupted by one *Richardſon*, a clergyman, who was placed at his elbow, purpoſely to confront him. However he was permitted to ſay a few prayers, which he offered up with great fervour, for all his perſecutors, and namely for Dr. *John Bennet* biſhop of *Hereford*. It was obſerved, that he made the ſign of the croſs upon his breaſt, after he was turn'd off the ladder: which occaſion'd ſeveral Proteſtants to leave the ground immediately, and make reflections very much in his favour. Mr. *Cadwallader* was a perſon of uncommon vivacity and reſolution: which, with a large ſtock of learning, gave him a remarkable ſuperiority in conferences about religion: and 'tis thought, this advantage had exaſperated the biſhop and clergy againſt him. He had a ſound judgment, was a great maſter of the *Greek* tongue, and well ſkill'd in the claſſicks: and, at the ſame time, ſo agreeable in converſation, that he was acceptable every where. He left behind him ſome ſpecimens of his abilities, *viz.*

I. *Theodoret*'s Hiſtory. A Tranſlation from the *Greek* into *Latin:* never publiſhed.

(*c*) Original MS. in my Hands, by an Eye-witneſs.

II. Several

II. Several Letters during his Confinement.

John Daniel aliàs *Pickford* (*d*), brother to Dr. *Edward Daniel* preſident of *Lisbo* college. He was admitted at *Doway* among the clergy *Auguſt* 12, 1616. and, being ordained prieſt, left the college, in order to become a *Franciſcan* frier *December* 16, 1618.

William Farrar (*e*), a clergyman of great account among his brethren. He was *Notarius Apoſtolicus*, as I find by ſeveral inſtruments, and declarations ſubſcribed by him. In the year 1621, he was joined in commiſſion with *Jhon Bennet*, and directed by the clergy to proceed to *Rome*, in order to petition for a biſhop, and facilitate matters, relating to the intended match between prince *Charles* and the *Infanta* of *Spain*. He arrived at *Doway* from *England September* 30. and ſet out for *Rome October* 5.

George Gervaſe, or *Jervis* (*f*), born in *Suſſex*, educated in the *Engliſh* college at *Doway*; where being ordained prieſt, he returned into *England* upon the miſſion *an.* 1604. He had not been much above a year in his own country, but he was apprehended: and being tried, and convicted of receiving orders abroad, and exerciſing his function, he was condemned to die. But, being pardon'd, he was ſent into baniſhment, and arrived back at *Doway July* 24, 1606. His zeal would nor permit him to remain long there: but as ſoon, as he had recovered himſelf from the fatigue of his late impriſonment, he returned again upon the miſſion: and having laboured, ſome time, at his function, was ſeized; and, upon examination, being found, to be the ſame perſon, formerly condemned, and pardon'd upon condition; he was call'd down to his former ſentence, and executed at *Tyburn April* 11, 1608; but was promiſed a pardon a ſecond time, if he would have taken the oath of allegiance.

William Harriſon (*g*), born in *Derbyſhire*, educated in the *Engliſh* college at *Doway*: where he was entered a ſtudent *an.* 1575. Having improved himſelf in the claſſicks and philoſophy, he was ſent to *Rome*, to proceed in divinity: where being ordained prieſt, he return'd into *England* upon the miſſion *an* 1581, and laboured at his function, till 1587; when he went over to *Paris*; and, applying himſelf to the civil and canon law, became licentiate in thoſe faculties. About theſe times father *Robert Parſons* had begun a ſmall ſchool, for the *Engliſh*, in *Normandy*; which was ſupplied by ſome ſupernumerary ſtudents from *Rheims*, and the care of the houſe committed to Mr. *Harriſon an.* 1590: which he governed till 1593; when the community was obliged to break up, upon account of the civil wars; ſeveral of the ſcholars returning to *Rheims*, others going to St. *Omers:* where father *Parſons* had procured a benefaction from *Spain* for a grammar ſchool. Mean time Mr. *Harriſon* was made procurator of the *Engliſh* college in *Rheims*, reſum'd his ſtudies, compleated the degree of D. D. *an.* 1597. and was profeſſor of that faculty at *Rheims* and *Doway* till 1603. Then taking a journey to *Rome*, he remained there about five years, well eſteemed by the *Italians*; and returned to *Doway October* 29, 1608. where he was entertained till *June* 19, 1609. on which day he ſet out for *England*, being called over upon ſome affairs of the clergy, who, knowing him to be a perſon of ſingular prudence, learning, and experience, did nothing without his advice and approbation: ſo that there was no demur upon the choice of an archprieſt, on Mr. *Birket*'s deceaſe: in whoſe place Dr. *Harriſon* was inſtall'd by inſtruments bearing date *July* 11, 1615. Being now in a capacity, he made it his ſtudy, to find out the origin of ſeveral hardſhips, the body of clergy had been obliged to undergo. He had obſerved, for ſome years, a great decay amongſt them, both as to learning and intereſt; and was reſolved to make uſe of his authority, to redeem them from their evil circumſtances. He was a proper perſon to be attended to, on that ſubject. The ſee of *Rome* had a good opinion of his conduct. Notwithſtanding his compliſance to others, of a different domeſtick intereſt, the clergy had no reaſon to ſuſpect him.

(*d*) Diary of *Doway* College.
(*e*) *Ibid.*
(*f*) *John Stow*, Chron. p. 893. Diary of *Doway* College. Catal. Martyr.
(*g*) Diary of *Doway* College.

him. He was at ſo good terms with the *Jeſuits*, eſpecially ſince father *Parſons*'s death, that he apprehended no oppoſition from that quarter. His deſign, in general, was, to make the clergy independent; which they had never been, either at *Doway* or on the miſſion, ſince cardinal *Allen*'s decreaſe. To effect this, he was reſolved, to ſupport Dr. *Kelliſon*, the new preſident of *Doway* college, and aſſiſt him in making ſome alterations, which he was attempting for the better governing of the houſe, *viz.* diſcarding the *Jeſuit* confeſſor; recalling the ſtudents from the *Jeſuit*'s ſchools; eſtabliſhing profeſſors, that were clergymen, to teach them at home; and ſtrictly putting in execution the orders, ſent from *Rome*, that the *Jeſuits* ſhould not be adviſed with, nor interfer in matters belonging to the clergy. Theſe alterations were only an introduction to a project, Dr. *Harriſon* had conceived, of having an end put to the government by an archprieſt; and in lieu of that, eſtabliſhing a hierarchy, under the epiſcopal character, according to the ancient diſcipline of the church, even in the moſt difficult times of perſecution. The whole was contrived in ſuch a manner, back'd with ſuch ſtrong remonſtrances, and favour'd with ſome incident occurences, that nothing could hinder the ſucceſs. The pope's *nuncioes* at *Paris*, and *Bruſſels*, were made ſenſible of the neceſſity of thoſe alterations. Many of the learned clergy, Dr. *Biſhop*, Dr. *Smith*, Dr. *Champney*, Dr. *Kelliſon*, Dr. *Cæſar Clement*, *&c.* had exerted themſelves, in particular memorials, to the ſame purpoſe. And Dr. *Harriſon* himſelf, the archprieſt, with his twelve aſſiſtants, ſign'd a common petition; laying open the whole caſe from the beginning, and inſerting ſuch reaſons, that the way was precluded to any information, or remonſtrance, that could be made in their prejudice. The court of *Rome*, finding, that the attack was general, and conſidering every circumſtance of the clergy's pretenſions, gradually relieved them, and approved of Dr. *Harriſon's* ſcheme.

Francis Latham (*b*), ſometimes known by the name of *John Almond*; born about *North-Allerton*, near *Liverpool*, in *Lancaſhire*. He learn'd his rudiments in *Much-Wooton*, in the ſaid county; and was ſent abroad at fourteen years of age, and was ten years abſent out of *England*: whereof ſix were ſpent in *Ireland*. It does not appear, in what college he ſtudied abroad, or where he was ordained prieſt; nor in what part of *England* he exerciſed the miniſterial function. The account we have of him is, that being in *London*, *an.* 1612, when the Catholicks lay under a general perſecution, upon the ſcore of the oath of allegiance, Mr. *Latham* was apprehended *March* 22, and the next day examin'd before the biſhop of *London*; the particulars of which examination are penn'd by Mr. *Latham* himſelf, in the following words:

Biſhop. What is your Name?
Latham. My Name is *Francis?*
Biſh. What more?
Lath. Latham.
Biſh. I aſk *Nomen Gentilitium.*
Lath. I anſwer *Latham.*
Biſh. Is not your Name *Molyneux?*
Lath. No.
Biſh. I think, I ſhall prove it to be ſo.
Lath. You will have more to do, than ever you had to do in your Life.
Biſh. What Countryman are you?
Lath. A *Lancaſhireman.*
Biſh. In what Place were you born?
Lath. About *Allerton.*
Biſh. About *Allerton!* Mark the Equivocation! Then, not at *Allerton?*
Lath. No Equivocation. I was not born in *Allerton*; but in the edge or ſide of it.
Biſh. You were born under a hedge then, were you?
Lath. Many better men than I, or you either, have been born under a hedge.
Biſh. What! you cannot remember, that you were born in a houſe?
Lath. Can you?
Biſh. My mother told me ſo.
Lath. Then you remember, not that you were born in a houſe, but that your mother told you ſo. So much I remember too.
Biſh. What univerſity were you of?
Lath. Of none.
Biſh. What grammar ſchool were you of?
Lath. Of *Much-wooton.*
Biſh. Were you ever beyond the ſea?
Lath. I have been in *Ireland.*

(*b*) MS. Account of Mr. *Latham*'s Sufferings, in my Hands, by an Eye-witneſs. Catalog. Martyr. Dr. *Worthington.*

Biſh. Were you in no other parts beyond ſea?

Lath. No.

Biſh. How long ſtaid you in *Ireland?*

Lath. About ſix years and a half.

Biſh. How long ſince you came thence?

Lath. I remember not, how long ſince: neither is it material.

Biſh. Here is plain anſwering, is it not?

Lath. More plain, than you would give, if you were examin'd yourſelf, before ſome of ours, in another place.

Biſh. Have you taken the order of prieſthood?

Lath. I anſwer'd before, I was never out of *England*, farther than *Ireland:* and I was never made prieſt in *England*, nor *Ireland.*

Biſh. Here is good anſwering.

Lath. The anſwer is good: but you ſhall have another, if you deſire it.

Biſh. I aſk; are you a prieſt?

Lath. I am not Chriſt: and unleſs I were Chriſt, in your own grounds, yours I mean, I cannot be a prieſt.

Biſh. Tho' you cannot be one in our grounds, are you one in your own?

Lath. If I be none, nor can be any in your grounds, which allow no other prieſthood, nor other prieſt, but Chriſt; and you are bound to maintain your own grounds, and whole truth of them; you might well forbear this queſtion; and ſuppoſe for certain, that I am no prieſt.

Biſh. Are you a prieſt, yea, or no?

Lath. No man accuſeth me.

Biſh. Then, this is all the anſwer, I ſhall have?

Lath. All I can give, unleſs proof come in.

Biſh. Where have you lived? and in what have you ſpent your time?

Lath. Here is an orderly courſe of juſtice ſure! What is it material, where I have lived, or how I have ſpent my time? All the while I am accuſed of no evil.

Biſh. Will you take the oath of allegiance?

Lath. Any oath of allegiance, if it contain nothing but allegiance. With that, the biſhop reach'd out his arm for the oath, lying towards the middle of the table: which I perceiving ſaid: That oath? You cannot, with a good conſcience, offer it.

Biſh. Yes, that I can. I thank God, I have taken it myſelf ſeven times.

Lath. God forbid!

Biſh. Why?

Lath. You have been ſeven times perjur'd.

Biſh. Wherein?

Lath. In taking this falſe clauſe: *I do farther ſwear, that I do from my heart abhor, deteſt, and abjure, as impious, and heretical, this damnable doctrine and poſition, that* princes excommunicated, or deprived by the pope, may be depoſed, or murther'd by their ſubjects, or any other whatſoever.

Biſh. There is no perjury or faſhood in it.

Lath. If, in taking it, you abjure that poſition, as heretical, which is not heretical; then it is perjury and falſhood to take it. But in taking it, you abjure that poſition, as heretical, which is not heretical: *Ergo,* &c.

Biſh. I grant your *major.* I deny your *minor.*

Lath. No poſition, in your grounds, can be heretical, unleſs it be expreſly cenſur'd, for heretical, by the word of God; or the contradictory expreſly contain'd in the word of God. But this poſition is not expreſly cenſured, for heretical, by the word of God; nor the contradictory of it expreſly contained in the word of God. *Ergo,* it is not heretical.

Biſh. It is contained, as heretical, in the word of God.

Lath. Alledge the text. Give us a bible.

Biſh. Bring in a bible. Then turning it, with an evil will, he ſaid it was cenſur'd in the 13*th* to the *Romans.*

Lath. You mean thoſe words, *He that reſiſteth power, reſiſteth God's ordinance.* But I aſk, where this poſition is cenſured: there is not one word of the poſition in hand. Other place he alledged none.

Biſh. You would have it cenſured in expreſs words.

Lath. You are bound to bring a cenſure in expreſs words: which becauſe you cannot, you cannot anſwer this conſequence; *the poſition is not at all ſet down in the bible.* Ergo, *It cannot be cenſured by the bible.* He anſwer'd not: but ſaid, I was a proud arrogant jack. To which I anſwered; God forgive you. Your words trouble not me. And ſo, two ſeveral times more, I prayed; *God forgive him,* when he miſcalled me, and abuſed me in words. Then leaving the oath, which he was weary of, he asked me: Have you gone to church? and added; I forgot it, before: but I go beyond you now. I anſwer'd; I have not gone to the church.

Biſh. Will you go?

Lath.

Lath. I will not. Is not this plain dealing?

Biſh. Now you deal plainly.

Lath. If it would not offend you; I muſt tell you, that you went beyond yourſelf. For you confeſſed even now, that you ſhould have aſked it before: and ſo, go beyond yourſelf, in aſking it now. Much more paſſed between us about a disjunctive propoſition: wherein the biſhop needeth not boaſt of his logick. Then a certain dean coming in, after the biſhop was weary, began to talk of the pope's power to depoſe kings, ſaying: *it was eſſential to the pope, and a matter of faith in our doctrine.* To whom I anſwered, it was not eſſential to his power, nor any matter of faith: and that it was impertinent to the queſtion, whether the pope could depoſe, or no: telling him, that, *whether the pope could, or could not depoſe, it was perjury to take the oath in their grounds, and ours too:* which, I ſaid, I would undertake to demonſtrate before all the biſhops in *England*; or elſe I would loſe my hands, and my head. The dean ſaid, I was too quick with him; and my logick would deceive me, if I builded ſo much upon it; wiſhing me to look into a good conſcience. I anſwered: it was my conſcience, that I did ſtand upon: and therefore refuſed the oath for the reaſons alledged. Yet to give ſatisfaction; this oath I offer'd: that *I would ſwear, and bear in my heart and ſoul ſo much allegiance to king* James (whom I prayed God to bleſs now and evermore) as he or any Chriſtian king could expect by the law of nature, the law of God, or the poſitive laws of the true church, be it which you will, yours or ours. The biſhop and the dean ſaid, they were fair words. But the dean added, *he knew well, which church I meant.* To which I anſwered: Let you and me try that; and then put it out of queſtion. But he was deaf on that ear. Then the biſhop bad me, put my hand to the examination. I firſt peruſed it: and in the end of it, where the regiſter had ſet down: *Being aſked, whether he would take the oath of allegiance; he anſwered, he could not without perjury:* I bad him add alſo; that I ſaid, *I could not without perjury in their grounds, nor ours.* The biſhop would not ſuffer him to add that; but ſaid I ſhould have another time. Upon that, I put my hand to it; tho' I ſaid, he had written it by halves. Thus ended the pageant; ſaving, that I ſaid publickly, and honoured God, that I had not ſworn any oath, not ſo much as *In faith*, in ſixteen years before: and therefore they needed not to wonder, I now refuſed an oath with falſhood and perjury in it.

After this examination, there was matter ſufficient for Mr. *Latham*'s commitment: and accordingly, he was ſent to *Newgate*. From whence, after ſome months, he was brought to his trial and condemned to die. We have no account, how he behaved himſelf upon that occaſion; nor what were the articles of his indictment. But 'tis ſuppoſed, he ſuffered, not for receiving orders (which was never proved againſt him) but rather for denying the king's ſupremacy. However 'tis intimated in the records, I have by me, that he ſhew'd the ſame acuteneſs and reſolution at his trial, as he did at his examination. When the day of his execution was at hand, he was taken out of *Newgate* between ſeven and eight o'clock in the morning, on *Saturday December* 5, 1612. and placed on a ſledge, which he ſtepp'd into with a ſmiling countenance. Being arrived at *Tyburn*, his hands were untied: and, riſing up upon his feet, he put off his hat; and gave publick thanks to God, for the opportunity, he had met with that day, to ſuffer for his holy name. Then aſking the ſheriff, what he was to do; he was told, he muſt mount into the cart, that was placed under the *Gallows*; which he attempted, with great difficulty, the cart being high, and his legs benummed with cold, by lying ten days in the condemn'd *Hold*. But at laſt, with ſome aſſiſtance, he mounted up ſaying very cheerfully, *Now thank God I am up:* and immediately kneeling down, he made the ſign of the croſs, and, after a ſhort prayer in private, roſe up again. Then he aſked the ſheriff, whether he might be permitted, to ſpeak to the people: and he, with a great deal of civility, told him, he might. Upon which Mr. *Latham*, kneeling down again, prepared himſelf with thoſe words: *Domine aperi labia mea, & os meum annuntiabit laudem tuam.* Then riſing up, after a ſhort proteſtation, that he would ſay nothing, that ſhould reflect upon his majeſty, or any other perſon whatſoever, he proceeded, and told the people, he was a Catholick; and came to make his exit in that place, upon no other account, than religion, as his conſcience perſuaded him; that he

looked upon it, to be the greateſt happineſs, a perſon could be capable of in this life, to die in ſo good a cauſe; wiſhing that he had more lives, than one, to lay down on the ſame account: that he did firmly believe, his preſent majeſty king *James* I had the ſame right to his dominions, and authority over them, as the king of *Spain*, king of *France*, or any other prince whatever, had in theirs: that he owned himſelf his ſubject, and had never done any thing contrary to that character, either in fact, or even ſo much, as in thought. Moreover, that if he had been privy to any treaſonable deſign againſt the king, or government, tho' under the ſacred ſeal of confeſſion, he ſhould think himſelf obliged to put a ſtop to it, to the utmoſt of his power. Then he prayed diſtinctly, and with great fervour, for the king, and all the royal family, and for the flouriſhing condition of the nation, under a perpetual ſucceſſion of his preſent majeſty's iſſue. Here Mr. *Latham* was interrupted by a miniſter, that ſtood near the cart; who aſked him, how theſe proteſtations were conformable to his life and character? who, being a prieſt, was come into *England*, contrary to the king's pleaſure, and againſt the expreſs laws of the kingdom. Mr. *Latham* replied, that Chriſt was a greater king, and laws, made againſt Chriſt's laws, were not binding: that in caſe he were a prieſt, which they had not proved him to be, he had a commiſſion, *Matt.* 28. *To preach the goſpel to all nations*, &c. which he ſuppoſed, Proteſtants would not ſcruple at, in regard of *Turks*, *Jews*, and *Heathens*, out of a complement to their unjuſt laws; which made it criminal. The miniſter afterwards objected to him, that he had treated the bench with diſreſpect at his arraignment and trial; and had advanced ſeveral pernicious doctrines: in particular, that a prieſt had power to abſolve, and forgive any one, that ſhould kill the king. Mr. *Latham* replied to the miniſter, that he miſrepreſented both him and his doctrine. Conſtancy and firmneſs ought not to be eſteem'd diſreſpect: and diſobedience to lawful ſuperiors, as the king and his officers were, was a great offence in all matters of a civil nature. He declared murther to be a heinous crime, eſpecially of a king, God's immediate repreſentative. Yet he added, that the greateſt ſinners, even king-killers, as they were not out of the reach of God's infinite mercy; as *Judas* himſelf was not; ſo when they were truly repentant for the crime, were capable of ſacramental abſolution from the hands of the prieſt: and he believed, this was conformable to the doctrine of the church of *England*. This explanation the miniſter allowed of, provided the repenting ſinner had a firm faith, and the abſolution was given by virtue of Chriſt's ſatisfaction. Upon this Mr. *Latham* began to explain, in what manner faith concurr'd to a ſinner's juſtification; and how Chriſt's ſatisfaction became ſerviceable upon that occaſion. But he broke off, and ſaid: *I came not hither to diſpute*, but to die; and I deſire, the little time I have, may be ſpent in the latter taſk. Then he was interrupted by another miniſter, who aſked him, whether he had not equivocated in the proteſtations, he made concerning king-killing? Mr. *Latham* replied, by renewing thoſe proteſtations; adding before God and his angels, that he had made uſe neither of equivocation, nor of mental reſervation: that he refuſed the oath, out of a ſcruple of conſcience; and to avoid the enſnaring clauſes contain'd therein. And for a farther proof of his ſincerity, he aſſured them, that if any foreign prince, even the pope himſelf, ſhould attack the king in matters of civil allegiance, they ought to be reſiſted and repell'd by force.

Mean time the rope was put about his neck; and, pulling off his ſhoes, ſtockins, and gloves, he threw them among the crowd, and ſtood only in his waſtecoat and breeches. Then, kneeling down, he made a diſtinct profeſſion of his faith; and pray'd with great fervor in every body's hearing. One of the miniſters, that ſtood neareſt to him, told him; that he prayed not like a ſinner: that he ought to aſk forgiveneſs of Chriſt, and of all he had offended. Mr. *Latham* replied; Sir, you do not well, to give me any diſturbance at this time. I am not to learn of you, how to pray; nor is it likely, that I have omitted that neceſſary part of my duty. Then, riſing up, he pull'd ſeveral things out of his pockets, which he delivered to ſome of his acquaintance, who ſtood near the cart. He gave ten ſhillings to the ſheriff's officers; and about four pounds to the poor, that crowded about the gallows; telling them, it was all he had left; having been ſtripp'd of moſt of his ſubſtance by the ſevere treatment he had met with from the keepers of the priſon. Upon which the ſheriff told him, that what the keepers had done, was by

by order. I thought, ſaid Mr. *Latham*, they had exceeded their commiſſion, my hardſhip was ſo great. But ſince you ſay, it was by order, I ſubmit; and make no complaint. Then he gave a piece of gold to the executioner, which he had purpoſely reſerved for him. I beſtow it not upon thee, good fellow, ſaid Mr. *Latham*, by way of bribe, or in expectation of favour. No; cut off my hands; rip open my belly: I am prepared for any ſeverity, in ſatisfaction for my ſins, and diſobedience to my Redeemer. I wiſh I had St. *Vincent*'s heart, to be torn out alive; or St. *Laurence*'s body, to be broil'd upon a gridiron. I am willing to be pull'd in pieces, joint by joint, provided God's goodneſs will but enable me with patience and courage, to undergo the trial. Then, kneeling down again, he confeſſed himſelf to be a grievous ſinner; begging forgiveneſs for all his offences, which he doubted not of, through the merits and paſſion of his Redeemer, who had ſhed his blood for him; and for whoſe honour and glory he was now going to ſhed his own. At which words one of the miniſters, ſeeming to be ſcandalized, ſaid: What! do you compare the ſhedding of your blood with that of Chriſt's? Was not he able to work your ſalvation without your means? You miſtake me, replied Mr. *Latham*. My ſins deſerve God's wrath and puniſhment. His death alone is both ſufficient and efficient; but our endeavours are neceſſary to make it ſerviceable. But I have no more to ſay. One hour overtaketh another, and at laſt comes death: and yet not death; for death is the gate of life, tho' to ſome life is death. Then, lifting up his hands and eyes, he often repeated thoſe words: *In manus tuas, Domine, commendo ſpiritum meum. Redemiſti me, Domine Deus veritatis.* The weather was cold, and a very ſevere froſt; and tho' he ſtood a long time in his ſhirt, he neither ſhrunk under the hardſhip, nor alter'd the ſmile of his countenance, which all the time was very diſcernable. For the greater glory and honour of God, he ſaid, he muſt there own, that he left the world in a ſtate of chaſtity, both as to body and deſire: and took occaſion from thence, to wipe off thoſe vulgar aſperſions, caſt upon the Catholick clergy, upon account of incontinency. I have been indicted, ſaid he, and accuſed for being a prieſt; which I have reaſons neither to affirm, nor deny; leaving that, and ſeveral other particulars, to be determined at the great day. Then he asked, if it were not convenient, to have ſomething over his eyes. Upon which a dirty handkercher was thrown up to him; and afterwards a clean one, which he made uſe of. The cart being driven away, he made his *exit* with the name of *Jeſus* in his mouth. Some of the crowd pull'd him by the legs; and having hung a few minutes, he was cut down, and quarter'd. He ſuffer'd *December* 5, 1612. He was about thirty-five years of age, of a middle ſize, his hair black, with ſome ſprinklings of gray. He was by nature bold and reſolute: which being hightened by good principles, and a pious education, made him ſtand firm againſt all ſhocks of ſurprize, and perfectly to poſſeſs himſelf upon any emergency. This plainly appear'd at his examination, trial, and execution. The terrors of death ſeem'd to make no impreſſion upon him. He fear'd not thoſe, that could deſtroy only the body. His ſoul was out of their reach.

N. Mather (*i*), an eminent clergyman, doctor of divinity; who lived abroad, and was alive *an.* 1622, and very old.

George Napier (*k*), was educated in *Corpus Chriſti* college in *Oxford*, from whence he was ejected *an.* 1568, for nonconformity. Then going beyond ſea, he was ordain'd prieſt, and return'd into *England* upon the miſſion, and exerciſed his function chiefly in *Oxfordſhire*. When the Catholicks lay under a great perſecution, upon account of the oath of allegiance, ſtrict ſearch was made after the miſſioners; and it was Mr. *Napier*'s fate, to fall into the hands of his enemies. He was obſerved, on a certain day, to enter into a houſe, which he ſometimes frequented upon account of his miniſterial duties: but being inform'd, that ſome, in the neighbourhood, had a commiſſion to ſeize perſons of his character, he quitted the place, as ſoon as he conveniently could; it being

(*i*) Diary of *Doway* College.

(*k*) Manuſcript in my Hands by an Eye-witneſs. *Anth. Wood*, Hiſt. & Antiq. Univerſ. Oxon.

always his deſire and conſtant prayer, that, if he ever happened to be apprehended, no friend of his might be brought into trouble for protecting him. Wherefore the next day, *July* 19, 1610, he ſtole privately into the fields; where he was immediately ſeized, and carried before Sir *Francis Evers*, a neighbouring juſtice of the peace: who, obſerving Mr. *Napier* to be a modeſt gentleman, and of good behaviour, entertain'd him with great civility; and invited him to ſupper: which being over, he was taken into a private room and ſearch'd. Several things being found upon him, which made his character ſuſpected, he was, for that night, committed to the conſtable's care: and the next morning, by a warrant from one juſtice *Chamberlain*, committed priſoner to *Oxford* goal. When his trial came on, at the next aſſizes, nothing material was alledged againſt him, excepting a *Roman Ritual*, a box of conſecrated oils, and ſome other ſuch ſuſpicious things, which he carried about him, and were produced in court, as a proof of his character. But theſe circumſtances not being ſufficient for a conviction, there appear'd in court one *Falkner*, a felon in the ſame priſon, who own'd (tho' 'twas thought without any evil deſign) that Mr. *Napier* had reconciled him to the Catholick church, ſince his commitment. This fact, 'tis ſuppoſed, weighed with the jury to bring him in guilty. However he was reprieved for ſome time; and by the general good character he had in the univerſity (where he was well acquainted with ſeveral perſons of diſtinction) it was believed he would not ſuffer. His nephew, who was a gentleman of good account, made great intereſt, to procure his pardon. The vice-chancellor, in like manner, made ſtrong interceſſion for him; telling him, he did not in the leaſt queſtion, but his life would be ſecured, provided he would condeſcend ſo far, as to take the oath of allegiance. But this being refuſed by Mr. *Napier*, his friends became remiſs in doing him any farther ſervice, and at laſt an order came down for his execution. The night before he ſuffered, ſeveral Catholicks were permitted to ſup with him, whom he entertained with all the cheerfulneſs imaginable; not like a criminal, but like one, that was going to take poſſeſſion of a rich inheritance, lately fallen to him. He ſuffer'd at *Oxford* *November* 9, 1610. *Anthony Wood* gives the following account of him, whereby it does appear, that he was no otherwiſe obnoxious to the laws, than what his ſacerdotal function engaged him. '(*l*) '*Cæterùm ad exteros migravit Napierus* '*ille, inque collegiorum Anglicanæ genti ex-* '*tructorum aliquo, operam bonis literis ali-* '*quandiu dedit. Verum Oxoniam denuo* '*perveniens, ibique, & in vicinia cum vi-* '*ris aut ſanguine ſibi, aut religione conjunc-* '*tis vitam agens, Kertlingtonæ tandem ap-* '*prehenditur; & coram Chamberlaino quo-* '*dam, armigero paciſque juſticiario, exa-* '*minatus, caſtro Oxonienſi mancipatur. In* '*conventu demum juridico (nos* Seſſions *ap-* '*pellamus) proditionis reus compertus, ſuſ-* '*pendio damnatur; ac ſemivivus de more* '*ad caſtrum prædictum diſſecatur*, 9 *Nov.* '1610. *Capite, ac poſtmodum artubus, in* '*portarum quatuor urbis Oxonienſis, inque* '*maximæ illius Ædis Chriſti faſtigio, collo-* '*catis. Unde a pontificiis ubique trepidatum:* '*quòd hic, nempe nullius penè nominis vir,* '*cum eſſet in ſecretis forte confeſſionum per-* '*cipiendis occupatus; in ſeditione vero mo-* '*vendâ, aut populo ad partes ſuas pertra-* '*hendo non multùm verſatus; ob ſenium* '*canoſque miſerandus, ob eruditionem verò,* '*aut pelliciendi artem, minimè metuendus,* '*ultimum ſupplicium pateretur.*

John Pitts (*m*), ſon of *Henry Pitts* and *Eliſabeth*, ſiſter of Dr. *Nicolas Saunders*, was born at *Alton*, a market town in *Hampſhire*; and inſtructed in the rudiments of learning at *Wincheſter* ſchool: from whence being ſent to *New College* in *Oxford*, he was admitted probationer fellow, *an.* 1578. being then about eighteen years of age. He went ſoon after to the *Engliſh* college at *Doway*, where he was kindly received by Dr. *Thomas Stapleton*, whoſe direction he follow'd in his ſtate of life, and method of ſtudies. Then removing with the college to *Rheims*, he remain'd there about a year; and afterwards going to *Rome*, he ſpent ſeven years in the *Engliſh* college, and received holy orders. In 1589, he return'd to *Rheims*, and was made profeſſor of *Greek* and *Rhetorick*. Towards the latter end of 1590, being appointed governor to a young nobleman, he travell'd with him into *Lorain*; during which time he purſued his

(*l*) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 290. (*m*) Diary of *Doway* College. Athen. Oxon.

ſtudies,

ſtudies, and became batchelor of divinity, at *Pont-à-mouſſon*. Then going to *Triers*, he lived there about a year and a half, and was made licentiate of divinity. Afterwards, meeting with an opportunity, he viſited ſeveral parts of upper *Germany*; but moſtly was delighted with *Ingolſtad* in *Bavaria*, where he remained three years, and compleated the degree of doctor of divinity. Soon after, he was made a canon of *Verdun*, through the intereſt of the cardinal of *Lorain*; and then being invited by the illuſtrious princeſs *Antonia*, wife to the duke of *Cleve*, and daughter to the duke of *Lorain*, he was made her confeſſor and almoner. This honourable employment he enjoyed about twelve years; during which time he took a great deal of pleaſure, in turning over the hiſtory of his own country; and made choice collections under various heads. The whole was compriſed in four large volumes folio, which he lived not to publiſh. Upon the deceaſe of the ducheſs of *Cleve*, he return'd into *Lorain*; where he was made dean of *Liverdune*, by the intereſt of the biſhop of *Toul*, who had formerly been his ſcholar. He died at *Liverdune*, *October* 17, 1616. Dr. *Pitts* was an univerſal ſcholar, and maſter of ſeveral languages, both ancient and modern, and was able to preach both in *Engliſh*, *French*, *Dutch*, and *Latin*. His purity in the *Latin* tongue is remarkable in his works; and that was the language he commonly made uſe of in his collections. I cannot ſay, he was any extraordinary critick in hiſtorical matters; contenting himſelf with honeſtly delivering matters of fact, as he found them recorded; without comparing authors, or putting himſelf to that drudgery, which, perhaps, he might have undertaken, had he lived to reviſe and publiſh his own works. He makes great uſe of *John Bale*; but omits his *Iriſh* and *Scottiſh* writers. He is alſo much indebted to the *Ecloga Oxonio-Cantabrigienſis* of *Thomas James* of *New-College*. But what he has particularly obliged the publick with, is; an account of the Catholick writers, ſince the reformation, till his own time. Some accuſe him of quoting writers, he never read: that he inſerts ſeveral writers, that were Proteſtants; and that he follows *John Bale* in his miſtakes, as to perſons, places, births, *&c.* I ſhall not pretend to apologize for his exactneſs in theſe reſpects. If he quotes *Leland*'s *Collectanea*, which probably he never had a ſight of; ſuch ſecond hand quotations, as they are very common, ſo they are allowable, when they are tranſcribed from an author of credit. As for inſerting Proteſtants, they are ſuch, whoſe ſentiments were under debate. For, during the ſtruggle between the two churches, it was a difficult matter, to determine, what was their opinion, who complied with every change. *Bale* indeed is an author noted for paſſion, forgeries, and miſtakes; Dr. *Pitts* has pick'd out from him, what, he thought moſt authentick, and for his purpoſe; and if he has not taken notice of that author's miſtakes, he wanted either time or convenience to correct them. The manuſcripts of Dr. *Pitts* are ſtill preſerved in the archives of the church of *Liverdune*, which, with the works made publick, are as follows:

I. *De Legibus, Tractatus Theologicus* Trevir. 1592.
II. *De Beatitudine, Tractatus Theologicus.* Ingolſt. 1595.
III. *De Peregrinationibus, libi* 7. Dedicated to *Antonia*, Ducheſs of *Cleve*. Duſſeldorp 12*mo*, 1604.
IV. *De Illuſt. Angl. Script.* A Poſthumous Work, publiſh'd by Dr. *William Biſhop*, 4*to*. Pariſ. 1619.
V. *De Regibus Angliæ*, MS.
VI. *De Epiſcopis Angliæ*, MS.
VII. *De Viris Apoſtolicis Angliæ*, MS.

John Redman (*n*), born in *Yorſhkire*, educated in the *Engliſh* college at *Doway*; where he was made B. D. in the year 1601, and left the univerſity *October* 22, in order to teach divinity in a monaſtery of regular canons in *Bethune*. Afterwards he became a canon of the cathedral church in St. *Omers*: where he died *September* 29, 1617. Dr. *Kelliſon*, preſident of *Doway* college, was his intimate friend and made him a viſit in his laſt ſickneſs; remaining with him till he departed this life. He left his library, and a third part of his ſubſtance to *Doway* college. He was an able divine, doctor of that faculty, and mentioned as author of a book againſt *Roger Widdrington*.

(*n*) Diary of *Doway* College.

William

William Singleton (*o*) of a conſiderable family in *Lancaſhire*; who, being ordained prieſt abroad, was ſent back into *England* upon the miſſion. He was under confinement in the year 1606, and ordered to be baniſhed, and arrived at *Doway July* 24, the ſaid year. Dr. *Worthington*, preſident of the college, was his kinſman; and not only made him welcome, but put him in a way of advancing himſelf, by reſuming his ſtudies, and taking degrees: which he accordingly did, and was created D. D. at *Treves*: to which purpoſe he left *Doway May* 11, 1610, and returned again from *Treves July* 10. He was one of Dr. *Worthington*'s aſſiſtants in the government of the houſe; and ſo entirely in the intereſt of the *Jeſuits*, that he was more than ſuſpected of having laid a deſign, to have the college at *Doway* delivered up into their hands. But being diſcovered, he thought it convenient to leave the houſe; which he did in the year 1618. However he went off with ſome reputation, being invited to *Rome* by the cardinal protector, who had ordered the *nuncio* at *Bruſſels* to furniſh him with money for the journey.

John Thornhill (*p*), educated ſucceſſively at *Doway*, *Rheims*, and *Rome*. He applied himſelf with extraordinary diligence in the canon law, and divinity: and at laſt became doctor in both thoſe faculties. I find him in the college at *Doway an.* 1600, and in ſo great eſteem with the clergy, that he was mentioned, as candidate for a mitre in the year 1607. He reſided in *Rome*, *an.* 1616, and being made a canon at St. *Vincentia*, 'tis ſuppoſed he died there.

William Wormington (*q*), born in *Dorſetſhire*, educated in the univerſity of *Oxford*; where he was matriculated *December* 20, 1577, aged twenty-one, being a ſtudent in *Hart-hall*, the preſident whereof, being a friend to Catholicks, had given to Mr. *Wormington*, and ſeveral others, a favourable impreſſion towards the old religion. At laſt Mr. *Wormington*, leaving *Oxford*, retired to *Doway*: where he was ordained prieſt, and ſent back into *England* upon the miſſion. Being afterwards apprehended, and committed to priſon, he was ſent into baniſhment, with ſeveral others of the ſame character, in *February* 1584. He took this opportunity to viſit *Rome*; where he was made chaplain to cardinal *Allen*: upon whoſe deceaſe, or a little before, he return'd into *England*. He was ſeized again *March* 24, 1607, and thrown into the Clink priſon; from whence he was releaſed, upon his taking the oath of allegiance. His enemies reported about, that he was entertained by the biſhop of *Wincheſter*, and had a penſion from the government. But this appears to have been a calumny. I find, indeed, by his own letter to Dr. *Kelliſon*, preſident of *Doway* college, dated *November* 17, 1616, that king *James* order'd him, to go down into *Dorſetſhire*, and remain with his brother; which, being a kind of royal protection, might give occaſion to the report of his being a penſioner. He was author of a book, intituled:

A Moderate Defence of the Oath of Allegiance, 4*to*, 1612.

John Yaxley (*r*), an *Engliſh* clergyman, educated at *Doway*. He obtain'd a chaplain's place in the cathedral of *Cambray*: which he was in poſſeſſion of in *April* 17, 1624.

Nicolas Atkinſon (*s*), educated in the *Engliſh* college at *Doway*, where he was ordained prieſt, and became a laborious miſſioner in *England*. It was his pleaſure, always to travel on foot; till happening to break his leg, he was rendered incapable of following that apoſtolick method. His great delight was, to ſpend his labours among the poorer ſort of Catholicks: where, after St. *Paul*'s example, he conſtantly paid for his diet and lodging; that he might not be over-awed, in the ſacred miniſtry, by any temporal conſideration. At laſt being apprehended, and queſtion'd upon account of his function, he underwent his trial, and was condemn'd to die, for receiving orders by authority of the ſee of *Rome*; and for the additional circumſtance of refuſing the oath of allegiance. He ſuffer'd at *York*, *an.* 1610. The keeper of the goal was very much edified by his

(*o*) Diary of *Doway* College.
(*p*) *Ibid.*
(*q*) Diary of *Doway* College. *Roger Widrington*, Diſp. Theolog. de Juramento Fidelitatis, cap. 10. ſect. 4. p. 397. Athen. Oxon.
(*r*) Diary of *Doway* College.
(*s*) Manuſcript in my Hands. Diary of *Doway* College.

religious

religious behaviour, while he was a priſoner; and related ſeveral extraordinary paſſages, which ſignified him, to be a perſon of an uncommon character, and ſtrictly virtuous.

George Birket, or *Birkenhead* (*t*), born in the biſhoprick of *Durham*, enter'd a ſtudent in the *Engliſh* college at *Doway*, *an.* 1575; where he was ordained prieſt in 1577. He was among the firſt, that were ſent from *Rheims* to *Rome*, in order to people the college, lately erected there by pope *Gregory* XIII, and Dr. *Lewis*. He began his journey, *February* 3, 1578, in company of Mr. *Haddock*, and Mr. *Kent*; both alſo in prieſt's orders, ſeveral ſtudents going along with them. In 1580, he was ſent into *England*, and became a very laborious miſſioner; well eſteemed by all parties, upon account of his peaceable and reconciling temper: for which, and for other good qualities, he was choſen arch-prieſt in the year 1608, in the place of *George Blackwell* depoſed. He kept this dignity, till his death; which happened *an.* 1614. Mr. *Birket* was a perſon of ſingular merit; ſtudious of the reputation of the clergy; yet not inclinable to leſſen that of others, as it appears from ſeveral original letters, I have read, between him and father *Parſons*: wherein ſome controverſies are handled between the *Jeſuits* and clergy, which he toucheth with all the tenderneſs and circumſpection, that things of that kind require; and with a due regard to the pretenſions, and paſſions of parties. So that he might truly ſay with St. *Bernard*: *unum ordinem opere teneo, reliquos charitate.*

John Cecil (*u*), a gentleman of a good family, educated among the clergy: of which body becoming a member, he was made D. D. in the univerſity of *Paris*. His brethren knowing him, to be a perſon of good addreſs, joined him in a commiſſion with Dr. *Champney*; and both were ſent to *Rome an.* 1606, to petition for a biſhop, for the benefit of the *Engliſh* Catholicks. At his return, he was made confeſſor, and almoner to a princeſs of the royal family of *France*, ſiſter to king *Henry* III.

Robert Drury (*x*), educated in the *Engliſh* college at *Sevil* in *Spain*; where being ordained prieſt, he returned into *England* upon the miſſion, and obtained a great character for his zeal, and prudent behaviour. At laſt being apprehended, he was tried, and condemned to die upon account of his character. He ſuffer'd at *London February* 26, 1607. He was one of the thirteen prieſts, that ſigned the famous proteſtation of allegiance in the latter end of queen *Eliſabeth*'s reign: but refuſed the oath of allegiance, when it was offer'd him at his examiation, and trial; tho' he ſeemed inclinable to take it, before it was prohibited by the popes briefs; as ſeveral others were, both clergy, and regulars.

Mathew Flather (*y*), born in *Yorkſhire*, educated in the *Engliſh* college at *Doway*: where he was ordained prieſt, and ſent upon the miſſion, *an.* 1606. It was not long before he was apprehended, and condemned to die, for receiving orders abroad. The ſentence of death being changed into that of baniſhment, he was tranſported over ſea: but returning again he was impriſoned a ſecond time; and being call'd down to his former was ſentence, executed at *York an.* 1608: but was promiſed his life, if he would have ſubmitted to the oath of allegiance.

Hugh Green (*z*), a clergyman educated in the *Engliſh* college at *Doway*. He afterwards entered himſelf among the *Capucin* friers *Auguſt* 6, 1612.

Thomas Harley (*a*), an *Engliſh* clergyman of great repute abroad, and provoſt of St. *Gery*'s collegiate church in *Cambray*: I find him at *Paris* in 1623, in the company of Dr. *William Biſhop*, newly conſecrated biſhop of *Chalcedon*. They both arrived at *Doway*, *July* 23; Mr. *Harley* waiting upon the biſhop ſo far in his way for *England*. I believe, I have obſerv'd in another place, that St. *Charles Borromeus*'s cardinals cap, which is ſtill preſerved in *Doway* college, was given to that houſe by Mr. *Harley July* 22, 1616. It was

(*t*) Original Letters between Mr. *Birket*, and Father *Parſons*. Diary of *Doway* College.
(*u*) Diary of *Doway* College.
(*x*) Mr. *White*'s Letter to Dr. *Champney*, in my Hands. Dr. *Worthington*, Catal. Martyr.
(*y*) Diary of *Doway* College. Dr. *Worthington*, Catal. Martyr.
(*z*) Diary of *Doway* College.
(*a*) *Ibid.*

beſtowed upon Mr. *Harley* by Dr. *Hugh Griffyth*, who had it from his uncle Dr. *Owen Lewis*, biſhop of *Caſſano*, formerly vicar-general to St. *Charles*.

Thomas Maxfield (*b*), born at *Cheſterton-hall*, near *Newcaſtle* in *Staffordſhire*, while his father and mother were both priſoners for recuſancy, the latter end of queen *Eliſabeth*'s reign. His father dying under ſentence of death, *Thomas* was ſent very young to the *Engliſh* college at *Doway*; where he went through his ſtudies with good ſucceſs, till the ſecond year of his theological courſe: when he was obliged to go over into *England*, for the recovery of his health; ſetting out for that purpoſe *May* 17, 1610. This journey, and the air of his native country having re-eſtabliſhed him, he returned to *Doway*; finiſhed his ſtudies; was ordained prieſt; and ſent upon the miſſion *July* 13, 1615. About three months after his arrival in *London*, going to viſit one of his character in the Gate-houſe priſon, he was ſeized, upon a ſuſpicion of being the perſon he really was: and without conſidering the conſequences of his ſincerity, he owned himſelf to be a prieſt, and was immediately confin'd in the priſon aforeſaid. He lay there ſeveral months: and had not an accident happened, he had very probably been diſcharged. But being weary of his confinement, he attempted to make his eſcape; and ſucceeded ſo far, as to have let himſelf down, by a rope faſtened to his window: which being diſcovered by ſome, that paſſed by, as he dropp'd; he was immediately ſeized, and returned to the keeper of the priſon: who was ſo exaſperated, that he thruſt him into a dungeon, loaded with chains of an unreaſonable weight: and, for greater ſecurity, his feet were clapp'd into the ſtocks. He lay under this hardſhip for ſeveral days: ſo that his ſpirits were almoſt exhauſted, and his limbs ſo cramp'd, and benumb'd, that he was ſcarce able to ſtand, when he was removed, ſoon after, to *Newgate*. His trial came on at the *Old-Baily June* 26, 1616, when his confeſſion, of being a prieſt, was produced againſt him; which he confirmed and ſtood to, in open court, upon which he was condemn'd to die: yet had his pardon offer'd, if he would ſubmit to the oath of allegiance; which he poſitively refuſed. It was obſerved by ſeveral, that tho' the hardſhips, he underwent, had reduced him almoſt to a ſkeleton; yet, after his condemnation, he recovered to admiration, and appeared both very cheerful, and perfectly re-eſtabliſhed, as to his health, and vigour of his body. Between his ſentence, and the time he ſuffered, he was frequently viſited by ſeveral perſons of diſtinction, both foreigners, and others: who propoſed a ſingular ſatisfaction to themſelves, in receiving inſtructions from a perſon under his circumſtances; which commonly make a deep impreſſion. Great intereſt was made for a pardon, even by the *Spaniſh* ambaſſador, whoſe power was great at court at that time: but nothing could be effected. His mother, brother, and ſiſters uſed all their endeavours to little purpoſe; his brother conſtantly attending him till he made his exit. When the day of his execution was come, ſome unknown perſons contrived to hang garlands upon the gallows, and ſcattered greens and flowers all underneath; which ceremony was to ſignify, that his death was not reproachful, but honourable. Mr. *Maxfield* took little notice of this complement; only took the uſual liberty, to ſignify to the people the cauſe of his death: which having done in a very few words, he prepared himſelf by ſeveral prayers and ejaculations for his laſt moments, and ſuffered with an intire ſubmiſſion to the divine will *July* 11, 1616. The executioner preparing to cut him down, while he was yet alive, the ſheriff was prevailed upon, to let him hang a quarter of an hour: but this could not hinder the mob from offering indignities to his quarters. It was noiſed about, that great numbers of Catholicks appeared at his execution, in order to dip their handkerchers in his blood, and convey away his reliques. To prevent this piece of ſuppoſed ſuperſtition, the mob ſeized his quarters, and threw them into a hole, near the gallows: from whence they had dug out the carcaſſes of two malefactors, formerly buried there; and tumbling Mr. *Maxfield*'s quarters into the hole, they covered them with the ſaid carcaſſes. However his friends were ſo induſtrious

(*b*) Life of Mr. *Maxfield*, *an.* 1617. Diary of *Doway* College. Original Letters between Mr. *Maxfield* and Mr. *Farrar*.

induſtrious, as to recover them again, that night: and as my memoirs inform me, not without an accident, that was ſomewhat ſurpriſing. The night, being very dark, continued ſo, till a bright ſky appeared to favour them, while they were digging for the body; and then it grew dark again, to favour their going off. Now whether this was merely accidental, or a ſmile from Heaven, I leave to the reader's ſpeculation.

Charles Newport (*c*), educated in the *Engliſh* college at *Doway*, and doctor of divinity. He lived for the moſt part in *Flanders*, where he enjoyed a conſiderable benefice, and died in the year 1626. He left a handſome legacy to the *Engliſh Carthuſians*; but moſt of his ſubſtance to *Doway* college.

William Reyner (*d*), a near relation of Dr. *Richard Smith*, biſhop of *Chalcedon*; by whoſe care he was educated, while he ſtudied in *Paris*, where he took degrees, and was doctor of divinity of that faculty. He reſided chiefly in *Arras* college in *Paris*, a ſmall community eſtabliſh'd for the writers of controverſy. He was concerned in the following performances:

I. *Brereley*'s Proteſtant's Apology. A Tranſlation into *Latin*. *Paris* 4*to*, 1615.
II. Dr. *Stapleton*'s Fortreſs of Faith. A Tranſlation into *Latin*, 1619.
III. Dr. *Stapleton* of Proteſtancy and its Authors. A Tranſlation into *Latin*.

Thomas Sommers (*e*), a miſſionary prieſt in *England*. He was condemn'd to die upon account of his character; and ſuffer'd in *London*, *an.* 1610.

John Thulis (*f*), a prieſt and miſſioner in *Lancaſhire*; who being condemned to die, for receiving orders, was executed at *Lancaſter*, *an.* 1616.

William Watſon (*g*), born in *Durham*, educated in the *Engliſh* college at *Rheims*; where he receiv'd minor orders *September* 23, 1583. Afterwards, being ordained prieſt, he was ſent upon the miſſion, *June* 16, 1586. He labour'd ſeveral years at his function; and being an active man, and of good addreſs, he is ſaid to have been one of thoſe prieſts, that were ſent into *Scotland*, to induce the king to be favourable to his Catholick ſubjects, if he happened to obtain the crown of *England*; and his majeſty return'd an anſwer to the general ſatisfaction of the party. Afterwards, Mr. *Watſon* being accuſed, as one concern'd in Sir *Walter Raleigh*'s, and lord *Cobham*'s plot, a proclamation came out to apprehend him, *July* 16, 1603; and being ſeized, he was committed to the Tower of *London*, and from thence, the 10*th* of *November*, conducted towards *Wincheſter*: where he, and ſeveral others of the pretended conſpirators, were to take their trial. The indictment, drawn up againſt them, was; for raiſing a rebellion, deſtroying the king, altering religion, ſubverting the government, procuring an invaſion, *&c.* And as for Mr. *Watſon*, he was charged with deviſing oaths of ſecrecy; and that he was, upon the ſucceſs, to be lord chancellor. I have given the opinion, many had of this conſpiracy, in another place; and that the whole was little more, than the grumbling of ſome diſappointed courtiers, upon the *Scottiſh* king's acceſſion to the crown. As for Mr. *Watſon*, there was not a miſſioner in *England* more unlikely, to be concern'd in ſuch a contrivance. He had always been a profeſſed enemy to the *Spaniſh* intereſt, as his writings were a ſufficient proof. However, being mention'd upon this occaſion, he was obliged to make the beſt defence he could. And among other things he alledged, that this pretended treaſon, againſt his majeſty, was committed before he was crown'd king of *England*. To which the counſel for the king replied, that the kings of *England* never die; and that the coronation was no more, than a ceremony, not eſſential to the character. Mr. *Watſon*, being condemned to die, ſuffered at *Wincheſter*, *November* 29, 1603, together with Mr. *Clark*, a gentleman of the ſame cloath. And 'tis believed by many, that, the name of a Popiſh prieſt, and a plotter, being equivalent terms with the

(*c*) Diary of *Doway* College.
(*d*) Records in St. *Gregory*'s Seminary in *Paris*.
(*e*) Catal. Martyr.
(*f*) *Ibid.*
(*g*) Diary of *Doway* College. *John Stow*'s, Continuat. p. 826, 829, 830, 831. *Echard*, Hiſt. of *England*, p. 3794

undiſcerning

undiſcerning part of the nation, theſe two perſons were ſacrificed purpoſely, to make the pretended conſpiracy to paſs upon the common people; and diſcountenance a number of perſons, who had been favourites in the late reign, and were out of hopes of ſtanding their ground in this. Our hiſtorians tell us, that Mr. *Watſon* ask'd pardon of the *Jeſuits* before he died; having been the author of ſeveral books publiſhed againſt them, in relation to the archprieſt, and their encroachments upon the rights of the clergy. And indeed, it was very fit, that he ſhould make a diſclaim of that paſſion, and ſeveral groundleſs aſperſions, which he had uttered upon that occaſion. But there is no reaſon to think, what the ſame hiſtorians add, that the *Jeſuits* cunningly engaged Mr. *Watſon* in this plot of Sir *Walter Raleigh*'s, purpoſely to get rid of a troubleſome adverſary; and pay him home for the many affronts he had offered them. Mr. *Watſon*'s works are:

I. Important Conſiderations, againſt the *Jeſuits* and others, ſaid to be in the *Spaniſh* Intereſt. 8*vo*, 1601.

II. A Dialogue between a ſecular Prieſt and a lay Gentleman, *Rheims*. 8*vo*, 1601.

III. A Decachordon of ten Quodlibetical Queſtions, concerning State and Religion, 4*to*, 1602. There appears a kind of anſwer to it, intituled: An Antiquodlibet, to beware of ſecular Prieſts, *Middleburg*, 8*vo*, 1602.

IV. Ten Treatiſes, never publiſh'd, of Diſputes between the Clergy, *Jeſuits*, &c.

George Blackwell (*b*), born in *Middleſex*, admitted ſcholar of *Trinity* college in *Oxford*, *May* 27, 1562, aged ſeventeen. In 1567, he became fellow of the college, and maſter of arts. Soon after he removed to *Glocester-hall*, a houſe very much ſuſpected for their inclination towards the old religion, ſeveral of the ſojourners being privately of that communion: and, as 'twas thought, Mr. *Blackwell* amongſt the reſt; as it appeared afterwards, when, quitting his fellowſhip, he went over to the *Engliſh* college at *Doway*; where he was admitted in the year 1574; and, being already far advanced in learning, was ordained prieſt in 1575; and the ſame year took the degree of batchelor of divinity, and return'd into *England* upon the miſſion in 1576. He had been in great eſteem while he lived in *Oxford*, and much admired by two eminent men of the univerſity, *Edmund Reynolds* and *Thomas Allen*: nor were the learned abroad regardleſs of his abilities. It appears, by the circumſtances of his life, that he had a perſonal acquaintance with *Bellarmin*, and other eminent writers, who give an excellent character of his learning and capacity, which they diſcovered, while he had occaſion to reſide ſome time in *Rome*. At laſt, having labour'd upon the miſſion, ſeveral years, with great ſucceſs, he was made archprieſt, and ſuperior of the clergy in *England* in the year 1598; the occaſion of which eſtabliſhment in ſhort was this: After cardinal *Allen*'s deceaſe, the *Engliſh* miſſion lay chiefly under the inſpection of father *Parſons*; who, tho' for ſome time he encouraged the clergy, in their petitions for epiſcopal government, yet certain reaſons afterwards prevail'd with him, to carry on the project of an archprieſt. Mr. *Blackwell*, a creature of the *Jeſuits*, was the perſon pitch'd upon for this dignity: and he was inaugurated only by the cardinal *Cajetan*'s letter, at that time protector. Only a few of the clergy were in the ſecret: the chief of that body complaining mightily, that they were impoſed upon, being never adviſed with, much leſs conſenting. For a while, they refuſed to ſubmit to the diſcipline, and appeal'd to his holineſs, who confirm'd the archprieſt's power. This pacified them: but ſtill they appeal'd upon account of male-adminiſtration, and his acting beyond his commiſſion. In this they were redreſſed. One of their grievances was, that the archprieſt had private inſtructions from the protector, to take the *Jeſuits* advice, how the affairs of the clergy were to be managed: which was what his holineſs thought fit to recall. At laſt, matters were concluded to the clergy's ſatisfaction, and Mr. *Blackwell* enjoy'd his office, for ſome time, in quiet. I ſay, for ſome time: For it was not long, before he was engaged in a controverſy of another kind; wherein he ſucceeded much worſe,

(*b*) Diary of *Douay* College. *Cambd.* Ann. *Eliſ. an.* 1602. Relation of the Faction at *Wiſbich.* 1601, p. 57. *Ant. Wood*, Athen. Oxon.

worſe, and drew upon him the frowns and cenſures of the ſee of *Rome*. It was upon account of the oath of allegiance. Mr. *Blackwell* thought it belong'd to his place, to give ſome advice upon that ſubject. He told the clergy, by a common letter, dated *July* 22, 1606; That it was his holineſs's pleaſure, that they ſhould behave themſelves peaceably, in regard of all civil matters. '(*i*) *Sua ſanctitas nullo modo probat,* '*tales tractatus agitari inter Catholicos:* '*imò jubet, ut hujuſmodi cogitationes depo-* '*nantur*. He had written another letter, to the ſame purpoſe, to the Catholick laity, dated *November* 28, 1605. But he did not ſtop here. When the new oath of allegiance was enacted, and there had been ſeveral meetings of the clergy and regulars, how they were to manage: at firſt it was Mr. *Blackwell*'s opinion, that it might be taken, till a prohibition came out from the ſee of *Rome*. Nor did he recede from that opinion, even afterwards. For *June* 24, 1607, being apprehended near *Clerkenwell*, he was committed priſoner to the Gatehouſe in *Weſtminſter:* and from thence removed to the *Clink* priſon in *Southwark:* where he was frequently examin'd upon ſeveral articles; eſpecially concerning the oath of allegiance. In the concluſion he took the oath, and ſeveral, both clergy, regulars, and laymen, followed his example. Cardinal *Bellarmin* wrote a long letter to him upon the ſubject; which he replied to. And the pope being inform'd of his behaviour, he was eaſed of his dignity of archprieſt, *an.* 1608: and ſucceeded by Mr. *George Birket*. I meet with very little concerning him afterwards, only that he died *January* 12, 1613. His works are:

I. A Letter to Cardinal *Cajetan*, in favour of the *Engliſh Jeſuits*, 1596.
II. Anſwers at ſundry Examinations, while he was a Priſoner. *Lond.* 4*to*, 1607.
III. Letters to the *Engliſh* Clergy, touching the Oath of Allegiance. *ibidem.*
IV. *Epiſtolæ ad Anglos Pontificios.* Lond. 4*to*, 1609.
V. *Epiſtolæ ad Cardinalem Bellarminum.*
VI. Several Letters concerning the Appealing Clergy, 1600.
VII. An Anſwer to the Cenſure of the *Paris* Divines, concerning his Juriſdiction, 1600.
VIII. A Treatiſe againſt Lying and Diſſimulation, MS. in the *Bodleian* Library. More truly aſcribed to *Francis Treſham*.

A great number of books were publiſh'd againſt him, chiefly by Mr. *Watſon*, Mr. *Colleton*, Dr. *Biſhop*, Dr. *Champney*, and others of the clergy: which are taken notice of in their proper places. I meet with beſides, *Quæſtio bipartita de Jurejurando contra* Blackwellum. Lond. 4*to*, 1609. Examination of *George Blackwell*, Lond. 4*to*, 1607. Hope of Peace. A Treatiſe againſt *Blackwell.* Francof. 4*to*, 1601. by *J. B.*

George Dowley, a prieſt of the *Roman* communion. He was author of a book intituled:

A Dialogue concerning the chief Points of Chriſtian Religion. 8*vo*, 1616.

Michael Freeman (*k*), a clergyman, well eſteem'd among his brethren. He was for ſome time general prefect in the *Engliſh* college at *Doway:* which place he left, *April* 9, 1608, with a deſign of entering into the noviceſhip among the *Jeſuits*.

John Southcote (*l*), of a worthy family, educated in the *Engliſh* colleges at *Doway* and *Rome*. He was afterwards created doctor at *Paris*, *July* 13, 1623. *Guido de Bentivoglio*, archbiſhop of *Rhodes*, being nuncio in *Paris*, procured for him univerſal faculties, dated *October* 13, 1617. Alſo Dr. *Giffard*, archbiſhop of *Rheims*, gave him particular faculties, for his dioceſe; which bear date *July* 5, 1623.

James Blundel (*m*) a clergyman of diſtinction; who entered among the *Jeſuits* in the year 1611.

Robert Chambers (*n*), after having ſtudied ſome time in the *Engliſh* college at *Rheims*,

(*i*) Mr. *Blackwell*, Epiſt. ad Cler. Angl. July 22. 1606.
(*k*) Diary of *Doway* College.
(*l*) Manuſcript in my Hands. Diary of *Doway* Coll.
(*m*) Diary of *Doway* College.
(*n*) Diary of *Doway* College. Manuſcript Account of the *Benedictine* Nuns in *Bruſſels*.

he finiſh'd his courſes at *Rome:* where being made prieſt, he was appointed to be the firſt confeſſor to the *Engliſh Benedictine* nuns in *Bruſſels*, by the archbiſhop of *Machlin*, upon the firſt eſtabliſhing of that community in the year 1599. He continued in that office, till the year 1628; when he was ſucceeded by Dr. *Champney*. Mr. *Chambers* was a perſon of ſingular prudence, and great experience: of which there cannot be a better inſtance, than the choice, that was made of him, jointly with Dr. *Cæſar Clement*, by the cardinal protector, in that remarkable viſit of *Doway* college in 1612. The conſequence whereof was, redeeming the clergy from ſeveral great oppreſſions, they had lain under, for ſeveral years. When Mr. *Chambers* left *Bruſſels*, he retired to a benefice, he had in ſome part of *Flanders*. I meet with one Mr. *Chambers*, who tranſlated a book, out of *French*, of the Miracles of our Bleſſed Lady at *Montaigue*. *Antw.* 8*vo*, 1606, with a large preface; replied to by *Robert Tileney* 1609.

Henry Holland (*o*), born at *Daventry* in *Northamptonſhire*; was firſt educated at *Eaton* ſchool: from thence elected a ſcholar of St. *John*'s college in *Oxford*, in the year 1565; where he took ſome degrees. But being diſpleaſed with the religion of his country, he went abroad; and, having viſited ſeveral parts of *Flanders*, was at laſt admitted into the *Engliſh* college at *Doway*, *an.* 1573; where he was ordained prieſt, and became batchelor of divinity. When *Doway* college removed to *Rheims* in the year 1578, Mr. *Holland* was a ſharer in thoſe troubles; purſued his ſtudies; and, upon account of his ſkill in the languages, was employed among others to tranſlate the bible into *Engliſh*. Afterwards he was ſent over into *England*, upon the miſſion; where he remain'd for ſome years; and, returning back to *Doway*, reſumed his academical exerciſes, and was made licentiate of divinity. He was then invited to a monaſtery near *Doway:* where he was profeſſor of divinity, and of the ſcriptures, till his death, which happened *September* 28, 1625, and lies buried in the cloiſter. He was author of a book intituled:

Expoſitio in Sacro-ſanctam Miſſam: ſive Urna Aurea. Duaci 8*vo*, 1612.

Philip Middleton (*p*), a chaplain in the *Spaniſh* army in *Flanders*. He died at *Antwerp*, in *October* 1616: and left by will 600 florins, to the *Engliſh* college in *Doway*.

Thomas Tunſtall (*q*), a miſſioner in *England*, who, being condemn'd to die upon account of his character, ſuffer'd at *Norwich*, *July* 13, 1616.

Laurence Webb (*r*), born in *Cambridgeſhire*; had an academical education, and was ordained prieſt in queen *Mary*'s reign. But upon a change of affairs, the firſt of queen *Eliſabeth*, he went over to *Lovain*, to enjoy the converſation of his great friend Dr. *Bailey*; whom he followed to *Doway*, *an.* 1576, in order to aſſiſt Dr. *Allen*, in the foundation of his college: upon the removal whereof to *Rheims*, Mr. *Webb* went along with the reſt, and became profeſſor of moral divinity. Then going to *Paris*, he remain'd ſome time in that univerſity; and was created doctor of law, in the year 1582: which ceremony being over, he returned to *Rheims*. In the year 1591, he and Dr. *Bailey* left *Rheims*, and went to reſide in *Doway*; where they remained till the removal of the college thither; when they were made aſſiſtants to the preſident. In 1607, *May* 27, Dr. *Webb* celebrated his jubilee, or fiftieth year of his prieſthood; tho' being very old and corpulent, he was incapable of ſaying maſs. He died *January* 14, 1608, in the *Engliſh* college at *Doway*, aged ſeventy-ſeven; and was buried on the goſpel ſide of St. *Nicholas*'s chapel, in the pariſh church of St. *James*, near his dear friend Dr. *Bailey*.

Richard White (*s*), born at *Baſingſtoke* in *Hampſhire*, and ſon of *Henry White*, and *Agnes*, daughter of *Richard Capelin*. His anceſtors were proprietors of the greateſt part of *Baſingſtoke*. *Richard* received his education firſt at *Wincheſter* ſchool; and from thence being ſent to *New-college* in *Oxford*, he purſued his ſtudies with great diligence; and was admitted fellow, *an.*

(*o*) Diary of *Doway* College. Athen. Oxon.
(*p*) *Ibid.*
(*q*) Dr. *Worthington*, Catal. Martyr.
(*r*) Diary of *Doway* College.
(*s*) Diary of *Doway* College. Dr. *Pitts*, de Illuſtr. Angl. Script. *Anth. Wood*, Athen. Oxon.

1557. In the beginning of queen *Eliſabeth*'s reign he obtain'd leave, to be abſent from his college for a ſet time: which being expired, and his religion ſuſpected, his fellowſhip was declared void, *an.* 1564. Mean time Mr. *White* was gone over ſea. He made ſome ſtay at *Lovain*; but, ſoon after, travelling into *Italy*, he ſettled at *Padua*; applied himſelf to the canon and civil law; and became doctor in both thoſe faculties. Afterwards being invited to *Doway*, he was made royal profeſſor; and taught the civil and canon law near twenty years. During this time, he was twice married: and having acquired a conſiderable fortune by both his wives, he was in a capacity of aſſiſting his countrymen, that were in want: which he never failed to do upon every occaſion. The univerſity of *Doway* made choice of him, to be their chancellor, or Magnificus Rector, as well upon account of his own merits, as by a particular recommendation from his holineſs the biſhop of *Rome*. At length he was created *Comes Palatinus*, a title conferred by the emperor upon lawyers, that have diſtinguiſh'd themſelves in their profeſſion; as Mr. *White* had done for ſeveral years, having turn'd ſeveral eminent perſons, in that way, out of his hands. Dr. *White* having buried both his wives, and being deſirous to enter into an eccleſiaſtical ſtate, obtain'd a diſpenſation from pope *Clement* VIII, for that purpoſe; and being ordain'd prieſt, and made a canon of St. *Peter*'s church in *Doway*, he died about the year 1612, and was buried in St. *James*'s church, among ſeveral eminent divines of the *Engliſh* nation. This learned perſon, beſides his ſkill in the law, was well read, and very curious in the ſearch of antiquities. The firſt occaſion of his being taken notice of by the learned world, was an explanation of an ænigmatical epitaph remaining near *Bononia* in *Italy*. He had a particular taſte for the *Britiſh* hiſtory, in which kind of ſtudy he was encouraged by *Thomas Godwell*, biſhop of St. *Aſaphs*, Sir *Henry Pecham*, and Sir *Francis Englefield*, formerly privy-counſellors to queen *Mary*; but chiefly by cardinal *Baronius*, with whom he kept a conſtant correſpondence, and was conſulted by him in matters relating to the *Britiſh* and *Saxon* ſtory. Dr. *White*'s works are:

I. *Ælia Lælia Criſpis.* (*) *Epitaphium Antiquum in Agro Bononienſi adhuc videtur; à diverſis interpretatum variè, noviſſimè autem a Richardo Vito Baſingſtochio Amicorum precibus explicatum.* Patav. 4*to*, 1568.

II. *Orationes* 5. Attreb. 8*vo*, 1596. Read as a Claſſick Author in *Wincheſter* School.

III. *Notæ ad Leges Decemvirorum in* 12 *Tabulis.* Attreb. 8*vo*, 1597.

IV. *Hiſtoriarum Britannicæ Inſulæ ab Origine Mundi, ad ann. Dom. Octingenteſimum, lib.* 9. 8*vo*. Duaci 1602. Theſe books were publiſh'd at different times. The five firſt, *Attreb.* 1597. The ſixth, *Duaci* 1598. The ſeventh, *ib.* 1600. The eighth, *ib.* 1600.

Nicolas York (*t*), educated in the *Engliſh* college at *Doway*; where he was ordained prieſt, and ſent upon the miſſion *an.* 1579. He was at laſt impriſoned, and ſent into baniſhment in the year 1606, but the year following returned again upon the miſſion.

Henry Wilſon (*u*), educated in the *Engliſh* college at *Sevil* in *Spain*; where he was ordained prieſt, and ſent upon the miſſion. At laſt being tried and condemned upon account of his character, he ſuffered at *Tyburn December* 10, 1610. together with Mr. *Roberts* a monk of the order of St. *Benedict*.

Philip Woodward (*x*), a learned clergyman educated in the *Engliſh* colleges at *Rheims* and *Rome:* in the latter of which he ſtudied five years. He became an eminent profeſſor of divinity, and of the languages; and afterwards exerciſed the function of a miſſioner in *England:* where happening to be ſeized, and impriſoned, he was ſent into baniſhment. He retired to *Doway*, and undertook a *Hebrew* lecture *July* 24, 1606. and *October* 15, 1607. he began to teach controverſy. He died at *Lyons* in *France an.* 1610. and was au-

(*) Moreri.
(*t*) Diary of *Doway* College.
(*u*) Manuſcript in my Hands. Catal. Martyr.
(*x*) Diary of *Doway* College.

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thor of ſeveral learned pieces of controverſy publiſhed without a name.

Thomas Wright (*y*), born in the city of *York*. We have two accounts of him, which cannot eaſily be reconciled. Some tell us, he left *England*, when he was ſixteen years of age, heard philoſophy at *Rome*, and divinity at *Milan*. But, by the records of *Doway* college, he rather appears to have been ordained prieſt in *England*, in queen *Mary*'s reign; or at leaſt abroad, ſoon after. For he was profeſſor of divinity in the *Engliſh* college at *Doway an.* 1569, immediately upon its firſt eſtabliſhment: and had, before that, been profeſſor both in *Italy*, *Spain*, and *Flanders*; being at laſt D. D. and one of the moſt noted *Engliſh* divines abroad. However his application to books did not hinder him, from being ſerviceable to his own country, in quality of a miſſioner. In the year 1577, he followed his function in *Yorkſhire*; and being apprehended was committed priſoner to *York* caſtle: where he was attacked by dean *Hutton*, and other divines of the church of *England*, in ſeveral conferences. He was afterwards removed from priſon to priſon; and, at laſt *an.* 1585, put on board a ſhip at *Hull*, in order to be baniſhed. He was kindly received in the *Engliſh* college at *Rheims*; where he, for a while, executed the office of vice-preſident: and was afterwards made dean of *Courtray* in *Flanders*. In 1600, he was appointed one of the viſitors of *Doway* college; and, the year 1622, (which was a little before his death) happening to be at *Antwerp*, he was ſent to by the archbiſhop of *Spalato* (at that time in danger of death) who repeated to him his recantation, ſometime before made to the pope's nuncio in *Bruſſels*. Dr. *Wright*'s works are:

I. *De Poſſibilitate Preſentiæ Realis.*
II. *De Diſpoſitione ad Euchariſtiam recipiendam.*
III. *De Paſſionibus Animæ.*
IV. *De Articulis Religionis Proteſtantium.*
V. *Academia Proteſtantium. Seu Anatomia Cœnæ* Joan. Calvini.
VI. *Davidis Threni. Seu de Damnis Peccati.*
VII. *De Beatitudine.*

John Norton (*z*), educated in the *Engliſh* college at *Rome*. He was an eminent divine and doctor in that faculty. Soon after Dr. *Worthington* was made preſident of *Doway* college, Dr. *Norton* was choſen to be one of his aſſiſtants; as alſo vice-preſident and profeſſor of divinity, arriving from *Rome*, to that purpoſe, *November* 9, 1609. When there was a deſign of having Dr. *Worthington* removed, ſtrong intereſt was made by a party in favour of Dr. *Norton*; and he was in a fair way of being choſen, had he not endeavour'd to riſe by a foreign power: which being perceived by Dr. *Cæſar Clement*, one of the viſitors, Dr. *Kelliſon* was judged to be a more proper perſon. However, he remained vice-preſident till *October* 29, 1616. when he left the college, and retired to *Bruſſels*.

Richard Stanyhurſt (*a*), ſon of *James Stanyhurſt*, Eſq; (who was recorder of *Dublin* at the birth of his ſon, and died *December* 27, 1573. aged fifty-one) was born in *Dublin*, and learn'd his humanity under the celebrated ſchoolmaſter *Peter White*. Afterwards, being ſent to *Oxford*, he was admitted into *Univerſity* college *an.* 1563. where he improved thoſe natural parts, he was favour'd with, to a ſurpriſing degree; and publiſhed Commentaries upon *Porphyry*, when he was not above eighteen years of age; which were approved of by *Edmund Campion*, at that time fellow of St. *John*'s college, as a wonderful performance. Having taken degrees in arts, he left *Oxford*, and applied himſelf to the law in *Furnival's-inn*, and afterwards in *Lincoln's-inn*. Then returning into his own country, *Ireland*, he took a wife: yet his life was always ſtudious, and retired. He kept a conſtant correſpondence with the learned *Uſher*, afterwards archbiſhop of *Armagh*, who was his ſiſter's ſon. They were allied in their ſtudies, as well as in blood; being both very curious, in ſearching after the writings of the primitive ages. But their reading had not

(*y*) Diary of *Doway* College. Original Letters and papers in my Hands.
(*z*) Diary of *Doway* College.
(*a*) *Cambd.* Brit. in Hybernia. Weſtmeath. *Campion*'s Epiſt. p. 50. *Anth. Wood*, Athen. Oxon.

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the ſame effect. The uncle became a Catholick; and took no ſmall pains, to bring over his nephew. Upon the death of his wife he travelled into *Flanders*: and entering into an eccleſiaſtical ſtate, he gave a luſtre to that body, as he formerly had been a credit to the laity. Beſides his performances in proſe, and verſe, which were read with pleaſure, and recommended him to the eſteem of the beſt judges, his regular life compleated his character, and made him valuable in the eyes of all, that were religiouſly diſpoſed. The archduke *Albert* made him chaplain; and procured him an honourable ſubſiſtence, till his death, which happened at *Bruſſels* in the year 1618. Mr. *Wood* gives him the following character: '(*b*) *Vir erat* '*Græcæ linguæ peritiſſimus, theologus, philoſophus, hiſtoricus, & orator haud incelebris, poeta verò præſtantiſſimus; & in carmine iambico coetaneis quibuſcunque,* Gabrielem Harvæum *ſi excipias, longè antecellens.*' *Campion* alſo gives this account of him, in his Epiſtles: '(*c*) *Mirificè lætatus ſum, eſſe adoleſcentem* [R. Stanyhurſt] *in Academia noſtra, tali familia, eruditione, probitate, cujus extrema pueritia cum multis, laudabili maturitate viris, certare poſſit.*' And Mr. *Cambden* ſtiles him, *Eruditiſſimus ille nobilis* Richardus Stanyhurſtus. His works are:

I. *Harmonia, ſive Catena Dialectica in Porphyrianas Conſtitutiones.* Lond. fol. 1570.

II. *De Rebus in Hybernia geſtis, lib.* 4. 4*to*, Antw. 1584. Dedicated to his Brother *P. Plunket*, Baron of *Dunſany*.

III. *Rerum Hybernicarum Appendix, ex Sylveſtro Gyraldo Cambrenſi collecta, cum Annotationibus adjectis.* Publiſh'd with the former Book.

IV. *Deſcriptio Hyberniæ.* Tranſlated into *Engliſh*, and inſerted in the firſt Volume of *Hollingſhed*'s Chronicles. *Lond.* fol. 1586.

V. *De Vita St. Patricii, Hyberniæ Apoſtoli, lib.* 2. Antw. 1587.

VI. *Hebdomada Mariana, ex Orthodoxis Cath. Eccleſiæ Patribus collecta, in Memoriam ſeptem Feſtorum B. M. Virginis*, Antw. 8*vo*, 1609.

VII. *Hebdomada Euchariſtica.* Duaci 8*vo*, 1614.

VIII. *Brevis Præmunitio pro futura Concertatione cum* Jacobo Uſſerio *Hiberno, Dublinenſi.* Duaci 8*vo*, 1615. in three Sheets.

IX. The Principles of Catholick Religion.

X. Letters to Mr. *Uſher.*

XI. The four firſt Books of *Virgil*'s *Æneis*, in *Engliſh* blank Verſe. *Lond.* 8*vo*, 1583.

XII. *David*'s firſt four Pſalms in *Engliſh* blank Verſe. Publiſh'd with the former work.

XIII. Poetical Conceits in *Latin* and *Engliſh. Lond.* 1583.

XIV. Epitaphs in *Latin* and *Engliſh.*

Edward Brooks, a clergyman of diſtinction, admitted into the ſociety of *Jeſus* in the year 1611.

John Brown (*d*), a miſſioner; who being apprehended upon account of his character, and kept priſoner in *Wiſbich* caſtle, was diſcharged; but baniſh'd through the intereſt of the *Spaniſh* ambaſſador, *December* 22, 1615.

Ralph Buckland (*e*), born at *Weſt-Harptre*, the ſeat of an ancient family, of his name, in *Somerſetſhire*. When he was about fifteen, he was admitted commoner in *Magdalen* college in *Oxford, an.* 1579; where he laid up a good ſtock of *academical learning*; and afterwards ſpent ſome years in one of the inns of court. Beſides the law, he ſpent a great deal of time, in reading books of controverſy; which fill'd him with ſcruples, concerning the religion of his country: and at laſt ended in his converſion to the Catholick faith. He was immediate heir to a very plentiful eſtate, which he generouſly parted with, having an intention to go abroad, and take orders. Accordingly he ſpent ſeven years in *Doway* college: and being ordain'd prieſt, he firſt viſited *Rome*, and then return'd into *England*, and exerciſed the function of a miſſioner, for about twenty years, and died *an.* 1611. In the exaſperated times of 1640, Dr. *Uſher*, the learned *Iriſh* archbiſhop, happening to preach a ſermon in *Oxford, Novemb.* 5, endeavour'd to perſuade the people, that the Gunpowder plot was a

(*b*) Hiſt. & Antiq. Univ. Oxon. lib. 2. p. 63.
(*c*) *Campion* in Epiſt. p. 50. *Ingolſt.* 1602.
(*d*) Diary of *Doway* College.
(*e*) *Ibid.* Athen. Oxon.

deſign of the whole body of Catholicks, by telling them, that publick prayers were order'd amongſt them for the ſucceſs: and to this purpoſe he quoted a paſſage of Mr. *Buckland*'s book, wherein are theſe words: *But the memory of novelties ſhall periſh with a craſh, as a ruinous houſe falling to the ground:* which, by interpretation, was applied to blowing up the parliament. Now, the whole book being nothing but a collection of pſalms and pious ejaculations, in imitation of *David*'s pſalms, expreſſing an earneſt deſire of being freed from oppreſſion and perſecution, is a ſufficient proof of the miſapplication; and ſhews how induſtrious mankind is in loading their adverſaries with calumnies. As for Mr. *Buckland*, he was a perſon ſtrictly religious, and far from being capable of any ſuch evil deſign. 'Tis taken notice of, in the records of *Doway* college, that a piece of St. *Thomas* of *Canterbury*'s hair ſhirt, being in the poſſeſſion of Mr. *Buckland*, he made a preſent of it to the college, with atteſtations of its authentickneſs: which were approved of by the biſhop of *Arras* in the year 1623. and 'tis ſtill preſerv'd with due reſpect, in a ſilver caſe, by the ſaid college. Mr. *Buckland*'s works are:

I. Saints Lives, tranſlated from *Surius*, in ſeveral Volumes.
II. A Perſuaſive againſt frequenting Proteſtant Churches, 12*mo*, Publiſh'd by *R. B. P.*
III. Seven Sparks of the enkindled Soul, with four Lamentations, compoſed in the hard times of Queen *Eliſabeth*, 12*mo*, dedicated to his Mother, *B. B.* This is the book quoted by biſhop *Uſher*, to fix the Gunpowder plot upon the Catholicks; tho' 'twas written ſeveral years, before that deſign was thought of.
IV. *De Perſecutione Vandalica.* A Tranſlation from the *Latin* of *Victor* biſhop of *Biſerte*, or *Utica.*

Richard Stephens (*f*), born in *Wiltſhire*, was ſometime ſecretary to *Juel*, biſhop of *Saliſbury.* Afterwards leaving *England*, and, at the ſame time, the Proteſtant religion, he entered himſelf in the *Engliſh* college at *Doway*, *an.* 1574, and was ordain'd prieſt *April* 19, 1576. He became batchelor of divinity, and was ſent upon the miſſion in the year 1586. Some years being ſpent on the miſſion, he return'd to *Rheims*, reſum'd his ſtudies, took the degree of doctor of divinity; and was made profeſſor of *Hebrew* and ſcripture. He was alive in the beginning of king *James* I's reign, being then retired to *Paris*, very old and in great eſteem for his learning: of which he gave an inſtance in the conference, he had with Dr. *Featley*, chaplain to the *Engliſh* ambaſſador; who ſpeaks very advantageouſly of him.

Abraham Sutton (*g*), brother to *Robert Sutton*: (a clergyman, executed at *Stafford*, *an.* 1587) who, being alſo a miſſionary prieſt, was impriſoned and baniſhed in the year 1606. But return'd again into *England*, *an.* 1607.

John Brereley (*h*), is reported by ſome to have been a clergyman. But 'tis either a fictitious name, or at leaſt aſſum'd by *James Anderton* of *Loſtock* in *Lancaſhire*, a perſon of ſingular parts and erudition, as well as maſter of a plentiful eſtate: who, having publiſh'd ſeveral controverſial writings, aſſumed the name of *Brereley*, in order to conceal his perſon, and ſecure himſelf againſt the penalties, he might incur upon that account. Several authors, I meet with, poſitively affirm, Mr. *Anderton* to have been the compoſer of the ſaid works. Which is confirm'd by ſome circumſtances. The manuſcripts, in his own hand writing, are ſtill preſerved in the family: where I have alſo ſeen a collection of Proteſtant books, with marginal notes by Mr. *Anderton*, and the paſſages ſcored with a pen, accordingly as he had occaſion to tranſcribe them, and inſert them in his works. I mention theſe particulars, to convince Proteſtants, that the Catholick laity are not brought up in ignorance, as they are vulgarly aſperſed. Which is ſo far otherwiſe, that Dr. *Morton*, the learned biſhop of *Durham*, tells us, *Brereley*'s Apology is a maſterpiece in its kind; and for ſolidity, erudition, politeneſs, comprehenſiveneſs, and moderation, far beyond any thing, that had hi-

(*f*) Diary of *Doway* College.
(*g*) *Ibid.*
(*h*) Dr. *Morton*, Cath. Appeal.

thereto

thereto appeard. The work, Dr. *Morton* ſpeaks of, is intituled: *The Proteſtants Apology for the Roman Church.* It was firſt publiſh'd, *an.* 1604, without the author's conſent: and again, *an.* 1608, with his approbation; and remarks againſt one, that undertook to attack it. Laſtly it was tranſlated into *Latin* by *William Reyner* a *Paris* doctor, and publiſh'd in the year 1615. The works of this learned writer are:

I. The Proteſtants Apology for the *Roman* church, 4*to.* 1604. 1608. 1615.
II. The Liturgy of the Maſs concerning the Sacrifice, Real-Preſence, and Service in *Latin. Colog.* 4*to* 1620.
III. St. *Auguſtin*'s Religion: giving an account of his Opinion in matters of Controverſy, between Catholicks and Proteſtants. 8*vo.* 1620.

The deſign of *Brereley*'s Apology was to confirm the Catholick doctrine from the conceſſions of Proteſtant authors, whom he quotes with great exactneſs: and *Bancroft*, archbiſhop of *Canterbury*, finding it to be a popular performance, engages Dr. *Morton*, one of the king's chaplains, to attempt an anſwer. The direct way was, by diſproving facts: but not being able to go on in that way, he proceeds by the method of recrimination, and gives his book the title of *A Catholick Appeal for Proteſtants:* and endeavours, to produce Catholick conceſſions for Proteſtant doctrine. But 'tis obſerved, that Dr. *Morton* has failed in two eſſential points. Firſt he quotes Catholick authors, that were ſingular in their opinions, and not allowed of by the reſt of that communion. Again, the various diſagreements, he mentions, were not concerning eſſential, but indifferent matters. Theſe two conſiderations render his reply inſignificant. Dr. *Thomas Morton*'s book was publiſh'd *London* 4*to.* 1606. Mr *Brereley* was alſo attack'd by *William Compton*, in a work intituled: St. *Auguſtin*'s *Sum:* or St. *Auguſtin*'s Religion agreeing with that of the Proteſtants; in anſwer to *John Brereley. London* 4*to.* 1624. and 1625. Concerning this performance we have the following account, in the Diary of archbiſhop *Laud*'s Life, publiſh'd by *H. Wharton, an.* 1695. p. 14. '*Anno* 1624, *Dec.* 21. '(*i*) Mr. *Compton* had ſet forth a book, 'call'd St. *Auguſtin*'s *Sum.* His majeſty 'found fault with divers of paſſages in 'it. He was put to recall ſome things 'in writing. He had dedicated his book 'to my lord duke of *Buckingham:* my 'lord ſent him to me to overlook the 'articles, in which he had recall'd, and 'explained himſelf; that I might ſee, 'whether it were well done, and fit to 'ſhew the king. This day Mr. *Compton* 'brought his papers to me *December* 23; 'I delivered theſe papers back to Mr. '*Compton* —— *December* 31, his majeſty 'ſent for me, and delivered unto me Mr. '*Compton*'s papers a ſecond time (after I 'had read them over unto himſelf) and 'commanded me, to correct them, as they 'might paſs in the doctrine of the church 'of *England.*'

Michael Chriſtopherſon (*k*), a learned clergyman, educated in the *Engliſh* college at *Doway*; and well eſteem'd upon account of his defence of *Bellarmin* againſt Dr. *George Downham*, in a work intitul'd:

A Treatiſe of Antichriſt in three parts. 4*to.* 1613.

William Clark (*l*), a miſſionary prieſt; who, being inform'd againſt, as one concerned in that myſterious plot of Sir *Walter Raleigh*, lord *Cobham*, *&c.* a proclamation was iſſued forth *July* 16, 1603 for apprehending him, Mr. *Watſon* a gentleman of the ſame character, and Sir *Griffin Markham.* Being ſeized, not long after, he was firſt committed priſoner to the Gatehouſe in *Weſtminſter*, and from thence removed to the Tower. He, and the reſt of theſe pretended conſpirators, were conducted under a ſtrong guard down to *Wincheſter November* 10, where he underwent his trial the 15*th* of the ſaid month. His indictment was; for endeavouring to raiſe a rebellion, deſtroy the king, ſubvert the government, procure an invaſion, and alter religion. But no fact was made out againſt him, excepting ſome remote practices in favour of the Catholick intereſt, which had no relation to

(*i*) Diary of Archbiſhop *Laud*'s Life, p. 14. publiſh'd by *Hen. Wharton*, 1695.

(*k*) Diary of *Doway* College.
(*l*) *John Stow*, Chron. p. 831.

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the pretended plot; and, as he ſaid, could not be judged treaſonable. However, he made uſe of Mr. *Watſon*'s plea, *viz.* that in caſe any thing was acted againſt the king, it was prior to his coronation. But this was over-ruled: and, being condemn'd, he ſuffered at *Wincheſter November* 29, 1603. The execution of two *Romiſh* prieſts was of ſingular uſe to the politicks of thoſe days. The king was ſuppoſed to be a friend to Catholicks; and *Raleigh* was made odious by being concern'd with *Papiſts*. And the deſign was, to ruin *Raleigh*, and exaſperate the king againſt the Catholicks; which accordingly took effect.

Cæſar Clement (*m*), being firſt ſent (when he was very young) to the *Engliſh* college at *Doway*, he afterwards removed with the reſt to *Rheims*, in the year 1578. He compleated his theological ſtudies at *Rome*; where he was ordain'd prieſt: and, ſtill applying himſelf to the drudgery of the ſchools, became doctor of divinity in ſome univerſity in *Italy*. Being thus qualified as to learning, and otherwiſe of a very engaging behaviour, he was made dean of St. *Gudules* in *Bruſſels*, and vicar-general of the king of *Spain*'s army in *Flanders*, a place of conſiderable power, as well as profit. For in quality of chief chaplain, the reſt of the chaplains were of his nomination, and under his juriſdiction. Theſe happy circumſtances enabled him, to be ſerviceable to many of his countrymen in exile; who always found him ready to aſſiſt them: eſpecially the *Engliſh* nuns in *Lovain* are a laſting monument of his charitable and generous diſpoſition; his intereſt and purſe being both employ'd to procure them an eſtabliſhment. His prudence and diſintereſted behaviour gained him ſuch an univerſal eſteem, that in many difficult occurrences he was made choice of, as a common arbitrator. Not only private perſons paid a deference to his opinion, but the ſame regard was had for him upon many publick occaſions. I ſhall mention one particular inſtance, at the viſitation of the *Engliſh* college in *Doway*, *an.* 1612; when, by his prudent management, he recover'd the clergy from a very dejected ſtate. The commiſſion of this viſitation bears date *October* 17. It was directed by cardinal *Farneſe*, protector, and *Guido*, archbiſhop of *Rhodes*, to Dr. *Cæſar Clement*, and Mr. *Robert Chambers*: they arrived at *Doway October* 22, and opening their commiſſion on the 26*th*, the viſitation was finiſh'd *November* 12, the ſaid year. The deſign of this viſitation was, to redreſs the grievances, which the clergy had complain'd of, ever ſince the deceaſe of cardinal *Allen*; who dying in the year 1594, father *Robert Parſons* was the firſt *Engliſhman* in credit at *Rome*; and he was not only conſulted, but his opinion was commonly embraced in moſt things, relating to the miſſion. It was by his intereſt, that Dr. *Thomas Worthington* was made preſident of the *Engliſh* college in *Doway* in 1599, upon the death of Dr. *Barret*. The college being under this direction, ſeveral alterations were made very prejudicial to the clergy. For whereas formerly ſeven or eight able doctors of divinity were employed, to teach the languages, divinity, controverſy, and ſcripture; they were by degrees diſcharged: only two or three continued in the quality of tutors or repetitors. The ſcholars were order'd to frequent the *Jeſuits* ſchools: an *Engliſh Jeſuit* was appointed by the general of that order, at father *Parſons*'s intimation, to reſide in *Doway*, as confeſſor to the ſtudents, and young clergymen, that were deſign'd for the miſſion. Dr. *Worthington* was charged, to carry on the project of the archprieſt, eſtabliſh'd *an.* 1598; whoſe inſtructions were, to conſult the *Jeſuits*, in what regarded his office, and particularly that no one ſhould be admitted a ſtudent in *Doway* college, unleſs he was approved of, either by the archprieſt, or by the ſuperior of the *Jeſuits* in *England*. Father *Parſons* had alſo the management of the penſions, that were annually paid to the college by the courts of *Rome* and *Spain*. Theſe, with many particulars flowing from them, were the clergy's grievances. They took their riſe the latter end of Dr. *Barret*'s time; but gradually encreaſed through the indolence and condeſcending diſpoſition of his ſucceſſor Dr. *Worthington*; who at length gave a general diſguſt; as it uſually happens to thoſe, who endeavour to conform to all parties. The *Jeſuits* began to diſreliſh him, becauſe he would not go all

(*m*) Diary of *Doway* College. Original Account of the Viſitation of *Doway* College, *an.* 1612. Original Letters of Dr. *Cæſar Clement*.

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their lengths; and the clergy thought, he had already gone much too far. So that both parties were willing to have his conduct inſpected, tho' upon different views. The *Jeſuits* were in hopes of his removal, that another might ſtep into his place, who would be more pliable. The clergy were under no apprehenſion of unfair dealing, the viſitors being of their own body. Mean time Dr. *Clement* was ſo impartial in the ſcrutiny, that it could not be diſcover'd, on which ſide the ballance would fall. He play'd the clergy's game ſo artfully, and ſpun his thread of politicks ſo fine, that both parties were entertained with hopes and fear, during the whole time of the viſitation. His main deſign was Dr. *Worthington*'s removal, and that he might be ſucceeded by a perſon of ſpirit and reſolution, capable of ſtruggling with thoſe difficulties, which were likely to occur, before the credit of the clergy could be re-eſtabliſh'd. But this was a ſecret, he kept to himſelf; leſt the indiſcreet ſpeeches of the party might render his endeavours ineffectual. Upon the cloſe, the viſitors found every thing out of order. The college oppreſſed with debts; ſtudies neglected; and perſons very indifferently qualified ſent upon the miſſion; many things ſaid in praiſe of Dr. *Worthington*'s learning and piety; but quite the reverſe of his prudence and management. At the ſame time the viſitors gave an extraordinary character of the *Jeſuits*, as far as they concern'd themſelves in the affairs of the college. That they had been very uſeful, and the propereſt perſons to manage the penſions paid by the courts of *Rome* and *Spain*; that they had an excellent faculty in inſtructing youth; and that the preſent confeſſor, appointed for the college, was a perſon of ſingular piety and learning, publickly reprimanding thoſe, that had petitioned againſt him, and threatening the chief of them with expulſion. Theſe were myſterious ſteps; but reconcilable both to truth and the main deſign. On one ſide it made the *Jeſuits* neglect their intereſt; and tho' it occaſion'd great murmuring, at preſent, among the clergy, as if all was carried againſt them; yet the aſſurance, Dr. *Clement* had privately given to ſome of them, kept them from deſpair. In the concluſion: Dr. *Worthington* was removed, and was ſucceeded by Dr. *Kelliſon*, a perſon eminently qualified, and a zealous promoter of the clergy's intereſt. The *Jeſuit* confeſſor was diſcharged; the ſtudents were call'd home, and the college provided with learned profeſſors of their own body. This inſtance of Dr. *Clement*'s prudence, and dexterity in the management of affairs, may be a leſſon to poſterity, how neceſſary it is for the heads of communities, to read men, as well as books; and that there is a *meum*, and *tuum*, manageable under the direction of charity, which ought never to be neglected. I meet not with any works, publiſh'd by Dr. *Clement*. But a great many original letters, which have fallen into my hands, plainly diſcover his abilities in the way of learning, as well as oeconomy: from whence it may be obſerved, that the world was a ſufferer, by not being more acquainted with his merits.

Thomas Burſcough (*n*), a miſſionary prieſt, condemn'd to die at *Lancaſter*, upon account of his character: But being reprieved, he was kept priſoner for ſeveral years: and then at laſt baniſhed. He arrived at *Doway November* 26, 1605. where he was entertained according to his merits.

Thomas More (*o*), great-grandſon of Sir *Thomas More*, lord chancellor of *England*. His father was *Thomas*, his grand-father *John More*. He was the eldeſt of five ſons, and in poſſeſſion of the eſtate belonging to his anceſtors; which he generouſly ſettled upon his younger brother, only reſerving an annuity to himſelf. He had an early call to an eccleſiaſtical ſtate, and took orders in the *Engliſh* college at *Rome*: being afterwards in great eſteem with his brethren, and a zealous aſſertor of the rights and privileges of the clergy. When Dr. *Smith* was ſent agent, by the clergy, to *Rome*, Mr. *More* was joined, as his aſſiſtant, towards the beginning of king *James* I's reign. When Dr. *Smith* was recall'd, Mr. *More* received credentials, to act ſolly, ſent him by the archprieſt Mr.

(*n*) Diary of *Doway* College.
(*o*) Diary of *Doway* College. Original Letters of the Author Mr. *More*, Dr. *Harriſon*, Dr. *Smith*, Mr. *Birket*, &c.

Birket, dated *October* 27, 1609. and again confirmed by a common letter from the clergy, ſigned *May* 1, 1614. and by another from the archprieſt Dr. *Harriſon*, dated *April* 23, 1617. Having ſpent ſeven years in his agency at *Rome*, he went with the ſame character into *Spain*: where I find him at *Madrid March* 2, 1619. and as it appears by a letter of that date to Dr. *Kelliſon*, preſident of the *Engliſh* college in *Doway*, he was labouring hard in the affairs of the clergy; eſpecially in procuring an order for the arrears due to the college from the court of *Spain*. He afterwards concurr'd in bringing about the intended match between prince *Charles* and the *Infanta* of *Spain*. Having continued five years in *Spain* with very little ſucceſs, as to the arrears due to *Doway* college, he returned to *Rome*; and aſſiſted Mr. *Bennet*, when he was ſent from *England*, to procure a biſhop for the Catholicks. Having thus ſerved the clergy, during the reign of three popes, *Paul* V, *Gregory* XV, and *Urban* VIII, he died at *Rome April* 11, 1625; leaving ſeveral ſchemes unfiniſhed, which he had laid for the benefit of the clergy; but were obſtructed by the warmneſs of his temper: a diſpoſition very diſagreeable to the *Italians*. Mr. *More* was author of a book intitul'd:

The Life of his Great-Grandfather Sir *Thomas More*, publiſhed *4to*, about 1627.

William Newman (*p*), educated in the *Engliſh* college at *Sevil* in *Spain*: where he engaged himſelf in an eccleſiaſtical ſtate about the year 1605. Being ordain'd prieſt, he was made reſidentiary chaplain to the *Engliſh* factory at *Liſbo*: a ſalary having, ſome time before, been procured for that office, through the intereſt either of father *Parſons*, or of father *Creſwell*. Mr. *Newman* behaved himſelf ſo well in his place, as to be made one of the viſitors of the Inquiſition: by which means he became acquainted with ſeveral perſons of diſtinction. Among others he became very intimate with Don *Pedro de Coutinho*, a *Portugueſe* gentleman of a conſiderable fortune, and very charitably diſpoſed. Mr. *Newman*, having repreſented to him the uſefulneſs of the undertaking, had prevailed upon him, to lay out a ſum of money, towards erecting a college for the *Engliſh* clergy in *Liſbo*. Don *Pedro* willingly embraced the propoſal; and Mr. *Newman* was immediately diſpatch'd to the court at *Madrid* (*Portugal* at that time being under the king of *Spain*) where he labour'd very hard, to obtain a royal permiſſion for the deſign'd eſtabliſhment. During his ſtay there, he received an order from father B. a *Jeſuit*, ſuperior of the *Engliſh* miſſioners, educated in *Spain*, which ſtrictly enjoined him to return into *England*, as he was obliged by his education and profeſſion, Mr. *Newman* was very much ſurpriſed at this order, and not a little diſturb'd; eſpecially conſidering, that, very probably, it might fruſtrate what he was about, and divert *Don Pedro* from the charitable work he had undertaken. Many letters paſſed between Mr. *Newman* and the *Jeſuits* upon this ſubject. And the former alledges ſeveral reaſons, why he ought not to comply with their orders, eſpecially at the preſent juncture. He tells them, that having been now ſixteen years reſidentiary at *Liſbo*, he was become ſo publick and well known to the *Engliſh* merchants, and ſailors, that frequented that port, that he could not with ſafety return into *England*, and exerciſe the function of a miſſioner. In fine, one way or other, he fenced againſt the order for his removal, till he became maſter of the project; and returning to *Liſbo*, he acquainted the founder with all particulars; not concealing his ſuſpicions of what was deſigned by that interruption. Soon after Mr. *Newman* was ordered by the founder, to write to Mr. *John Bennet*, agent for the clergy in *Rome*, to procure from his holineſs a confirmation of this new eſtabliſhment: and accordingly a brief was directed for that purpoſe, dated *September* 22, 1622. There was afterwards a difficulty ſtarted, concerning the government of the college: and it was ſuppoſed by many, that, as ſeveral other colleges, founded for the benefit of the clergy, *viz.* at *Sevil*, *Valladolid*, *Madrid*, and *Rome*, were under the direction of the *Jeſuits*; ſo the ſame oeconomy would be obſerved in this college at *Lisbo*. But the founder, being diſguſted at Mr. *Newman*'s treatment, and ſeeing that thoſe, that oppoſed him,

(*p*) Records of the *Engliſh* College in *Lisbo*. Diary of *Doway* Coll. Original Letters of F. *Blackfan*, Mr. *Newman*, &c.

ſought

ſought their own convenience, more than the good of the common cauſe, was reſolved to be entirely maſter of his own benefaction. Upon this he deſires Mr. *Newman* to write a letter to Dr. *Harriſon*, the archprieſt, in his name, to appoint a proper perſon to be preſident of his college: at the ſame time ſignifying, that it ſhould be in the power of the ſuperior of the clergy, to nominate the preſident for the future, under the inſpection of the inquiſitor general. Having proceeded thus far, the founder immediately laid out the ſum of 5000 golden crowns on a houſe and lands, with an annual revenue of 500 golden crowns towards the ſubſiſtence of maſters and ſcholars. Two or three years were ſpent in fitting the building, and providing it with neceſſary furniture: which being compleated, Dr. *Kelliſon*, the preſident of *Doway* college, was petition'd to ſupply this new colony with profeſſors and ſtudents. Accordingly, *Auguſt* 25, 1628, the following perſons ſet out from *Doway* for *Lisbo*. *Joſeph Haynes* alias *Harris*, the firſt preſident: *Henry Maylard*, D. D. *Mark Harrington*, B. D. *Edward Daniel* profeſſor of humanity; with ſeveral others, ſtudents in divinity and philoſophy, *viz. Humphrey Waring*, alias *Ellis*; *Richard Charnock*, alias *Cooper*; *Anthony Sanders*, alias *Huet*; *Peter Medcalf*, alias *Banks*; *William Day*, alias *Min*; *Edward Biddlecorn*, alias *Martin*; with others, that were ſent ſoon after, according as there was occaſion, or they could be ſpared from *Doway*. The college at *Lisbo* has ſince diſtinguiſhed itſelf, by turning out ſeveral eminent ſcholars, well known, and approved of among the learned. *viz.* Dr. *Daniel*, Dr. *Godden*, Dr. *Heſketh*, Mr. *Sergeant*, Mr. *Goter*, *&c.*

Thomas Worthington (*q*), born at *Blainſcoe*, near *Wigan* in *Lancaſhire*; was the ſon of *Richard Worthington*, by his wife *Dorothy*, daughter of *Thomas Charnock* of *Charnock*, Eſq; in the ſaid county. His father, being a kind of occaſional conformiſt, tho' in perſuaſion a firm Catholick, ſent him to *Oxford*, about 1566; where he remain'd about four years, and took degrees in arts. Then going abroad, he was admitted into the *Engliſh* college at *Doway*, in *February* 1573, and went thro' his ſtudies with great applauſe. In 1575, *November* 21, he was call'd over into *England*, upon ſome domeſtick concerns; and returning again *February* 3, 1576, he brought along with him Mr. *Bell*, formerly a miniſter of the church of *England*, who had ſuffered great hardſhips, for three years, in *Lancaſhire*, upon account of his converſion. In 1577, Mr. *Worthington* was made batchelor of divinity; and the year following removed with the reſt of the college to *Rheims*. Being afterwards ſent upon the miſſion, he labour'd ſeveral years, with great ſucceſs. In 1584, he was ſeized in his lodgings in *Iſlington*, near *London*, upon the information of one *Richard Wood*, his countryman; and immediately committed priſoner to the Tower: from whence he was ſent into baniſhment, *an.* 1585, with ſeveral others of the ſame character. Then, retiring to the *Engliſh* college at *Rheims*, he remain'd there, till he was made chaplain in Sir *William Stanley*'s regiment, in the *Spaniſh* ſervice: during which time, he found leiſure to follow his ſtudies, and was created doctor of divinity in the univerſity of *Treves*, *an.* 1588. In 1590, he return'd again to *Rheims*, and was employ'd in reading a leſſon of moral divinity. Upon the deceaſe of Dr. *Barret*, preſident of the *Engliſh* college, he was appointed to be his ſucceſſor, by cardinal *Cajetan* the protector, *July* 1, 1599, chiefly by the intereſt of father *Robert Parſons*; and *July* 10, he was put into poſſeſſion, the college being now entirely removed from *Rheims* to *Doway*. And now *Doway* college was govern'd after a quite different manner, as I took notice in Dr. *Cæſar Clement*'s life. New rules were impoſed: the moſt eminent profeſſors and doctors were ſent away: a *Jeſuit* was appointed to be confeſſor to the ſtudents; and none was to be admitted without the *Archprieſt*'s, or the ſuperior of the *Jeſuits* approbation. When Dr. *Worthington* had governed the college ſome years, under this new regulation, father *Parſons* propoſed to him, to accept of a mitre (there being a deſign, at that time, to ſend one, or more, of that character, into *England*) and Dr. *Worthington*, by way of requital, was privately dealt with, to reſign the college into the *Jeſuits* hands. But the court of *Rome*, not coming into the meaſures of appointing a biſhop, the other part of the contrivance

(*q*) Diary of *Doway* College. Athen. Oxon. Manuſcripts and original Letters in my Hands.

came

came to nothing. However, that affair being diſcover'd to ſeveral of the eminent clergy, they were under a great uneaſineſs; and reſolved to make a home puſh for the recovery of their liberty. This they did, by petitioning for a viſitation: the conſequence whereof was, the removal of Dr. *Worthington*, and relief in the above mentioned grievances. Notwithſtanding, that Dr. *Worthington* might not ſuffer in his character (as indeed he was a perſon of ſingular merit, as to his learning and religious capacity, tho' miſled in politicks) he was invited to *Rome*, by the cardinal protector. The invitation he accepted of; and ſet out from *Doway*, *May* 15, 1613. At his arrival he had an allowance of two hundred *Roman* crowns a year, from his holineſs, with an apartment and diet, for himſelf and a ſervant. He was alſo made *Notarius Apoſtolicus*, and obtain'd a place belonging to the *Index Librorum prohibitorum*. After he had lived two or three years, to his ſatisfaction, in *Rome*, he was deſirous to ſee *England* once more; and accordingly obtain'd leave to return upon the miſſion. He died at Mr. *Biddle*'s of *Biddle* in *Staffordſhire*, about the year 1626. Father *Southwel* in his *Bib. Script. Societ. Jeſu*, tells us, that he petitioned, before he died, to be admitted into their ſociety: and that he was in his noviceſhip, when he made his *exit*. 'Tis true, the circumſtances of ſome part of his life make this account not improbable: and for this reaſon father *Southwel* gives him a place among their writers. But another account of equal, if not of greater authority, aſſures us, that he was admitted among the oratorians while he lived in *Rome*; which is confirmed by his laſt will and teſtament, which I have read. Therein he calls himſelf a member of the *Oratorians*, tho' he deſires his body may be buried in ſome church belonging to the *Jeſuits*, with an account of his legacies to the *Engliſh* college in *Doway*. His works are:

I. *Catalogus Martyrum in Anglia ab anno* 1570, *ad annum* 1612. *cum Narratione de Origine Seminariorum*, in four Sheets, 8*vo*, 1612, 1614. '(*r*) This Catalogue, ſays *Anthony* '*Wood*, could not be ſold for more 'than ſix-pence, when it was pub-'liſh'd: For it contains but four 'ſheets in 8*vo*. Yet in 1682, when 'the choice library of Mr. *Richard* '*Smith* was ſold, by way of auc-'tion, Dr. *Thomas Marſhal*, dean 'of *Gloceſter*, and rector of *Lincoln* 'college, gave eleven ſhillings and 'ſixpence, being then great bid-'ding for it, before he could get 'it.'

II. Annotations, Tables, *&c.* to the two volumes of the *Doway* Bible. *Doway*, 4*to*, 1609.

III. The Anchor of Chriſtian Doctrine: being a ſum of the chief Points of Controverſy, from the Word of God only. 2 volumes 4*to*, *ib.* 1622.

IV. Dr. *Briſtow*'s Motives. A Tranſlation from the *Engliſh* into *Latin*. *Attrebati*, 4*to*, 1606.

V. Myſteries of the Roſary.

VI. A Letter to his Brethren.

VII. A Treatiſe againſt Dr. *White*, ſhewing his Corruption of the Fathers.

(*r*) *Anth. Wood*, Athen. Oxon. p. 509.

ARTICLE

ARTICLE V.

Lives of Regulars.

William Baldwin (*s*), born in *Cornwal*, educated in the *Engliſh* college at *Rome:* where he became a *Jeſuit*, *an.* 1590, aged twenty-ſeven. He was the firſt rector of the *Engliſh* college in St. *Omers*, and ſome time vice-provincial of his order. When the Gunpowder plot was diſcover'd, *an.* 1605, father *Baldwin* was mentioned by ſome of the conſpirators, as being one way or other privy to the deſign. And being then abroad in *Germany*, he was delivered up by the prince *Palatine* of the *Rhine*, and ſent priſoner into *England*. He was confin'd eight years in the Tower of *London*; but no evidence appearing againſt him, he was never brought to his trial. At laſt being diſcharged, at the requeſt of the *Spaniſh* ambaſſador, he and eleven more, all miſſionary prieſts, were ſent into baniſhment, *viz. Ralph Bickley*, *Alexander Fairclough*, *William York*, *Henry Hawkins*, *Richard Bartlet*, *John Swetnam*, *John Bedingfield*, *Francis Wellys*, *Francis Young*, *Laurence Worthington*, and *John Falkner*. Father *Baldwin* lived abroad the remainder of his time, and died at St. *Omers*, *September* 28, 1632. He ſpent his life in collecting matters relating to piety, which are ſtill kept in manuſcripts, *viz.*

I. Meditations of the Obligations of a Religious State, two volumes *fol.*
II. Of the Paſſion, and Reſurrection of our Lord, one volume *4to.*
III. Of Sin, the Love of God, of Fear, and Humility, three volumes.
IV. Of Grace, a Spiritual Life, the Croſs, *&c.*

Patrick Anderſon (*t*), a *Scottiſhman* by birth, was enter'd among the *Jeſuits* at *Rome*, *an.* 1597, where he was much eſteemed for his knowledge in the mathematicks, languages, and divinity. About 1620, he was ſent upon the miſſion, into his own country: where I find him a priſoner, in the caſtle of *Edinborough*; eſpecially in the years 1621 and 1622. During his confinement, he had ſeveral conferences with the miniſters of the kirk of *Scotland*; and brought ſeveral perſons over to the Catholick church. Being releaſed from his confinement, he reſided in *London*, where he died. His controverſies were digeſted, and publiſh'd by M. *J. L.* under the following title:

The Grounds of the Catholick and *Roman* Religion in the Word of God, *&c.* 4*to.* 1623.

Benedict Canſfield (*u*), otherwiſe called *William Fitch*, born in *Eſſex*. Who going over into *France*, became a *Capucin* frier of the order of St. *Francis*. He lived for the moſt part of his time in *Paris*; and was a celebrated preacher, even in the *French* language, and no leſs eſteemed for his piety. He died in the year 1611. His works are:

I. *Tabula quædam de bene Orando.*
II. *Regula Spiritualis*; *ſeu breve totius Vitæ Spiritualis Compendium.*
III. The Rule of Perfection: reducing the whole Spiritual Life to this one Point of the Will of God. *Roan*, 8*vo.* 1609.

Edward Dawſon (*x*), born in *London*, educated in *Spain*: where, having compleated his ſtudies, he became a *Jeſuit*, *an.* 1606. Afterwards being ſent into *England* upon the miſſion, he laboured there for ſeveral years: till at laſt, being impriſoned, he was ſent into baniſhment with ſome others of the ſame character; and died at St. *Omers* about the year 1623. His works are:

I. A Practical Method of Meditation. St. *Omers* 12*mo.* 1614.
II. *Ribadeneira*'s Lives of Saints. A Tranſlation from the *Spaniſh*. *Doway*. *fol.* 1615.

(*s*) *Alegambe*, de Script. Societ. Jeſu. p. 168. *Hen. More*, Hiſt. Prov. Angl. Societ. Jeſu.
(*t*) *Alegambe*, p. 362. An Account of the Author's Life, by M. *J. L.*
(*u*) See the Account of his Life publiſh'd in *Engliſh*.
(*x*) *Alegambe*, p. 99.

Andreas Eudæmon-Joannes (*y*), born in the *Græcian* iſland call'd *Creta*; and, as 'tis ſaid, deſcended from the imperial family of the *Paleologi*. He became a *Jeſuit*, and a great ornament to his order. He was profeſſor of divinity at *Padua*, and rector of the *Græcian* college in *Rome*; as alſo cenſor, or qualificator of the Inquiſition. When cardinal *Francis Barberini* was ſent legate to the *French* court, he took this learned *Jeſuit* along with him, as his theologal: who afterwards died at *Rome*, *December* 24, 1625. leaving behind him an excellent character, both for learning and piety. He was author of a great many pieces, remarkable for erudition. Thoſe, that have a right to be taken notice of upon the preſent occaſion, are:

I. *Diſputationes contra Sophiſmata Roberti Abbatis Oxonienſis, de Antichriſto. Lib. tres* Ingolſt. 4*to.* 1609.
II. *Epiſtola Monitoria ad Johannem Barclaium, de Libro ab eo, pro Patre ſuo, contra Bellarminum ſcripto.* Colon. Agrip. 8*vo.* 1613.
III. *Ad Actionem Proditoriam Edwardi Coqui Apologia pro Henrico Garneto Jeſuita.* Colon. Agrip. 8*vo.* 1610.
IV. *Caſtigatio Apocalypſis Apocalypſeos Thomæ Brightmanni Angli.* Colon. 1611.
V. *Admonitio ad Lectores Librorum M. Anto. de Dominis.* Colon. Agrip. 8*vo.* 1619.
VI. *Parallelum Torti & Tortoris ejus Ceſtrienſis: ſeu Reſponſio ad Torturam Torti pro Roberto Bellarmino.* Colon. Agrip. 1611.
VII. *Reſponſio ad Capita quatuor primæ Exercitationis Iſaaci Caſauboni; & ad Antilogiam Roberti Abbatis adverſus Apologiam P. Garneti.* Colon. 1615.

Andreas Eudæmon-Joannes was attack'd in the following works. *De Poteſtate regia, & Uſurpatione papali pro Tortura Torti adverſus Andræam Eudæm*: Ox. 8*vo.* 1613, Rob. Burhill. *Caſtigatio cujuſdam Circulatoris*, &c. *Joh. Eudæm.* &c. in defence of *Iſaac Caſaubon. Oxon.* 8*vo.* 1614. John Prideaux. *Antilogia contra Apologiam Andr. Eudæm. Johan. pro Henrico Garneto Jeſuita.* Lond. 1613. Rob. Abbot. *Increpatio Andr. Eudæ. Johan. de infami Parallelo. Et renovata Aſſertio Torturæ Torti pro Epiſcopo Elienſi.* Cantab. 4*to.* 1612. Dr. *Collins.*

John Fiſher (*z*), whoſe true name was *Piercy*; born in *Yorkſhire*, and educated in the *Engliſh* college at *Rome*. From whence being removed to *Lovain*, he became a *Jeſuit* in the year 1594. Afterwards, being ſent upon the miſſion, he laboured ſeveral years at his function, till he was impriſoned and baniſh'd. Thoſe of his order made him profeſſor of divinity in *Lovain*, and vice-provincial of the *Engliſh Jeſuits*. Then returning into *England*, he made a conſiderable figure in the reigns of king *James* I, and king *Charles* I; upon account of his extraordinary abilities in controverſies of religion, having ſeveral conferences with the moſt noted divines of the church of *England*; upon which occaſions he behaved himſelf ſo well, as to merit praiſe from his adverſaries. The moſt remarkable conference was with *Francis White* D. D. dean of *Carliſle*; afterwards biſhop of *Norwich*. It was held in the king's preſence *an.* 1622, at three different times, and promoted at the requeſt of the duke of *Buckingham*, upon account of his ducheſs, the earl of *Rutland*'s daughter, both of them being Catholicks. The ducheſs was repreſented to be wavering in her religion; and 'twas thought, a conference between the learned of the two churches, would determine her in favour of the eſtabliſh'd church. But it happen'd otherwiſe. Upon the reſult of thoſe conferences, king *James* deſired Mr. *Fiſher* to return an anſwer to nine points, his majeſty was pleaſed to propoſe to him. And it was accordingly done in writing, excepting the article concerning the ſupremacy; wherein Mr. *Fiſher* deſired to be excuſed. He had ſeveral other conferences with perſons of greateſt note among the Proteſtants, *viz. Laud, Featley*, &c. He was alive in the year 1641. His works are:

(*y*) *Alegambe*, p. 26.

(*z*) *Ibid.* p. 263.

I. A Treatiſe of Faith. *London* 1600. St. *Omers* with Notes, 1614.
II. A Defence of his Treatiſe of Faith againſt *Wooton* and *White*. St. *Omers*, 1612.
III. A Challenge to Proteſtants; to ſhew the Succeſſion of their Paſtors, from Chriſt down. St. *Omers*, 1612.
VI. An Anſwer to nine Points of Controverſy propoſed by King *James* I. with the Cenſure of Mr. *White*'s Reply. *4to.* 1625.

The conteſt, Mr. *Fiſher* had with the oppoſite party, being very publick, ſeveral eminent writers drew their pens againſt him. I will mention ſome of their works, *viz.* The *Romiſh* Fiſher caught in his own Net: or a Relation of *Featley*'s Conference with *Fiſher* and *Sweet*, *Lond.* *4to.* 1624. Dr. *Featley*. A Defence of Dr. *Featley*'s Proceedings in the Conference: with aRefutation of *Fiſher*'s Anſwer,under, the Name of *A. C.* Dr. *Featley*. An Appendix to the Fiſher's Net, with a Deſcription of the *Romiſh* Wheel, or Circle. Dr. *Featley*. A Conference between B. *Laud* and *Fiſher*: with an Anſwer to to the Exceptions of *A. C. London.* 1639, *W. Laud.* Reply (of *Anonymus*) to the Relation of the Conference between Bp. *Laud* and *Fiſher* the *Jeſuit*, *4to.* 1640. A Reply to *Fiſher*'s Anſwer to ſome Queſtions propounded by King *James*. *London* 1624, *Francis White*. Orthodox Faith, and the Way to the Church explained, againſt *T. W.* *London*, 1617. *Francis White*. *Fiſher*'s Folly unfolded, *&c. London*, 1624, *George Walker*. *Catalogus Proteſtantium*, before Luther. *Lond.* *4to.* 1624. *George Webb*. An Anſwer to Mr. *Fiſher* the *Jeſuit*,&c. in a Dialogue between them two, 1623. *Henry Rogers*. The Proteſtant Church exiſtent, and by whom their Faith profeſſed, in all Ages. *London*, *4to.* 1638. *Hen. Rogers*. A Dialogue about this Queſtion, *Where was your Church before* Luther? diſcovering *Fiſher*'s Folly. 1623. *C. W.*

Henry Garnet (*a*), born in *Nottinghamſhire*, educated at *Rome*, where he became a *Jeſuit*, *an.* 1575, aged twenty. He was a hearer of ſeveral eminent maſters, *viz.* *Bellarmin*, *Saurez*, and *Chriſtopher Clavius*; under whom he made a conſiderable progreſs in all ſorts of learning. He was for ſome time profeſſor of philoſophy and *Hebrew* in the *Italian* college at *Rome*; and ſupplied the place of the celebrated maſter of mathematicks *Clavius*, when he was diſabled, through age, to frequent the ſchools. Being afterwards ordered to return into *England* upon the miſſion, he arriv'd there in *July* 1586: at which time father *William Weſton*, ſuperior of the *Jeſuits*, being under confinement, *Garnet* ſupplied his place, and had a great character among his brethren the remainder of queen *Eliſabeth*'s reign. But in the ſucceeding reign of king *James* I. his being acquainted with the Gunpowder plot, as it brought him to an untimely end, ſo his friends have ever ſince been obliged to make frequent apologies, to juſtify his behaviour; and free him from any criminal correſpondence, upon that occaſion. The plot was diſcovered *November* 5, 1605. How far Mr. *Garnet* was concern'd, will appear from the following account: which I have collected from the beſt memoirs, I could meet with. Upon the examination and trials of ſome of the conſpirators, it appeared, that four or five *Jeſuits*, one way or other, were acquainted with the deſign, *viz.* *Henry Garnet*, alias *Walley*; *Edward Oldcorn*, alias *Hall*; *Oſwald Temiſmond*, alias *Greenway*; *John Gerard*, alias *Thomſon*; and *Father Baldwin*. At preſent I ſhall only give an account of *Garnet*. He was not apprehended, till about two months after the diſcovery of the plot,and then arraigned at *Guild-hall March* 28, 1606. The chief part of his indictment was, for concealing the attempt for blowing up the parliament houſe. Thoſe, that ſate in judgment at his trial, were the lord mayor, the earls of *Worceſter*, *Suffolk*, *Northampton*, and *Salisbury*, the lord chief juſtice of the *King*'s *bench*, the lord chief baron of the *Exchequer*, and juſtice *Yelverton*, with an innumerable crowd of ſpectators of all ranks.

The priſoner was placed in a ſquare deſk, or pulpit, from whence he might conveniently be ſeen, and heard by all the

(*a*) Manuſcript Account of his Death. The Original by an Eye-witneſs, in my Hands. State Trials. Apolog. *Eudæm. Joannis. Alegambe*, p. 173. *John Stow*, Chron. p. 882.

court

court. This was done with a deſign, to expoſe him to ridicule, as ſome thought. But he being a perſon of a graceful preſence, of a modeſt compoſed countenance, and well qualified to be heard from ſuch a place, all that ſolemnity turned very much to his advantage. Sir *Edward Cook* opened the cauſe, by haling in a great deal of unſeaſonable law, which the circumſtances of the trial did not at all call for: it being cuſtomary, either by way of oſtentation, or upon ſome other worſe motive, to ſum up a general charge, which the priſoner could have no concern in, in order to make the particular fact, he is impeach'd of, appear more probable to the jury. This was father *Garnet*'s caſe. Nothing had been acted againſt the government, in former reigns, that was not mention'd, as naturally introductory to the Gunpowder plot. And at laſt, the lawyer, in his preamble, came down to the latter end of queen *Eliſabeth*'s reign; informing the court, that the priſoner, at the bar, had been an old offender; and for ſeveral years had correſponded with *Italy* and *Spain*, to the injury of his country, *&c.* Mr. *Garnet*, on the other hand, as ſoon as he was permitted to ſpeak, replied to every point, with a firmneſs and modeſty, becoming his abilities and character. He took notice of ſeveral odious inſinuations, in the preamble to the charge; which could not affect him, tho' they plainly diſcovered the diſpoſition of his proſecutors. Yet, at the ſame time, he frankly own'd his correſponding abroad, in the late reign, both by recommending perſons to his acquaintance in *Italy* and *Spain*, and by endeavouring to procure money for the ſubſiſtence of poor Catholicks in *England*. But he humbly conceived, there could be no harm in ſuch a correſpondence, unleſs it were in treaſonable caſes. He farther added, that' tho' thoſe, he correſponded with, had tranſgreſſed againſt the law, they alone were to anſwer for it: they had no commiſſion, or encouragement from him. But, admitting theſe allegations againſt him, he appealed to the act of grace, ſince his preſent majeſty's acceſſion to the crown, whereby all ſuch offences, of the late reign, were pardon'd. He ſtill gave a farther inſtance of his ſincerity, in relation to a point, which came nearer to the matter. He owned, he had met with ſome Catholicks, who appeared very uneaſy, upon account of ſome promiſes, formerly made by his majeſty, (as they pretended) but were in no likelihood of being performed: and that they ſignified an inclination of giving ſome diſturbance to the government, if occaſion was offered. But he conſtantly diſſuaded them from ſuch attempts; and made uſe of all the authority and reaſon, he was maſter of, to divert them. Now if concealing the reſentments of ſome uneaſy perſons did make him obnoxious, he was willing to ſubmit, to what the law directed in ſuch caſes. But then, as to the particular deſign of blowing up the parliament houſe; he proteſted, he had no other knowledge of it, than what was revealed to him in confeſſion; and that he behaved himſelf upon that occaſion, as all other divines of the *Roman* communion would have done: *viz.* by endeavouring to put a ſtop to it, as far as arguments could prevail. Here the king's counſel took him up; and undertook to prove, that he had been made acquainted with the deſign, even out of the ſacrament of confeſſion. And indeed, they had taken ſome pains that way, tho' the date of this new diſcovery was ſince his confinement: which ſome may think was a hardſhip upon him; eſpecially conſidering, that he owned this ſecond intelligence, upon re-examination.

The ſtratagem, they made uſe of, was this: there was in the Tower one father *Oldcorn*, a *Jeſuit*, detained there upon ſuſpicion of being concerned in the plot. Now, under a pretence of kindneſs, *Garnet* and he were permitted to converſe, and walk together: but at the ſame time, private directions were given to Mr. *Faucet* and Mr. *Lucaſſon*, two warders of the Tower, to place themſelves in a corner, contrived for the purpoſe; ſo as to hear the diſcourſe, that happened between them. On a certain day *Garnet* was heard to ſay to his friend *Oldcorn*, (whether in confeſſion, or otherwiſe, did not appear to the ſpies) that he had once been told of the Gunpowder deſign by father *Temiſmond*, alias *Greenway*, to whom Mr. *Catesby* had reveal'd it in confeſſion. The warders having made this diſcovery, and Mr. *Garnet* being made acquainted with the manner of it, he was at a loſs how to proceed. Wherefore, having by letter obtained leave from Mr. *Greenway*, to declare, what he heard from him in confeſſion, he did, upon his examination, relate the matter,

matter, as it happened. When the warders appeared, and gave in evidence againſt him, at his trial, the court was not ſollicitous about the enquiry, whether the knowledge, Mr. *Garnet* had of the deſign, was in, or out of confeſſion: ſo the jury brought him in guilty of miſpriſion of treaſon. Being aſked afterwards by the king's counſel, why he would declare a thing now, in order to ſave his own life, which he before refuſed to diſcover, to ſave the lives of a multitude? His anſwer was; that ſince they had, by a ſtratagem, overheard his diſcourſe with Mr. *Oldcorn*, and that he had obtained leave from Mr. *Greenway* to diſcloſe, what he knew from him in confeſſion, the obligation of ſecrecy ceaſed: and it was prudence, rather to diſcover the truth, than to give the world occaſion to judge raſhly, and look upon him and his friends, to have been more concerned in that affair, than they really were. The trial continued a long time; and ſeveral odious matters were touch'd upon, very foreign to the indictment; but rehearſed with great vehemency and aggravation againſt the principles, and practices of Catholicks. The depoſing power, plots, maſſacres, equivocation, and mental reſervation, were popular topicks, and a copious ſubject for eloquence, miſrepreſentation and malice: and tho' Mr. *Garnet* was not immediately concerned, to make any reply to ſuch kind of invectives; yet he diſcovered a great deal of learning, modeſty, and Chriſtian behaviour upon the occaſion; and could not refrain from taking notice of Sir *Edward Cook*'s erroneous account of the date of recuſancy, and of the motives and origin of the laws made againſt Catholicks. This learned lawyer made it the baſis of his harangue, that the Papiſts drew a perſecution, cauſeleſly, upon themſelves: that till the tenth year of queen *Eliſabeth* they lived undiſturbed; that, till then, they frequented Proteſtant churches; that till *Pius* V. iſſued out his bull *an.* 1569, there were no Popiſh recuſants. In oppoſition to this, father *Garnet* made it appear, that recuſancy was a practice from the beginning of *Edward* VI's reign: that penal laws of ſeveral kinds, pecuniary, confinement, and even death, had been enacted, and put in execution before the tenth of *Eliſabeth*: of this, he was able to produce many undeniable proofs: mentioning in particular the voluntary ceſſion of the biſhops, and vaſt numbers of the dignified clergy; who refuſed to conform: with the impriſonment and exile of others, upon account of recuſancy: eſpecially after the declaration againſt conformity was made by the fathers in the council of *Trent*; which was ſent over, and publiſhed, before the tenth of *Eliſabeth*. Yet at the ſame time, he own'd, that ſeveral perſons (eſpecially thoſe, that enjoyed great fortunes) intimidated with the laws againſt them, ſometimes frequented Proteſtant churches: but ſtill practiſed the religion of their forefathers, at home, under the direction of thoſe, that were call'd old prieſts. I mention theſe particulars, in order to diſabuſe ſeveral Proteſtant writers, who have copied out this miſtake of Sir *Edward Cook*; and would inſinuate thereby, as if Catholicks had receded from the methods of their anceſtors, in point of conformity before the publiſhing of *Pius* V's bull. That bull, indeed, was the unhappy occaſion of multiplying the penal and ſanguinary laws: but not the firſt inducement for enacting ſuch kind of laws. Neither did it occaſion any difference of behaviour in the body of Catholicks; who ſtill made a profeſſion of civil allegiance to queen *Eliſabeth*. They never accepted of the bull, as to that particular (tho' ſome few of them, abroad, ſeemed to favour it) nor do I find, that it was preſſed upon them by the ſee of *Rome*: but much the contrary; as Proteſtant writers themſelves have owned.

To leave this digreſſion; I will proceed in the account of Mr. *Garnet*'s behaviour, at the time of his ſuffering; which was *May* 3, 1606. I have taken the ſubſtance of it from a manuſcript, as it was penn'd by an eye-witneſs. When he was conducted out of his chamber into the court, the lieutenant of the Tower, and ſeveral others were preſent, according to cuſtom. The lieutenant's lady took leave of him in a very friendly manner; ſaying: Mr. *Garnet*, I will pray for you; God comfort and ſtrengthen you. Lord *Gray*, looking out at his window, ſpoke in the ſame manner. He return'd them thanks for their civilities, and aſſured them he would not forget them. The cook, who uſually dreſſed his victuals, drawing up towards him, took leave of him with great concern. Mr. *Garnet* ſmiling, ſaid: *Honeſt* Thom, *farewel: I ſhall have no further uſe for thee this day*. Then one Mrs. *Vaux*, a gentlewoman,

priſoner in the Tower, deſiring to ſpeak to him, before he died, was conducted towards him by one of the warders: which being perceiv'd by the lieutenant of the Tower, ſhe was immediately remanded to her apartment, without having that ſatisfaction; tho' contrary to the promiſe, the lieutenant had made her, a few days before. The ſheriffs of the city being ready to receive him at the gate, he was placed on a ſledge, on a bundle of ſtraw; and drawn through the city to St. *Paul*'s church-yard, where he arrived about half an hour paſt nine. There was a ſcaffold erected, oppoſite to the weſt gate of the church, and joining to it a high gibbet. On one ſide was placed a large ſtage on which he was to be quarter'd; and near it, a fire for the burning of his entrails. The windows and ſtreets were crowded from the Tower to St. *Paul*'s; and the houſes, near the church, ſo fill'd, as if they were alive. It was obſerv'd, that, tho' the mob had utter'd a great many reviling ſpeeches againſt him, before he arriv'd at the place of execution, calling him *Dog*, *Villain*, *Rogue*, *Traitor*, &c. they were afterwards ſtruck dumb at his very countenance, which commanded awe and reſpect. Being taken out of the ſledge, the jogging whereof had given him ſuch a dizzineſs, that he was not able to ſupport himſelf, he was held up by the ſheriffs officers. In a little time he recovered himſelf; and being ready to mount the ſteps of the ſcaffold, he aſk'd, whether there was any convenient place above, where he might recollect himſelf in prayer; and it was anſwer'd, there was none. Upon which aſcending the ſcaffold, he ſaluted the crowd with a ſmiling countenance: then, lifting up his eyes towards heaven, ſaid; This day is the finding of the holy croſs; under the protection whereof it hath pleaſed God, that I am to put an end to all the croſſes and miſeries of the preſent life. 'Tis a day of ſolemnity and jubilation with us; and I account it, as no ſmall happineſs, that Providence has appointed it to be a day of ſuffering for me. Beginning afterwards to ſay ſomething concerning his faith, he was interrupted by the recorder; who told him, that, by the king's ſpecial command, he was ordered to forbid all ſpeeches, but what had a relation to the crime, he was charged with, or otherwiſe inſtructive. Wherefore he deſired him to own his offences againſt the king and government; and aſk forgiveneſs. Mr. *Garnet* replied, as far as I have offended his majeſty, ſo far I aſk pardon, with all my heart. Mr. Recorder, turning immediately towards the people, do you hear him, ſaid he; he begs pardon of the king for the Gunpowder plot. Mr. *Garnet*, finding, that his words were miſrepreſented; you wrong me, ſaid he, Mr. Recorder; I was never guilty of ſuch a deſign. I only concealed, what was reveal'd to me in confeſſion: and if it was no offence againſt God to conceal it, how could it be an offence againſt the king? Then Mr. Recorder aſk'd him, whether he had any thing, that was proper, to ſay unto the people. My voice is weak, ſays Mr. *Garnet*, and the people cannot hear me. I will ſupply that defect, ſays the recorder, and repeat your words. Then, ſtepping to the ſide of the ſcaffold, he addreſſed himſelf to the people, in the following words: I deſire all you, who are come hither, to ſee me die, to take notice: The cauſe of my death you are already acquainted with, and I willingly ſubmit to the order of Divine Providence. As for the late treaſonable attempt of blowing up the parliament houſe, I take it on my death, I never was acquainted with it, only in confeſſion, which I was obliged not to reveal. I have always deteſted ſuch treaſonable practices. I know them to be contrary to the ſentiments of the biſhop of *Rome*, and not countenanced by any doctrine in our church. I exhort all Catholicks, to deſiſt from ſuch attempts; and to avoid converſing with uneaſy and turbulent ſpirits, and poſſeſs their ſouls in patience. The recorder, interrupting him, ſaid; Mr. *Garnet*, you were privy to the deſign out of confeſſion. Mr. *Cateſby* told you of it in particular; we have it under your hand. Whatever is under my hand, replied Mr. *Garnet*, I will not deny. But indeed, this you have not. Mr. *Catesby* only acquainted me in general terms, that ſomething might be done, or was a doing for the benefit of the Catholick cauſe; without ſpecifying what it was: and this is all, I had from him, as I hope for ſalvation. Then, ſaid Mr. Recorder, do you aſk the king's pardon, for concealing the treaſon? I do, ſays Mr. *Garnet*, thus far and no more; in that I did not ſeek to reveal the ſuſpicions, I had of Mr. *Catesby*'s behaviour; tho' at the ſame time I diſſuaded him from all treaſonable attempts. And I do ſolemnly aſſure you, had that wicked ſtratagem ſucceeded, I ſhould always have deteſted both the

the fact and the perſons engaged in it. Afterwards he ſaid ſomething in defence of a certain lady's character, whom malicious tongues had aſperſed, for being his miſtreſs: thinking it his duty, to juſtify her upon the occaſion.

Then being conducted to the foot of the ladder, which was erected againſt the gallows, as he was preparing to ſtrip himſelf, the recorder aſk'd him; whether he thought himſelf to die unjuſtly. He replied; if I am condemn'd, as guilty of that part of the charge, which regards the Gunpowder deſign, I am obliged to declare myſelf innocent. Upon which ſome perſons near him ſaid, *he equivocates.* Others ſaid: then you charge the court with injuſtice. He mildly anſwer'd; you don't hear me make any complaints. Mr. Recorder attack'd him once more, concerning Mr. *Catesby*; and aſk'd him, whether he would own, that he had diſcourſed with that gentleman, in particular, concerning the Gunpowder deſign, and out of confeſſion? If you deny it, ſaid he, we have it under your hand, and will publiſh it after your death, to convince the world of your treaſonable practices. I will not deny, ſaid Mr. *Garnet*, what is under my hand. But in truth, in truth, 'tis what you cannot prove. Upon which a gentleman, that attended the execution, ſaid: we will try, whether he knows his own hand; and call'd upon one to produce the paper. But the perſon call'd to, pretended he had left it in his cloſet; and Mr. *Garnet*, ſmiling, ſaid; I believe, it will never be found. He had now ſtripp'd himſelf to his ſhirt; and kneeling down at the foot of the ladder, he pray'd ſoftly with his hands before his face; and after ſome time, riſing up, was a going to mount the ladder, when Mr. Recorder aſk'd him ſome queſtions concerning equivocation; which he declined anſwering, telling him, he had ſpoke his mind ſufficiently, as to that point, at his trial. A clergyman alſo began to tamper with him, concerning his faith. But Mr. *Garnet* begg'd, he would not give himſelf any trouble on that ſubject: adding, that his faith was the Catholick faith, out of which there was no ſalvation. I alſo, ſays the clergyman, eſteem myſelf, to be a Catholick. I cannot conceive any one, replied Mr. *Garnet*, to be a Catholick, that is not in communion with the ſee of *Rome*. So pray, Sir, give me no farther interruption by ſuch enquiries; and the clergyman very civilly acquieſced. When he was got up towards the top of the ladder, he pray'd for the king, the prince, and all the royal family, for the counſel, and all the ſpectators; that they might become members of the true Catholick church. He deſired, that his duty and allegiance might be ſignified to his majeſty, and that the counſel, and the whole world, might be inform'd, why he did not deliver his mind ſo freely and openly, at his firſt examination, as he did afterwards. The reaſon whereof he again repeated in the following words: why at firſt I dealt not ſo plainly with them, in telling the direct truth, I muſt ſay thus much in my own behalf: had they not otherwiſe found out, what I knew; I was obliged not to reveal it to them; but perceiving, they had got evidence againſt me, I thought it better to diſcover it, than to leave them to judge things by ſurmiſes. I own I did not reveal ſome matters concerning Mr. *Catesby*, &c. which, perhaps, I ought to have done. Concerning my dear brother *Greenway* (who, I thought, was gone beyond ſea) many ſcandalous ſpeeches being rais'd againſt us, I thought it more adviſeable to declare the truth, to free him from further ſuſpicion, than to expoſe him to the cenſure of the people, who are apt to imagine things to be worſe, than they are; and what I ſaid of him, was with his leave; he being before proclaim'd, and charged, by the confeſſion of others, to be in ſome ſort privy to the plot. Having made this candid declaration of all he knew, he prepared himſelf for his laſt moments, and lifting up his eyes towards heaven, he made the ſign of the croſs pronouncing thoſe words; *adoramus te, Chriſte, & benedicimus tibi, quia per crucem tuam redemiſti mundum: hoc ſignum erit in cælo cùm Dominus ad judicandum venerit. Alleluia.* Then calling upon the bleſſed Virgin *Mary*, and ſeveral times repeating thoſe words: *In manus tuas, Domine, commendo ſpiritum meum*, he placed his arms acroſs, and was turn'd off the ladder. The executioner was going to cut him down immediately. But the people cried out; hold, hold, hold. Their rage was now turn'd into compaſſion; and his behaviour pleaded ſo ſtrongly for him, that many of them own'd, it was a plain contradiction to the character his enemies had given of him. And when his head was ſhown by the executioner, inſtead of *Huzzas*, the crowd went off in ſilence, and with diſcontent in their countenance.

However,

However, the enemies of the Catholick cauſe obtain'd their ends by this execution: which were, to aſperſe their teachers, and repreſent them to the people, as the authors and abettors of ſuch wicked deſigns: and not only this, but to fix the calumny upon the ſee of *Rome*, and whole body of Catholicks. From the whole it appears, that father *Garnet* was ſo far from being a principal in this bloody deſign, that he was no farther acquainted with it, than by hearing it in confeſſion from *Greenway*, who had been inform'd of it by *Catesby* in confeſſion. What knowledge father *Garnet* had of matters out of confeſſion, was only of ſome deſign in general. Now, whether he behaved himſelf prudently, and according to the direction of the law, in that reſpect; 'tis left to the reader to paſs what cenſure he pleaſes. Mean time, I cannot but obſerve, how unfairly the fact is related by the generality of Proteſtant hiſtorians. A ſpecimen whereof I meet with in Mr. *Collier*. '(*b*) *Garnet*, ſays this author, 'confeſſed at laſt, that the party revealed 'it to him, as they were walking, and not 'at the time of confeſſion — He own'd 'that two perſons diſcourſed him concerning the treaſon, and that *Catesby* entertain'd him upon this horrible ſubject in 'the preſence and hearing of another— 'He frankly own'd his crime, declared 'himſelf heartily ſorry for it, and ask'd 'pardon of God and the king.' Father *Garnet*'s works are:

I. *Epiſtola de Martyrio* Godefredi Mauritii: Inſerted in the Hiſtory of *Didacus Yepez*, de Perſecut. Angl. *lib.* 5. *cap.* 10.
II. A Treatiſe of Chriſtian Renovation or Birth, *Lond.* 8*vo*, 1616.
III. *Caniſius*'s Catechiſm. A Tranſlation from the *Latin*. *Lond.* 8*vo*, 1590. St. *Omers* 1622.
IV. A Treatiſe of Peregrination, Indulgences, *&c.* Publiſh'd with the former Work.

The remarkable trial of father *Garnet* engaged ſeveral learned men, to write in defence of the ſentence pronounced againſt him, *viz. Juridica trium Quæſtionum, ad Majeſtatem pertinentium Determinatio: in quarum prima & ultima proceſſus judicialis, contra* Henricum Garnetum *inſtitutus, ex jure civili & canonico defenditur.* Oxon. 4*to*, 1608. *James Cook*, chaplain to doctor *Bilſon*, biſhop of *Wincheſter*. Relation of the Proceedings againſt the Traiterous *Jeſuits*, *Garnet* and his Confederates. *Lond.* 4*to*, 1606. Confutation of the *Jeſuits* Miracles, feign'd concerning *H. Garnet*, *Lond.* 4*to*, 1607.

John Harding (*c*), a frier of the order of St. *Dominick*, who went over to the church of *England*, and preach'd a recantation ſermon in the Gate-houſe in *Weſtminſter*, *July* 30, 1620. publiſh'd the ſaid year.

Bonaventure Jackſon (*d*), a *Franciſcan* frier, the firſt guardian of the *Engliſh* convent in *Doway*, after the eſtabliſhment, about 1617.

Humphrey Leach (*e*), born at *Allerton* in *Shropſhire:* admitted a ſtudent in *Brazennoſe* college in *Oxford*, *an.* 1590, being nineteen years of age. After ſome time he removed to *Cambridge*, where he was made M. A. and returning to *Oxford*, *an.* 1602, he was incorporated there in the ſame degree in the month of *June*. Then returning into his own country, he became vicar of St. *Alkmund*'s in *Shrewsbury*, where he ſtaid not very long, before he was invited to *Oxford*, and made chaplain, or petty-canon of *Chriſt-Church*. In the year 1607, happening to preach a ſermon concerning precepts and evangelical counſels, he gave great offence to the univerſity; and was impeach'd before the vice-chancellor, Dr. *King*, as a favourer of Catholick doctrine upon that ſubject; and endeavouring to excuſe himſelf, his explanations ſtill gave leſs content: and at laſt he was ſuſpended. Then leaving the univerſity he publickly declared himſelf to be a Catholick: and, retiring to *Arras* in *Artois*, he publiſh'd the motives of his converſion, with an account of the controverſy between him and Dr. *King*, concerning evangelical counſels. Some years after he travell'd to *Rome*, and became a *Jeſuit*,

(*b*) *Collier*, Eccl. Hiſt. vol. 2. B. 8. p. 689.
(*c*) *Ant. Wood*, Athen. Oxon. vol. 1. p. 845.
(*d*) Certamen Seraphicum. *Duaci*, 1649.
(*e*) *Alegambe*, p. 191. Athen. Oxon. &c.

an.

an. 1618; from thence he was ſent to *Liege*; and not long after upon the miſſion into *England.* His reſidence was with Mr. *Maſſey*, in *Cheſhire*, where he died *July* 18, 1629. *Anthony Wood*, the *Oxford* hiſtorian, gives the following account of him. ‘ (*f*) *Concionem ultimo anno* [1607] *in* ‘ *Apocalyp.* c. 20. v. 12. *ad* Ædem Chriſti, ‘ *cujus capellanus tum erat, obierat* Humphredus Leach, A. M. *(Evangelium is* ‘ *antea* Salopiæ *annunciarat*) *& ad ſermonem* ‘ *de conſiliis evangelicis deſcendens, ea te-* ‘ *merè effutierat, quæ togatis quibuſdam* ‘ *haud modicè diſplicerent. Idem ille, cùm* ‘ *verbum denuo* 27 Junii *hoc anno* [1608] ‘ *prædicaret, ſuper eodem argumento ediſſe-* ‘ *rendum ſuſcepit; academicorum verò ani-* ‘ *mos tantoperè exacerbavit, ut concionis* ‘ *apographum exegerit Dr.* Leonardus Hutton, *provice-cancellarius. Redeunte de-* ‘ *mum doctore* King *vice-cancellario, coram* ‘ *ipſo, aliiſque quibuſdam doctoribus totius* ‘ *negotii examen inſtituitur; inque hæc tan-* ‘ *dem verba ſententiam profert vice-can-* ‘ *cellarius: Magiſter* Leach, *ob doctrinam* ‘ *adulterinam, & ſcandalum præbituram* ‘ *(quam utique ab eccleſia Romana propug-* ‘ *nari, & à quâ abſurda haud pauca ſequi* ‘ *probè intelligis) in concionibus tuis proſe-* ‘ *minatam, ſilentium tibi authoritate vice-* ‘ *cancellarii indico; deinde hujus Ædis de-* ‘ *canus, dimenſo & ſacellani munere in tres* ‘ *menſes interdico.*’ Mr. *Leach*’s works are:

I. Sermon in Defence of the Evangelical Counſels.
II. The Triumph of Truth; or a Declaration of the Doctrine concerning Evangelical Counſels, 8*vo*, 1609.
III. Twelve Motives, which induced him, to embrace the Catholick Religion.
IV. An Honourable Jury of twenty-four Fathers, teſtifying the Diſtinction between Legal Precepts and Evangelical Counſels.
V. Humble Conſiderations preſented to King *James*, concerning his Premonitory Epiſtle, *&c.* St. *Omers*, 1609.

In oppoſition to Mr. *Leach* were publiſh'd: *Doctrinæ Chriſtianæ ſex Capita, cum Appendice de Conſiliis Evangelicis, contra* H. Leach. Oxon. 4*to*, 1610. Sebaſtian Benefield. The Defence of Truth againſt a book, call'd the Triumph of Truth. *Oxf.* 4*to*, 1610. *Daniel Price.*

Edward Mayhew (*g*), born in *Salisbury*, of a very ancient family; who had been great ſufferers on account of religion. He was ſent abroad very young, and admitted a ſtudent in the *Engliſh* college at *Rheims*, *July* 10, 1583, where he remain'd ſeven years, and ſpent five more in the college at *Rome.* Afterwards being ſent upon the miſſion, he laboured twelve years at his function. He was a man of great parts and learning; and, having a projecting head, he undertook to revive the *Benedictin* order in *England.* And to this purpoſe he perſuaded *Sebert Buckley*, the only remaining monk of *Weſtminſter* abbey, to admit him into the noviceſhip, which the old man agreed to. Some time after, Mr. *Mayhew* went abroad, and was made the firſt prior of a ſmall monaſtery of monks at *Dieulwart* in *Lorain*, lately founded through the intereſt of Dr. *William Giffard.* I find him ſuperior of that houſe in the year 1612; but can give no account of the time of his death. *Henry Mayhew*, his brother, was admitted at *Rheims* at the ſame time with *Edward.* His works are:

I. Notes upon the *Sarum* Manuel.
II. A Treatiſe of the Grounds of the old and new Religion. With an Appendix againſt Mr. *Craſhaw*: a valuable Book, 4*to*, 1608.
III. An Anſwer to Mr. *Field*'s Exceptions.
IV. A Paradiſe of Prayers, from ſeveral Authors.
V. *Congregationis Anglicanæ Ordinis St.* Benedicti *Trophæa.* Rheims 1619.

Mr. *Mayhew* is attack'd in a book intituled: A Sufficient Anſwer unto *James Gretſer* and *Anthony Poſſevin*, and the unknown Author of the Grounds of the old and new Religion, by *Thomas James.* Lond. 8*vo*, 1588. publiſh'd with his Corruption of the Fathers, 1611.

(*f*) *Anth. Wood*, Hiſt. & Antiq. Univ. Oxon. lib. 1. p. 314.

(*g*) Dr. *Pitts*, de Illuſt. Angl. Script. Diary of *Douay* College. Athen. Oxon. &c.

Sylveſter Norris (*h*), born in *Somerſetſhire*, educated in the *Engliſh* college at *Rome*. Afterwards proceeding in his ſtudies, he became doctor of divinity. Then being ſent upon the miſſion into *England*, he was at laſt apprehended and baniſh'd; and arriv'd at *Doway*, *July* 24, 1606. After ſome time he enter'd among the *Jeſuits*, and return'd into *England*, where he died about the year 1630. He was an able controvertiſt, and left behind him the following ſpecimens of his abilities, *viz.*

I. The Antidote, a Treatiſe of thirty Controverſies againſt the peſtiferous Writings of Dr. *Whitaker*, Dr. *Fulk*, Dr. *Bilſon*, Dr. *Reynolds*, &c. The firſt part publiſh'd, *an.* 1615. The whole work compleated in three parts, 4*to*, 1618, and 1622.

II. An Appendix to the Antidote: Of the Succeſſion of the Church, 4*to*, 1621.

III. The Guide of Faith againſt Sectaries, 4*to*, 1621.

IV. The Pſeudo-ſcripturiſt, 4*to*, 1623.

V. A Treatiſe, proving the Scriptures not to be the ſole Judge of Controverſies, &c. 4*to*, 1623.

Againſt Mr. *Norris* were publiſh'd: Sum of a Diſputation, between Mr. *Smith* [*Norris*] and Mr. *Walker*. *Lond.* 4*to*, 1624. *George Walker*. Anſwer to a *Romiſh* Antidotiſt. *London* 1657. *Simon Birkbeck*. The Proteſtants Evidence, ſhewing their Profeſſors in every Age for 1500 Years. *Lond.* 4*to*, 1634, 1635. a book much eſteem'd by *John Selden*.

John Ogleby (*i*), born in *Scotland*, educated at *Rome*; where he became a *Jeſuit an.* 1597, and, being ordained prieſt, was ſent upon the miſſion into his own country; where he was much eſteem'd for his extraordinary parts, and ſingular zeal in the duties belonging to his character. At laſt, being betrayed by his pretended friend, he was ſeized, and put under confinement. Large promiſes were made him, if he would conform; which he courageouſly refuſed. When he came upon his trial, he was condemned to die upon account of his character; and ſuffer'd at *Glaſcoe March* 10, 1615. His behaviour in embracing the executioner, and kiſſing the gallows, was a moving paſſage; and made a ſtrong impreſſion upon great numbers in his favour. He left behind him an account of his impriſonment and ſufferings.

Robert Parſons (*k*), born at *Neither-ſtowey*, near *Bridgwater* in *Somerſetſhire an.* 1546. His father was a yeoman of good repute: who, tho' he was carried away with the ſtream in thoſe boiſterous times, was reconciled again to the Catholick church by the means of *Alexander Briant*, a zealous miſſioner educated at *Doway*, and afterwards condemned, and executed upon account of his character. His mother, who had been a great ſufferer for her faith, lived to ſee many years; and died in *London*, about 1599. *Robert*, their ſon, was educated from his childhood by the care, and at the expences of *John Hayward*, vicar of *Nether-ſtowey*; who had formerly been a regular canon. This learned curate, obſerving his pupil to have parts far above the common, was himſelf at the pains of grounding him in the claſſicks; and, when he was fit for academical learning, ſent him to *Baliol* college in *Oxford*, about the latter end of 1563. He quickly became one of the ſmarteſt diſputants of his ſtanding; and, ſome time in 1568, was made B. A. and the ſame year probationer fellow of the college. In *Michaelmas* term 1572, he was admitted M. A. fellow of the college, and became a noted tutor. Soon after, having entertained ſome ſcruples concerning the reformed religion, he took a reſolution to quit the party. But firſt, he would acquaint his great friend and patron, *John Hayward:* who, being himſelf a kind of an occaſionaliſt, approved of the deſign. Upon which Mr. *Parſons*, as the records of the college do teſtify, ſpontaneouſly ſurrender'd his fellowſhip, *February* 13, 1574. and the ſame year leaving *England*, he paſſed by the way of *Calais* to *Antwerp:* where he made no long ſtay, but proceeded to *Lovain*. Here he became acquainted with *William Good*, an *Engliſh Jeſuit*, whom he conſulted about chooſing a ſtate of life. Mr. *Parſons* had a great inclination

(*h*) Diary of *Doway* College. *Alegambe*, p. 421.
(*i*) *Alegambe*, p. 260.
(*k*) Original Letters of *Robert Parſons* in my Hands. Diary of *Doway* College. Life of *R. Parſons*, by *Tho. Jones*, *Oxon.* 1612. *Ant. Wood*. Athen. Oxon. *Cambd.* Ann. *Eliſ.* ſub an. 1580. *Henry Moor*, Hiſt. Prov. Societatis Jeſu. in Anglia. Relation of the Faction in *Wisbich*, an. 1595. p. 13, 14, 15. *Alegambe*, p. 412.

for

for phyſick; and had, of late, employed ſome time in that ſtudy, deſigning to proceed in it. Upon this view, he went to *Padua*; where, beſides phyſick, he endeavoured to acquire ſome knowledge of the more uſeful parts of the civil law. But his ſtudies being interrupted by a journey to *Rome*, the impreſſions, he had received from father *Good* at *Lovain*, worked ſo ſtrongly upon him, that he entered among the *Jeſuits*, *July* 4, 1575. We hear little of him afterwards, till the year 1580, when Providence drew him out of his retirement, for action; and diſtinguiſhed him upon ſeveral remarkable occaſions. The firſt was upon his going over into *England* upon the miſſion: which none of that order had hitherto attempted; but now engaged in it, at the requeſt of Dr. *Allen*; who having experienced the benefit, *England* had received from the clergy, he ſent yearly into *England* ever ſince 1568, propoſed to the general of the *Jeſuits*, that ſome of his order might be employed the ſame way. For tho' about ſixty-nine, of the ſubjects of the *Britiſh* dominions, had been admitted into the *Jeſuits* order, ſince the death of their founder in 1556, and ſome of them ſent to preach in other kingdoms; not one had viſited *England*, till 1580, that Mr. *Parſons* and Mr. *Campion* were ordered thither. *Campion* was taken priſoner, condemned, and executed: *Parſons*, narrowly eſcaping, fled over into *France*, before he had been an entire year upon the miſſion. Providence, it ſeems, had deſign'd him for carrying on that work after another manner. He had not been long in *France*, before he found means, to erect a grammar ſchool in *Normandy*, for the inſtruction of young men of the *Engliſh* nation, in order to prepare them for higher ſtudies in the colleges at *Rheims*, and *Rome*, and compleated this matter about the year 1582. But this eſtabliſhment was of no long duration. Their ſubſiſtence was chiefly by contributions: which failing, and being daily diſturbed by the civil wars in thoſe parts, they were obliged to break up; the ſtudents returning ſome to *Rheims* from whence they came, others to other places; till a ſchool was erected, ſome years after, at St. *Omers* for the ſame purpoſe. This diſappointment carried father *Parſons* to *Rome*; where he was made rector of the *Engliſh* college *an.* 1587. A few years after, being ſent into *Spain*, he made ſuch intereſt at court, as to bring about ſeveral eſtabliſhments, for the benefit of the *Engliſh*, *viz.* at *Valladolid*, *Sevil*, St. *Omers*, *Madrid*: beſides two reſidences for chaplains at St. *Lucar*'s and *Lisbo*. The college at *Valladolid* was compleated *an.* 1589, and in *May* the ſaid year, *Thomas Stillington* D. D. was ſent thither from *Rheims* college, with ſeveral ſtudents, *viz.* *Henry Floyd* deacon, *John Blaxton*, and *John Boſwell*, divines; as alſo *John Fiſher*, and *Thomas Lovelace*. Again *September* 17, 1590, ten more ſtudents were ſent from *Rheims* to the ſaid college, *viz.* four deacons, *Thomas Green*, *Edward Gervaſe*, *Thomas Pierpoint*, and *Walter Owen*; alſo ſix philoſophers, *John Worthington*, *Robert Drury*, *John Thomſon*, *Matthew Bedingfield*, *Francis Kemp*, and *John Bennet*. Theſe were followed with ſeveral others, for the ſame place, *September* 29. viz. *William Johnſon* and *George Hotherſal*, divines; *Roger Pilcock*, *Thomas Lowther*, *Hugh Hodgſon*, *John Parſons*, *Griffyth Thomas*, *Richard Garth*, *John Scot*, and *Nicolas Aſhton*. The yearly income of the college at *Valladolid*, as I find it upon record, *an.* 1605, amounted to four thouſand crowns, well and conſtantly paid by the court of *Spain*. The college at St. *Omers* was erected *an.* 1594, and ſupported chiefly by the *Spaniards* benevolence. It was deſign'd for the inſtruction of youth in the claſſicks; and to be a nurſery for the two colleges at *Rome* and *Valladolid*; where the clergy were educated for the *Engliſh* miſſion, tho' under the direction of the *Jeſuits*: and *communibus annis* fifteen or ſixteen perſons were ſent thither, to proceed in higher ſtudies. Theſe foundations being compleated, father *Parſons* return'd to *Rome*; and either re-enter'd, or was re-choſen, once more, rector of the *Engliſh* college: which place he enjoyed, till his death: which happened *April* 15, 1610.

This great man's character is drawn ſo many different ways, that 'tis a difficult matter to do him juſtice. His ſhining qualities made him admired by ſome, and envied by others: and his active life, engaging him in controverſies with all ſorts of perſons, created him almoſt innumerable enemies. I have had all the information, that can be expected, to ſet him in a true light. I have peruſed moſt of the printed accounts concerning him; beſides ſeveral manuſcripts and original letters in his own hand; which plainly ſpeak both his temper, and the tendency of his labours.

I have

I have ſtudiouſly neglected the inſinuations of ſuch authors, as were manifeſtly hurried away with paſſion and prejudice in his diſfavour, whether Proteſtants or Catholicks; and namely Mr. *James* the *Oxford* librarian, and *Thomas Bell* the renegado miſſioner; who, in their characters, have no regard either to truth, or to common decency. I give very little credit to ſome accounts of Mr. *Watſon*, and ſeveral other Catholick writers: who diſcover too much paſſion, and did all they could, to ſpoil a good cauſe, they had undertaken in defence of the clergy, by perſonal reflexions and unbecoming language. However, I cannot overvalue father *Parſons*'s merit ſo much, as ſome of his own party ſeem to have done; who endeavour to juſtify him, as to all the common failings and miſtakes, unavoidable in human life. In a word I flatter myſelf, to have taken a middle way; by aſcribing to him all, that can be required, to compleat the character of an ingenious man, and a zealous aſſertor of the Catholick cauſe. Yet at the ſame time, I take the liberty, to tax him with what was human and improper in his conduct; wherein he canot be defended, without injury to a great many worthy miſſioners, who have an equal right to a clear character.

Father *Parſons*, as to his perſon, was of a middle ſize; his complexion rather ſwarthy: which, with ſtrong features, made his countenance ſomewhat forbidding. But his addreſs, and the agreeableneſs of his converſation, quickly work'd off the averſion. The ſuperiority of his genius, and the natural turn, he had for buſineſs, gave him a place among the great men of the age. His thoughts were penetrating, and his judgment ſolid, and well regulated: and, which are two neceſſary qualifications in a projector, he was calm upon conſultations, and patient under diſappointments. He had read much, made many collections, and was happy in their application; and was ſo great a maſter of the *Engliſh* tongue, that, as none excelled him in that age, ſo his works may be ſtill read with pleaſure. He was irreproachable, as to his morals; and very exact in all the duties of his profeſſion. All his letters are written in a Chriſtian ſtile: and, tho' a great deal of warmth and mettle may be diſcovered in ſeveral of his books, they ſeem not to be the effects of reſentment, but of zeal in defence of the cauſe, he undertakes. 'Tis thought by ſome, that he ſtands in need of an apology for ſeveral paſſages of his life: but a good intention will go a great way, towards excuſing the exceptionable parts of his behaviour. Scarce any thing has been alledged againſt him, which he did not reply to, himſelf. To omit calumnies, and matters of no great conſequence, only two capital allegations are produced by thoſe, that oppoſed him. One, was his attempts upon the liberties of the clergy, both in the colleges, and upon the miſſion. This to me appears an undeniable fact, confirmed by all the records, I can meet; as well, as by the natural iſſue of his politicks. Concerning which I ſhall only obſerve, that the very beſt of men have, in all ages, been accuſtomed to oppoſe one another, where perſonal and domeſtick intereſt was concerned. Providence frequently orders matters thus, for our improvement in virtue; and the church, in general, is often inſtructed, and a gainer by ſuch kind of controverſies. There were diſſenſions among the apoſtles themſelves, and the converſion of nations was the effect of their ſeparation. How many religious foundations have taken their riſe from private animoſities. The occaſion was human, but the effect divine. When contending parties keep within the juſt bounds of a defence, they rather edify, than give ſcandal. 'Tis not my intention, at preſent, to pronounce upon the claims of perſons in different intereſts: but to reconcile their character in the main, and give allowance to miſtaken zeal. The other allegation, is made againſt father *Parſons* by Proteſtants. Perhaps no ſubject of *England* ever had a worſe character: which centers in this, that he was a penſioner of *Spain*, and a profeſſed enemy to his own country, and to queen *Eliſabeth* in particular. The truth is, he was in great credit with the court of *Spain*; and made uſe of it, as far as it was requiſite, to eſtabliſh nurſeries for learning, and procure a ſubſiſtence for the *Engliſh* Catholicks, that lived in exile. But in this he was not particular. All others, of his communion, employ'd what intereſt they had in foreign courts, to the ſame purpoſe. But when he is farther charged with queſtioning the queen's title, encouraging aſſaſſins to take away her life, and promoting invaſions: beſides what he publiſhed during his life-time, to wipe off ſuch aſperſions, I find nothing in

in his private letters and papers, that can afford the leaſt grounds, to ſuſpect his behaviour; the correſpondence, he held with his friends, running entirely upon matters of another kind: *viz.* morality, and eccleſiaſtical diſcipline, *&c.*

There are, indeed, ſome books aſcribed to him, wherein the author is wholly taken up in ſtate affairs of the higheſt moment; and many things ſaid, which might create an uneaſineſs in the ſubject. But as they mention no particular fact in prejudice of the queen's title, nor are certainly known to be the genuine works of father *Parſons*; he ought not to be charged with the contents. One is the book of titles, or a conference about the ſucceſſion of the crown, publiſh'd *an.* 1593; under the name of *N. Doleman.* The author advances two points. Firſt, that the radical power of government is lodged in the people; and that they may call kings to an account upon miſbehaviour. Secondly, in favour of *Spain*'s pretenſions, he lays aſide the claim of proximity of blood, and prefers that of religion. The principles, laid down in this book, were judged to be ſo pernicious; that, in the 35*th* of queen *Eliſabeth*, it was deem'd treaſon, for any one to have it found in his poſſeſſion. Nor were theſe apprehenſions groundleſs: ſeeing, that the rebels of forty-one drew their arguments from it, to countenance their proceedings againſt king *Charles* I. It was afterwards reprinted by the fanatical party in 1681, in favour of the bill of excluſion, and in great repute till the year 1683: when it was publickly condemn'd, and committed to the flames by a decree of the univerſity of *Oxford*; chiefly for aſſerting, that birth-right, or proximity of blood is not a ſufficient claim, where religion puts a bar. Several, beſides father *Parſons*, are mentioned to be authors of this celebrated work, *viz.* father *Creſwell*, Sir *Francis Engleſield*, and cardinal *Allen*. If we may credit the learned *Jeſuit Fiſher*, he poſitively clears father *Parſons*. His words are theſe, in his preface to the anſwer to nine points of controverſy. (*l*) 'That 'father *Parſons* wrote the book called '*Dolman*, you cannot prove; and he, 'with oath, denied it, naming another 'ſecular gentleman the author.' Another book, aſcribed by many to father *Parſons*, is a virulent piece againſt the earl of *Leiceſter*. It was firſt written *an.* 1584, but appeared not in print till 1600. Dr. *Thomas James* peremptorily affirms, *Parſons* was the author; which *Parſons* himſelf as poſitively denies in his preface to the Warn-word againſt Sir *Francis Haſtings*. Some add this circumſtance, that *Parſons* was furniſhed with materials, for that ſcurrilous lampoon, by Sir *Francis Engleſield* and *Cecil* lord *Burleigh*: which makes Dr. *James*'s opinion ſtill more incredible. A third work is intituled; A Memorial for Reformation: Firſt publiſhed by Dr. *Edward Gee*, chaplain to king *William* and queen *Mary an.* 1690, with the doctor's preface and remarks upon the whole. He informs us, that it was written in the year 1596, and that the manuſcript was found in king *James* II's cloſet, at the revolution. The deſign of this book is, to propoſe a plan, how *England* was to be govern'd, as to eccleſiaſtical affairs, for ſome years after its converſion. I remember to have ſeen an abſtract of this book, in a manuſcript, I met with in a certain library abroad, of a very ancient date: ſo that I am confident, Dr. *Gee* did not impoſe upon the world. Yet I dare not affirm, father *Parſons* was the author. However, there is a tradition amongſt us, that the work was his. If an unknown teſtimony will be of any force; I have, among my collections, a looſe paper, written eighty years ſince; whereby the party affirms, he had ſeen the original of that performance in father *Parſons*'s own hand; ſubſcribed: *Hæc habui, quæ ſuggererem. Robertus Parſonius.* But let that be, as you will. There being nothing criminal in the work, it can't redound to the author's diſpraiſe. I proceed to the account of father *Parſon*'s writings.

I. *De Perſecutione Anglicana, Epiſtola.* Bononiæ 1581. *Romæ* 1582. made *Engliſh* by *G. T. Doway.*

II. *Reſponſio ad Edictum Reginæ* Eliſabethæ. *Romæ* 8*vo*, 1593. under the Name, *Andreas Philopater.*

III. Reaſons why Catholicks refuſe to go to Church. *Doway*, 8*vo*, 1580. aſcribed to *John Howlet.*

IV. *De Sacris alienis non adeundis, Quæſtiones duæ: ad uſum praximque Angliæ*

(*l*) *Fiſher*, Preface to the nine Points of Controverſy.

gliæ, breviter explicatæ. Audomari 12*mo*, 1607. Different from the Book under *Howlet*'s Name.

V. A Diſcovery of *John Nicols*, miſreported a *Jeſuit*, &c. 8*vo*, 1581. *Lovan.* 1592.

VI. Challenge of a Diſpute with Proteſtants: falſly aſcribed to *Parſons*; being the Work of Father *Campion.*

VII. A brief Cenſure upon two Books of *W. Chark* and M. *Hanmer*, againſt *Campion*'s Offer of a Diſputation: 8*vo*, 1581, 1582.

VIII. A Defence of the aforeſaid Cenſure, *&c.* 1582.

IX. The Chriſtian Directory, *&c. London, Doway, Rouen*, St. *Omers*, 8*vo*, 1583, 1584, 1585, 1591, 1592, 1598, 1673. '(*m*) It won 'our author a great deal of praiſe, 'not only in the judgment of Ca'tholicks, but of very learned Pro'teſtants. Yet not to heap more 'praiſes upon him, than he juſtly 'deſerves, his enemies, and thoſe 'of the Proteſtant party ſay, that 'he was only a collector, or tran'ſlator at moſt, and that the book 'was not of his own abſolute in'vention; but taken out of other 'authors. They ſay farther alſo, 'that his praiſe was for well tran'ſlating, cloſe couching, and pack'ing it up together in a very ſmooth 'ſtile, and ſingular good method: 'and add, that the platform of the 'ſaid reſolution was laid to his 'hand by *L. de Granada*, who 'gave him the principal grounds 'and matter thereof, and the pen'ning by one *Brinkley.*

X. Of Pilgrimages, *lib.* 1. 12*mo.*

XI. A Treatiſe of the three Converſions of *England:* St. *Omers*, 8*vo*, 1603. to which were added,

XII. The Examination of *Fox*'s Calendar. Firſt Part. *ib.* 8*vo*, 1604.

XIII. The Examination of *Fox*'s Calendar. Second Part. St. *Omers.* 8*vo*, 1604. '(*n*) When the ſaid 'three volumes were firſt publiſh'd, 'they were ſold in *Oxon* for twenty 'ſhillings.

XIV. A Relation of the Trial made before the King of *France*, in the Year 1600; between the Biſhop of *Evreux*, and *Pleſſis Mornay.* St. *Omers*, 8*vo*, 1604.

XV. A Review of ten publick Diſputations or Conferences held within the Compaſs of four Years under *Edward* VI. Queen *Mary*, &c. St. *Omers*, 8*vo*, 1604.

XVI. A Manifeſtation of the Folly, and bad Spirit of certain in *England*; who call themſelves ſecular Prieſts, 4*to*, 1602.

XVII. A Brief Apology or Defence of the Catholick Eccleſiaſtical Hierarchy and Subordination in *England*, erected theſe latter Years by Pope *Clement* VIII; and impugned by certain Libels, printed and publiſh'd of late, *&c.* With Notes upon it by Dr. *Humphrey Ellis.* St. *Omers*, 8*vo*, 1601. The Apology was written againſt the Clergy; who appeal'd to *Rome*, and complain'd of the Archprieſt's Adminiſtration. Dr. *Ellis* appears as a Moderator.

XVIII. An Anſwer to the fifth Part of Reports, ſet forth by Sir *Edward Cook*, Knight, the King's Attorney-General. St. *Omers*, 4*to*, 1606. by a Catholick Divine.

XIX. A Treatiſe tending to Mitigation. Againſt *Thomas Morton*, 4*to*, 1607.

XX. A Defence of the Treatiſe of Mitigation; or a ſober Reckoning with *Thomas Morton.* St. *Omers*, 4*to*, 1609.

XXI. The Judgment of a Catholick Gentleman concerning King *James*'s Apology for the Oath of Allegiance. St. *Omers*, 4*to*, 1608.

XXII. A Diſcuſſion of Mr. *Barlow*'s Anſwer to the Judgment of a Catholick Gentleman concerning the Oath of Allegiance: left unfiniſh'd by *Parſons*, compleated by *Tho. Fitzherbert.* St. *Omers*, 4*to*, 1612.

XXIII. An Account of certain Martyrs in *England. Madrid*, 8*vo*, 1590.

XXIV. A Conference about the next Succeſſion to the Crown of *England*, 8*vo*, 1593, 1594, 1681. under the Name of *N. Dolman.* The Author unknown; tho' commonly attributed to Father *Parſons.*

(*m*) *Ant. Wood*, Athen. Oxon. 1721. p. 358.

(*n*) *Ibid.* p. 361.

XXV.

XXV. A Temperate Wardword to the turbulent and ſeditious Watchword of Sir *Francis Haſtings*, Knt. under the Initials, *N. D.* 4*to*, 1599.

XXVI. The Warnword to Sir *Francis Haſtings*'s Waſteword, 4*to*, 1599, 1602. under the Initials, *N. D.*

XXVII. An Anſwer to *O. E.* 8*vo*, 1603.

XXVIII. A Dialogue concerning the Earl of *Leiceſter*, firſt written, *an.* 1584. appear'd not in Print till 1600. again *an.* 1631, and 1641, with different Titles, *viz.* A Letter of State from a Scholar at *Cambridge*. *Leiceſter*'s Commonwealth. *Parſons*'s Green Coat; from the Green Leaves, it ſome time appear'd in. The author is not certainly known.

XXIX. *Leiceſter*'s Commonwealth in Verſe. *London*, 8*vo*, 1641. erroneouſly attributed to *Parſons*. Alſo another in Verſe, call'd *Leiceſter*'s *Ghoſt*. Falſly aſcribed to the ſaid author.

XXX. An Apologetical Epiſtle to the Lords of her Majeſty's Counſel, concerning the Chriſtian Directory, or Reſolution in Religion, *&c.* *Antw.* 4*to*, 1601. One *Bunny*, a Proteſtant Clergyman, had ſtolen the Subſtance of the ſaid Book, and publiſh'd it under his own Name.

XXXI. The Forerunner of *Bell*'s Downfal; or an Anſwer to *Thomas Bell*'s Downfal of Popery, 8*vo*, 1605.

XXXII. Liturgy of the Maſs, 4*to*, 1620.

XXXIII. *Controverſiæ noſtri Temporis in Epitomen redactæ*, A manuſcript in his own hand, preſerved in *Baliol* College.

XXXIV. A Memorial for Reformation: ſaid to be written about 1596. publiſh'd by Dr. *Edward Gee*, *an.* 1690. *Lond.* 8*vo*, commonly attributed to Father *Parſons*.

XXXV. Twenty-eight original Letters in my keeping directed to the Archprieſt Mr. *Birket*, Dr. *Kelliſon*, Mr. *John Bennet*, *&c.* concerning the Affairs of the *Engliſh* Clergy, and Dr. *Smith*, their Agent in *Rome*: for the moſt part dated, *an.* 1608.

XXXVI. Caſes of Conſcience chiefly relating to the *Engliſh* Miſſion. The joint work with Dr. *Allen*: A manuſcript kept in the *Engliſh* College at *Rome*.

Many hands were employ'd in returning anſwers to this learned *Jeſuit*. The authors following lie before me at preſent, *viz.* An Anſwer to the Confutation of *John Nichols*'s Recantation, concerning *Purgatory*, *Images*, &c. *London*, 4*to*, 1583. *Dudley Fenner*. Acts and Monuments, in 3 vol. fol. 1596, 1603, 1684. When it was publiſh'd by an order of the convocation, it was to be placed in all cathedral churches, *&c.* '(*o*) But it cannot be inferr'd from hence, ſays Mr. *Collier*, that 'the convocation believed all the matters 'of fact, or approved all the remarks or 'reaſonings of this hiſtorian.' However, it is much to be admir'd, that a work ſtuffed with ſo many lyes, and falſe reaſonings, ſhould obtain a place in Proteſtant churches, next to the bible: or that *John Fox* ſhould be eſteem'd little leſs than an evangeliſt. A Confutation of *Howlet*'s Reaſons, why Papiſts refuſe to come to Church. *London* 4*to*, 1581. *Will. Fulk.* A Check to Mr. *Howlet*'s Schreekings againſt *Parſons*'s nine Reaſons, *&c.* A Treatiſe againſt the Defence of the Cenſure, given upon the Books of *W. Chark* and *M. Hanmer*. *Cambr.* 8*vo*, 1586. A Challenge concerning the *Romiſh* Church, her Doctrine and Practices, againſt *Parſons*, *Garnet*, &c. *London* 1602. *Matt. Sutcliff.* An Anſwer to frivolous Exceptions againſt *Sutcliff.* A Subverſion of *Parſons*'s Book of the three Converſions of *England*. *London* 1606. *Matt. Sutcliff.* A threefold Anſwer to the third Part of *Parſons*'s Converſions. *London* 4*to*, 1606. *Matt. Sutcliff.* Anſwer againſt a *Jeſuit*'s Book, intituled, A Diſcovery of *John Nichols*, &c. *London* 4*to*, 1582. *Thomas Lupton.* The Right of Succeſſion aſſerted, in Anſwer to *Doleman*, or *Parſons*. *London* 1603. Sir *John Hayward*. The Apoſtate Proteſtant, *&c.* occaſion'd by the late reprinting of *Doleman*. *London* 4*to*, 1682. *Edward Pelling*. A Watchword to all true-hearted *Engliſhmen*. *London* 8*vo*, 1598. Sir *Francis Haſtings*. An Apology or Defence of the Watchword againſt *N. D.*

(*o*) *Collier*, Eccl. Hiſt. Vol. 2. B. 6. p. 531.

i. e.

i. e. Parſons. London 4to, 1600. Sir *Francis Haſtings.* The Waſteword, *&c. London 8vo,* 1601. Sir *Francis Haſtings.* ‘ (*p*) Sir ‘ *Francis* was the fifth Son of *Francis* earl ‘ of *Huntington*, educated in *Magdalen* ‘ college, under the tuition of Dr. *Laurence* ‘ *Humphrey*, in the beginning of queen ‘ *Eliſabeth*’s reign: from whom ſucking ‘ in many *Calviniſtical* opinions, he proved, ‘ when he was ripe in years, a ſevere Puritan ‘ and Predeſtinatiarian (as his elder brother ‘ *George* was, who was trained up at *Ge-* ‘ *neva*, under *Theodore Beza*) and a moſt ‘ zealous man for the reform’d religion. Two other brothers alſo were as zealous ‘ for the church of *Rome.*’ Sir *Francis* died *an.* 1610, the ſame year with father *Parſons.* A Brief Anſwer unto thoſe idle and frivolous Quarrels of *R. P.* againſt the late Edition of the Reſolution, *London 8vo,* 1589. *Edmund Bunny.* An Apology for *John Wickliff:* ſhewing his Conformity with the now Church of *England*, againſt F. *Parſons. Oxford 4to,* 1608. *Thomas James.* The Life of F. *Parſons*, publiſh’d with the *Jeſuit*’s Downfal. *Oxford 4to,* 1612. *Thomas James.* A Reply to Father *Parſons*’s Libel, intituled: A Manifeſtation of the Folly and bad Spirit of ſome in *England*, 1603. by *C. W.* ’Tis a Defence of the Clergy Miſſioners in *England.* A Reply to *N. D.* his Warnword to Sir *Francis Haſtings*’s Watchword. *Lond. 4to,* 1600. by *O. E.* A Challenge to *N. D.* concerning the fundamental Points of his former Diſcuſſion, by *O. E.* A Refutation of the Relation of the Conference, between the Lord *Pleſſis Mornay* and *J. Perron*, by *O. E.* An Encounter againſt Mr. *Parſons*’s *ſober Reckoning*, and his Exceptions urged in the Treatiſe of *Mitigation*, &c. *London 4to,* 1609. *Thomas Morton.* A Preamble to an Encounter with *R. P.* concerning the *Romiſh* Doctrine in Point of *Rebellion* and *Equivocation. London 4to,* 1608. *Thomas Morton.* The Downfal of Popery, *&c. 4to,* 1604. *Tho. Bell.* The Pope’s Funeral: being an Anſwer to a Libel, call’d, The Forerunner of *Bell*’s Downfal. *London* 1606. *Tho. Bell.* The *Jeſuits* Antipaſt, in Reply to *R. Parſons*’s Anſwer to the Downfall. *London* 1608. *Tho. Bell.* The Anatomy of Popiſh Tyranny. *London 4to,* 1603. *Tho. Bell.* Motives concerning *Spaniſh* Faith and Religion. 1605. *Tho. Bell.* The Catholick Triumph, *&c.* or Reply to *B. C.* 1610. *Tho. Bell.* The Fifth Part of Reports. *London* 1605. Sir *Edward Cook.*

Clement Reyner, a learned *Benedictine* monk, and laborious collector of antiquities belonging to his order. He was author of a book intituled,

Apoſtolatus Benedictinorum *in* Anglia, *&c.* Duaci *fol.* 1626.

John Saliſbury (*q*), born in *Northwales*, educated abroad; where he was ordain’d prieſt, and ſent back upon the miſſion. After he had labour’d for ſome time at his function, he became a *Jeſuit*; and, as it appears, made his profeſſion in *England*, *an.* 1605, being thirty years of age. He made his fourth vow at *London* in the year 1618; and, being afterwards choſen provincial, died *an.* 1625; when he was preparing to go to *Rome.* His works are:

I. *Bellarmin*’s Larger Catechiſm. A Tranſlation into *Engliſh*, 1618.
II. Several Spiritual Books tranſlated out of other Languages.

William Thomſon, L L. D. (*r*), who, becoming a *Franciſcan* frier, was a great aſſiſtant to *John Jennings*, the reſtorer of the *Engliſh* province of that order. They firſt aſſembled at *Gravelin*, about 1616; where the community conſiſted only of about ſix perſons; including fathers and novices. Soon after they met with a convenient ſettlement in *Doway.*

Francis Walſingham (*s*), born in *Northumberland*; educated by the care of *Humphrey Walſingham*, a citizen of *London*, his near kinſman; who undertook that charge, at the requeſt of Sir *Francis Walſingham*, ſecretary of ſtate to queen *Eliſabeth.* He learn’d his rudiments in St. *Paul*’s ſchool in *London*; and, being afterwards ſent to the univerſity, he diſtinguiſh’d himſelf by his extraordinary parts and learning; and receiv’d deacons orders at the hands of the biſhop of *Ely.* It happen’d, that an inti-

(*p*) Athen. Oxon. p. 363.
(*q*) *Nath. Southwell*, Bibl. Script. Societ. Jeſu. *Rom.* 1676.
(*r*) Certamen Seraphicum, *Duaci* 1649.
(*s*) *Nath. Southwell*, Bibl. Script. Societ. Jeſu. *Rom. fol.* 1676. p. 264.

mate

mate friend of Mr. *Walſingham*'s, being diſturb'd with ſome ſcruples, concerning the Proteſtant religion, which he had ſignified to Mr. *Walſingham*; he put a book into his friend's hands, in order to remove his ſcruples; which he promiſed to read, upon condition, he would take the pains to peruſe another book, he would offer to him. Accordingly they agreed upon it. The book left with Mr. *Walſingham*, was father *Parſons* againſt *Chark* and *Hanmer*, call'd, *A Defence of the Cenſure*, &c. He read part of it with great attention: but, at laſt, threw it away with impatience. However, he could not forbear taking it up again; and, reading on, met with ſome paſſages, which tho' they provoked him to anger, yet they left ſeveral impreſſions in favour of the church of *Rome*; which ſunk deeper in his mind upon reflection. Being under ſome perplexity, how to procure quiet to his conſcience, he took a way, not very common with perſons under ſuch circumſtances, which was this: It came into his mind, that the king was head of the church of *England*; and as he was otherwiſe a perſon of great learning, he reſolved to apply himſelf to him, for a ſolution of his doubts. Wherefore *April* 6, 1604. he goes to *Greenwich*, where the court was then kept: and, by the aſſiſtance of Sir *Roger Wilbraham*, maſter of requeſts, he prefers a petition to his majeſty; the ſubſtance whereof was; that, the reſolving of ſuch doubts belonging properly to the head of the church, he therefore deſired, his majeſty would be pleaſed to give him ſome ſatisfaction. The king, tho' he was ſomewhat ſurpriſed at the gentleman's method, yet finding, that it proceeded neither from humour, nor from an unſettled brain, but from a real ſcruple; condeſcended ſo far, as to enter into ſome diſcourſe with him; and, for farther ſatisfaction, remitted him to the archbiſhop of *Canterbury*. They had ſeveral conferences together, at one of which was preſent Sir *Chriſtopher Perkins*, formerly a *Jeſuit*, and an eminent profeſſor of divinity; who undertook Mr. *Walſingham*, and attack'd him in the politick way, by alledging the laws againſt Popery, and the proſpect there was, of a man of his parts, learning, and acquaintance, being advanced in the church of *England*. But ſuch arguments did not come up to Mr. *Walſingham*'s caſe. Afterwards the archbiſhop, being weary of his gueſt, whoſe ſcruples encreas'd daily more and more; his grace's chaplains, Dr. *Covel*, Dr. *Downham*, and Dr. *Barlow*, were to try their ſkill upon him. But it proved all to little purpoſe; ſo he retir'd: and, having ſpent a year or two in reading and comparing authors, eſpecially *Harding* and *Jewel*, he ſurrender'd himſelf entirely to his ſcruples, and became a member of the Catholick church. His deſign was to purſue his ſtudies: to which purpoſe he went abroad, and was admitted into the *Engliſh* college at *Rome*, where he became a *Jeſuit*, *an.* 1609, aged thirty-three, and return'd into *England* upon the miſſion: where he labour'd thirty-two years, with ſingular zeal and edification to his neighbour. He was a perſon well ſkill'd in controverſial matters; and diſcover'd his parts in ſeveral conferences with divines of the church of *England*. But his chief employment was, converſing with perſons of an inferior rank; and inſtructing children. He died *July* 1, 1647, aged 71. His works are:

I. A Search made into matters of Region, *lib.* 3. St. *Omers*, 4*to*, 1615.
II. Reaſons for embracing the Catholick Faith. *London* 1618.

William Bates (*t*), born in *Ireland*, ſtudied ſometime at *Padua*, and afterwards in *Spain*. He entered among the *Jeſuits* when he was twenty-five years of age, and was much eſteem'd for his learning and piety, among thoſe of his order. He was ſome time rector of an *Iriſh* college in *Salamanca*, from whence he was removed to *Madrid*; where he died *June* 17, 1614. His project in a certain book, towards facilitating and acquiring the knowledge of any language, is a conſiderable performance, and got him a great name. His works are:

I. *Janua Linguarum, ſeu Modus maximè accommodatus, quo patefit aditus ad omnes Linguas intelligendas.* Salam. 1611.
II. *Apparatus ad Adminiſtrandum Sacramentum Pœnitentiæ, &c.* Mediolani 1614. Tranſlated into *Spaniſh*

(*t*) *Alegambe*, de Script. Societ. Jeſu. p. 168.

by *Joſeph Creſwell*, under the name of *D. Petrus Manrique.*

Sabin Chambers (*u*), born in *Leiceſterſhire*; educated in *Oxford:* where he compleated the degree of maſter of arts, *an.* 1583, and was much eſteem'd for his acuteneſs. Afterwards, becoming a Catholick, he went over to *Paris*, and entered among the *Jeſuits* there, *an.* 1588, aged about thirty. He was a good divine; and profeſſor in that faculty, at *Dole.* At laſt he return'd into *England*, upon the miſſion; and was alive in the year 1619. A book of his compoſing is intituled:

The Garden of the Bleſſed Virgin *Mary.* St. *Omers*, 8*vo.* 1619.

Robert Drury (*x*), a prieſt of the ſociety of *Jeſus*, and miſſioner in *London*, the latter of king *James* I's reign. He was a noted preacher; and as he happened to exerciſe that function, in the *French* ambaſſador's chapel, in the *Blackfryers*, after veſpers, *October* 23, 1623, before an aſſembly of about three hundred perſons; the chapel, being an upper room, the floor fell in, and eight perſons were kill'd, *Robert Drury* and *William Whittingham*, both *Jeſuits*, being of the number; beſides ſeveral other perſons very much bruiſed. This deplorable accident occaſion'd various ſpeculations, as party-men were affected. To ſome it was an object of ſorrow and compaſſion: others took the opportunity to vent a great deal of ill-humour, and make unchriſtian reflections. Pamphlets came abroad, repreſenting it, as an inſtance of divine juſtice, and viſible puniſhment of ſuperſtition and idolatry. Mr. *John Floyd*, a learned *Jeſuit*, thought it worth his while, to publiſh ſomething of a contrary tendency, in order to diſabuſe the vulgar. He demonſtrated, from texts of ſcripture, and good reaſoning, that it was an unpardonable raſhneſs, to make ſuch applications, and hale in Providence to humour paſſion and prejudice: concluding, that if any reflections were to be made, they ought rather to be in favour of the unfortunate, who loſt their lives, when they were obſerved, to have prepared themſelves that day, for a future ſtate, by confeſſion and communion. Mean time falſe rumours were ſpread abroad, concerning the number of the ſlain. Some pretended they were about a hundred: and Mr. *Fuller*, miſinform'd among others, mentions ninety-five. But as it is uſual to exaggerate matters upon ſuch an occaſion; ſo 'tis eaſily perceived, what motive ſome perſons might have, to miſreport the number.

Thomas Fitzherbert (*y*), born at *Swinerton* in *Staffordſhire*, in the year 1552. His father was *William*, fourth ſon of Sir *Anthony Fitzherbert*, of *Norbury*, in *Derbyſhire*, the celebrated lawyer; his mother was *Iſabel*, one of the heirs of *Humphrey Swinerton* of *Swinerton.* Tho' his parents were zealous Catholicks, yet it was not unuſual, in the beginning of queen *Eliſabeth*'s reign, to ſend young gentlemen of that communion to the univerſities, eſpecially to *Oxford*: where ſeveral tutors, and ſome heads of colleges, were willing to connive at them, and even inſtruct them in their own way. Beſides, in thoſe days, the abuſe of occaſional conformity (and now and then frequenting Proteſtant ſervice, to avoid the penalty of the laws) was not entirely redreſſed: tho' an order from the council of *Trent*, declaring that cuſtom to be inconſiſtent with the ſincerity of the goſpel, and behaviour of the Chriſtians in all ages, ſoon put a ſtop to the generality of the practice. This occaſion'd ſeveral Catholicks to leave the univerſity; and among others, Mr. *Fitzherbert* was call'd home; where his example and arguments prevail'd with a great many of his neighbours; who, to ſecure their property, had hitherto complied with the laws of conformity. Mean time he married, and was a great ſupport to the Catholick cauſe by his learning and religious behaviour. But his avowed recuſancy, and the conferences, he had with ſeveral Proteſtants, upon that, and other ſubjects, brought him under proſecution: ſo that, in the year 1572, he was committed to priſon upon account of recuſancy; and was no ſooner releas'd, but freſh complaints were made againſt him.

(*u*) *Alegambe*, p. 417. *Anth. Wood*, Athen. Oxon.

(*x*) *Echard*, Hiſt. of *England*. *Collier*, Eccl. Hiſt. *Henry Moore*, Hiſt. Prov. Angl. Societ. Jeſu. Dr. *Fuller*, Church Hiſtory, B 10. p. 103. A Book intituled, The Fatal Veſpers, or a Relation of the Fall of *Blackfriers. Lond.* 1623, by *W. C.*

(*y*) Diary of *Doway* College. Original Letters of Mr. *Fitzherbert* in my keeping. *Anth. Wood*, Athen. Oxon. *Cambden*, Annal. *Eliſ.* &c.

Finding

Finding therefore, that he could abide no longer in his own country, with any comfort or ſafety, he abſconded for a time; and then, going up privately to *London*, ſent down orders for his wife and family to follow him. In *London*, he omitted no opportunity of reducing many, that had forſaken the religion of their anceſtors, and confirming others, who ſtagger'd under the apprehenſions of perſecution. It was during his reſidence here, that he had the ſatiſfaction of entertaining father *Parſons* and father *Campion*; whom he aſſiſted with all conveniences upon their arrival in *England*, *an.* 1580. Tho' *London* was a place, where a great deal of good might be done with ſecrecy; yet Mr. *Fitzherbert* was ſo extenſive in his zeal, and the ſanguinary laws now put in execution with ſo great ſeverity, that he found himſelf obliged to retire into *France*; which he did in the year 1582, taking his lady along with him. While he lived in *Paris*, he fell naturally into his former practices of doing what good he could, to all in diſtreſs. An inſtance of this kind was, the pains, he took, to draw up, and exhibit a memorial to the king of *France*, and princes of the *Guiſian* family, in favour of the unfortunate queen of *Scots*; who, as he repreſented, was detain'd in priſon; and every day in danger of being taken off, upon no other account, than her religion; and leſt her ſucceſſion to the crown of *England* ſhould prove a means of reſtoring the ancient faith. He gave ſeveral other inſtances of his zeal, while he lived in *France*: where his wife dying, he altered his method of living; yet ſtill ſo, as to become more uſeful to the publick. Having contracted a friendſhip with the duke of *Feria* in *Flanders*, he was, at his perſuaſion, induced to take a journey into *Spain*; where, upon the recommendation of that nobleman, he was well entertain'd at court; and, in a little time, had great intereſt with his Catholick majeſty; which he daily improved to the benefit of all his countrymen in diſtreſs; for whom he procured very plentiful alms, and alſo a penſion ſettled upon himſelf. The correſpondence, ſeveral of the *Engliſh* held, during their exile, with foreign courts, was eaſily miſrepreſented: and tho' it went no farther, than petitioning for a ſubſiſtence, to ſupport them in their extremity; yet, at home, they were continually reproach'd, as rebels and enemies to their queen and country. This was Mr. *Fitzherbert*'s caſe, as well as of many others, who reſided in *Flanders* and *France*; who, with repeated proteſtations of loyalty, always endeavour'd to wipe off the aſperſion. 'Tis far from good reaſoning, that a perſon, who cannot conveniently live at home, for want of friends, muſt of conſequence be an enemy to his country, becauſe he meets with charity abroad. This was Mr. *Copley*'s complaint, who being created a baron in *France*, during his exile, was, upon that ſcore, traduc'd in *England*, as a rebel to his queen. '(z) Yet 'Copley, ſays Mr. *Cambden*, labour'd to 'clear himſelf of all ſuſpicion, proteſting 'his obedience towards his princeſs; and 'that he had accepted that title, with no 'other intent, but that the greater honour 'might come to his wife, the companion 'of his exile, and the larger penſion to 'to himſelf from the *Spaniard*.' Indeed had the *Engliſh* exiles been concern'd in any particular ſtratagem againſt queen *Eliſabeth*, or the government, this was ſufficient ground for the reproach. But charitable contributions, penſions, eccleſiaſtical preferments, and even commiſſions in the army from a foreign prince, merely by way of ſubſiſtence, cannot with juſtice bring them within the charge of rebellion, and a deſign of deſtroying their queen and country. But

To proceed in my account of Mr. *Fitzherbert*; the duke of *Feria*, being a general friend to all the *Engliſh* abroad, and particularly to Mr. *Fitzherbert*, he made it his buſineſs, to attend that nobleman in ſeveral journeys, he took into *Spain* and *Flanders*; and being with him at *Bruſſels*, in the year 1595, the duke drew him out of a ſnare, that was laid for his deſtruction. Mr. *Fitzherbert* himſelf gives this account of the contrivance. While he was at *Bruſſels* with the duke, the year abovemention'd, a certain great man, whom he does not name, ſuborn'd two profligate wretches, to accuſe him, before the ſtates of *Flanders*, of holding a correſpondence with *Cecil*, ſecretary of ſtate to queen *Eliſabeth*; as alſo of having laid a deſign, to ſet fire to the magazine at *Machlin*. The villains charged Mr. *Fitz-*

(z) *Cambd.* Ann. *Eliſ.* p. 220.

herbert

herbert with theſe, when they were upon the rack, upon ſome other account. The duke of *Feria*, being in great concern for his friend, whoſe innocence he durſt anſwer for; imagining, it was a contrivance of ſome of Mr. *Fitzherbert*'s enemies, who envied his intereſt at the *Spaniſh* court, was reſolved, to have the matter narrowly inſpected: and by croſs-examining the informers, and other circumſtances, it was found to be, as he ſuſpected; the villains at laſt confeſſing, that it was the force of torments and fear of death, that induced them to accuſe him. This affair, tho' it caſt a blemiſh upon Mr. *Fitzherbert* for a few days, yet when the ſtratagem was detected, it added to his reputation, and ſecured him againſt the attempts of his enemies for the future. Afterwards, having return'd into *Spain* with the duke of *Feria*, he went with him to *Milan*; where that nobleman was to reſide by the king of *Spain*'s orders. But the great deſire, Mr. *Fitzherbert* had, of ſeeing *Rome*, made his ſtay very ſhort at *Milan*. At *Rome* he began to put in execution a reſolution, he had taken ſome time before, of entering into an eccleſiaſtical ſtate: for which purpoſe an apartment was fitted up for him, joining to the *Engliſh* college. Being ordain'd prieſt, he was made agent for the *Engliſh* clergy, and continued twelve years in that office; ſpending what time, he could ſpare from other duties, in ſtudy and publiſhing ſeveral books, much eſteem'd by the learned. In the year 1607, when the court of *Rome* had ſome thoughts of ſending a biſhop over into *England*, Mr. *Fitzherbert* was upon the liſt, with three other candidates, *viz.* Dr. *Worthington*, Dr. *Wright*, and another: and, tho' that deſign was dropp'd, it was a proof of Mr. *Fitzherbert*'s merit and abilities. In the year 1609, he gave up his employment, of being agent for the clergy, upon ſeveral remonſtrances, made by the archprieſt, *Birket*, and the reſt of that body; who appointed Dr. *Richard Smith*, afterwards biſhop of *Chalcedon*, to take his place. They were induced to it by a jealouſy of ſome long ſtanding. They had diſcover'd, that Mr. *Fitzherbert* had conſtantly conſulted father *Parſons*, and the *Jeſuits*, in all matters relating to the clergy; and that too, contrary to an expreſs order, lately directed to the archprieſt from *Rome:* and moreover, that this correſpondence had been very prejudicial both to the intereſt and reputation of the clergy; as it was made appear from ſeveral inſtances. That Mr. *Fitzherbert* was an improper perſon, to be employ'd by the clergy, appear'd a few years after, *viz. an.* 1614, when he pull'd off the maſk, and became a *Jeſuit*, after he had been a member of the clergy about thirteen years, and intruſted with all the concerns that regarded their domeſtick intereſt. I take notice of this, not with any deſign of detracting from the merit of that worthy perſon; or that he acted contrary to the ſuggeſtions of a good conſcience. But, that the ſteps, he took, were ſomewhat myſterious, and detrimental to the clergy, is obſerved by the archprieſt, Mr. *Birket*, in his letters to him, and to father *Parſons*, when he deſired, his accounts and inſtructions might be deliver'd up to Dr. *Smith*, his ſucceſſor. Afterwards, Mr. *Fitzherbert* acted openly for the ſociety, he had embraced; and, being every way qualified, was made rector of the *Engliſh* college, in the place of father *Owen*, who enjoyed that preferment immediately upon the death of father *Parſons*, who died *an.* 1610. Mr. *Fitzherbert* was a great lover of books; and perhaps few laymen, of his time, made a better uſe of their academical education. He endeavour'd to render his qualifications uſeful to all mankind. His purſe, his learning, and his intereſt with men in power, were under that influence: and while he himſelf ſeem'd to decline all preferments, his friends thought him worthy of the purple; and, as I find, there was ſome diſcourſe of that dignity being conferred upon him. He publiſh'd ſeveral learned books, under the initial letters, *T. F.* to ſay nothing of his manuſcripts and letters; which are a proof of his abilities, and I have peruſed in their originals. The letters, he wrote to Dr. *Worthington*, and the archprieſt *Birket*, tho' they frequently mention ſeveral contentious matters, yet are penn'd in a Chriſtian ſtile, and demonſtrate his capacity for buſineſs. He died in the year 1640. His works are:

I. A Defence of the Catholick Cauſe: containing a Treatiſe of ſundry Untruths and Slanders, publiſh'd by the Hereticks, in infamous libels as well againſt all *Engliſh* Catholicks in general, as againſt ſome in particular, *&c.* by *T. F.* with an Apology in Defence of his Innocence in a feign'd Conſpiracy againſt her Majeſty's

Majeſty's Perſon; for which one *Edward Squire* was wrongfully condemn'd and executed, in *November*, the year of our Lord 1598. 8*vo*, 1602. *Cambden*, out of a miſtake, makes F. *Walpole* the author. In this work, Mr. *Fitzherbert* clears the *Engliſh* Catholicks, as to ſeveral facts, they are charged with by their adverſaries; particularly he demonſtrates, that the prieſts, that were executed upon account of their function, died not for rebellion, but for religion. For if, ſays he, it is in the power of the legiſlature, to put religious and civil matters upon the ſame foot; who can be ſaid, to ſuffer for religion or conſcience? *Julian* the apoſtate endeavour'd to give this turn to his tyrannical proceedings. He ſtamp'd falſe deities upon his coin; and then proſecuted Chriſtians, for refuſing him civil allegiance. This politick juggle will caſt all the primitive martyrs out of the calendar, who certainly offended againſt the imperial laws by their profeſſion: and what will become of queen *Mary*'s martyrs, who violated all the laws, then in force?

II. A Treatiſe concerning Policy and Religion. Dedicated to his Son *Edward*. *Doway* 4*to*, 1606. 1615.

III. *An ſit Utilitas in Scelere: vel de Infelicitate Principis Machiavilliani.* Romæ 8*vo*, 1610.

IV. A Supplement to the Diſcuſſion of Dr. *Barlow*'s Anſwer to the Judgment of a Catholick *Engliſhman*. St. *Omers*, 4*to*, 1613. *'Tis a Continuation of* Parſons's *Anſwer to* Barlow, *which he left unfiniſh'd, when he died*, an. 1610.

V. An Adjoinder to the Supplement of Father *Robert Parſons*'s Diſcuſſion, 4*to*, 1613. *It contains a Reply to Dr.* Lancelot Andrews's *Abſurdities*, &c. *in his Anſwer to* Bellarmin.

VI. An Appendix to the former Work, touching the Regiſter, produced by Mr. *Maſon*.

VII. The *Obtumeſce* of *T. F.* to the *Ephetha* of Dr. *Collins*, who undertook the Defence of Dr. *Andrews*, 8*vo*, 1621.

VIII. The Reply of *T. F.* in Defence of the two firſt Chapters of his Supplement to the Diſcuſſion, &c. againſt one who falſly names himſelf *Roger Widdrington*, &c. 4*to*, 1614.

IX. A Treatiſe, ſhewing, that the Catholick Religion is beſt adapted for Government, MS.

X. A Cenſure of Dr. *John Donne*'s *Pſeudo-Martyr*.

XI. *Nineteen original Letters in my keeping, concerning the Affairs of the Clergy*, viz. to Dr. *Worthington*, Preſident of *Doway* college, Mr. *Birket*, Archprieſt, &c.

I ſhall occaſionally, elſewhere, make mention of ſeveral books, that were publiſh'd againſt *T. Fitzherbert*; at preſent theſe two lie before me, *viz. Ephetha* to *T. F.* or a Defence of the Biſhop of *Ely*, concerning his Anſwer to Cardinal *Bellarmin*'s Apology againſt the Calumnies of a ſcandalous Pamphlet. *Cambridge* 4*to*, 1617. Dr. *Collins*'s *Pſeudo-Martyr*, in Defence of the Oath of Allegiance, againſt *Tho. Fitzherbert*. *London* 4*to*, *John Donne*.

Thomas Garnet (*a*), a near relation to *Henry Garnet*. He was educated in the *Engliſh* college at *Valladolid* in *Spain*; where being ordain'd prieſt, he was ſent upon the miſſion. Having labour'd ſome time at his function, he was apprehended and impriſon'd. But, finding an opportunity to make his eſcape, he went abroad a ſecond time; and, becoming a *Jeſuit*, return'd again into *England*; where he was ſeized again; and, being brought to his trial, condemn'd to die, for receiving orders abroad. '(*b*) He 'had the favour offer'd him, to be par-'don'd, if he would but take the oath of 'allegiance; but refuſing it, he was exe-'cuted at *Tyburn*, *June* 23. 1608.

Richard Holtby (*c*), born at *Frayton* in *Yorkſhire*; and, being inſtructed in the claſſicks, in his own country, he was ſent

(*a*) *John Stow*, Chron. p. 893. *Alegambe*, p. 567. Catal. Martyr. by Dr. *Worthington*. *Echard*'s Hiſt. of *Eng.*
(*b*) *Echard*, p. 385.
(*c*) Diary of *Doway* College. *Henry Moor*, Hiſt. Prov. Societatis Jeſu, in Anglia. *Ant. Wood*, Athen. Oxon.

to *Cambridge*: where he remain'd not long, before he removed to *Harts-hall* in *Oxford*, about the year 1574, being then about twenty-one years of age. During his abode there, he was tutor to *Alexander Briant*, a noted miſſioner, afterwards executed upon account of his character. Upon his forſaking the eſtabliſh'd religion, which never ſate eaſy upon his conſcience, he left *England*, and was admitted into the *Engliſh* college at *Doway*, *an.* 1578: and, being ordained prieſt, return'd into *England* upon the miſſion. And, having ſpent ſome time there, went abroad, and became a *Jeſuit*, ſome time before 1586. He was much eſteem'd by his brethren; and ſucceeded *Henry Garnet*, as ſuperior, *an.* 1607. He was about eighty-ſeven at his death, *an.* 1640.

Robert Jenniſon (*d*), who ſometimes took the name of *Frewe*, was born in *Biſhoprick*, of a good family. Being ſent abroad, for education, he became a *Jeſuit*, *an.* 1590, aged twenty-five. And, being ſent upon the miſſion, lived in great repute on account of both his piety and learning; which he diſcover'd to the world by ſeveral books of controverſy. He died in *England*, *October* 10, 1656, and left behind him the following performances:

I. A Pair of Spectacles for Sir *Humphrey Lynde* againſt his *Via Tuta*, 8*vo*, 1631.
II. The Overthrow of Proteſtant Pulpit-Babels: being a Confutation of Mr. *W. Craſhaw*'s Sermon, 8*vo*, 1612.
III. Purgatory's Triumph over Hell; againſt Sir *Edward Holby*'s Counter-Snarle, 4*to*, 1613.

Againſt him appear'd, a Counter-ſnarle for *Iſmael Rabſhaketh*, a *Cecropedian Lycanite*: being an Anſwer to a Roman-Catholick, who writes himſelf *J. R. London* 4*to*. Sir *Edward Hoby*. 1613. A Curry-comb for a Coxcomb; or Purgatory's Knell againſt *J. R.* in Defence of the Counter-Snarle. *London* 4*to*, 1615. Sir *Edward Hoby*. *Via Tuta*. *London* 8*vo*, 1628. Sir *Humphrey Lynde*. *Via Devia*. *London* 8*vo*, 1630. Sir *Humphrey Lynde*. A Caſe for a Pair of Spectacles, by Sir *Humphrey Lynde*, (*e*) 'publiſh'd by Dr. *Featley* 1638; refuſed to 'be licenſed by Biſhop *Laud*'s Chaplain.

Leonard Leſſius (*f*), born in *Brabant*, in the Low-countries; educated in *Lovain*; where he became a *Jeſuit*, *June* 20, 1572, and was many years a celebrated profeſſor of divinity. He was no leſs reſpected for his learning than for his regular life; and it was eſteem'd a general loſs, when he died at *Lovain*, *January* 25, 1623, aged ſixty-nine. His works, as far as I have occaſion to make mention of them, are:

I. *Diſputatio de* Antichriſto, *& ejus Præcurſoribus: qua refutatur Præfatio Monitoria* Jacobi *Regis* Magn. Brit. Antw. 8*vo*, 1611.
II. *Diſcuſſio Decreti Magni Concilii Lateranenſis.* Moguntiæ 8*vo*, 1613. againſt *R. Widdrington.*

Againſt him was publiſh'd; Papa Antichriſtus: *ſeu Diatrib. duabus partibus: quarum prior, ſex libris, vindicat* Jacobi *Regis Sententiam de* Antichriſto. *Poſterior refutat* Leonardi Leſſii *ſedecim Demonſtrationes, Regis Præfationi Monitoriæ oppoſitas.* Lond. 1620. George Downham.

Thomas More (*g*), born in *Cambridgeſhire*, and deſcended from the honourable family of Sir *Thomas More*. He was educated in the *Engliſh* college at *Rome*: and afterwards, becoming a *Jeſuit*, was ſent into *England* upon the miſſion, where he was impriſon'd, and baniſh'd. He died at *Gaunt* in *Flanders*, *June* 3. 1623, aged thirty-ſeven; and the twelfth year from his profeſſion. His works are:

I. Gulielmi Warfordi *Inſtitutio brevis de præcipuis Fidei noſtræ Myſteriis.* A Tranſlation from the *Engliſh.* St. *Omers* 1617.
II. Johannis Floyd, *Dialogus*, Deus & Rex. A Tranſlation from the *Engliſh. Colon.* 1620.

(*d*) *Alegambe*, p. 412. *Anth. Wood*, Athen. Oxon.
(*e*) *Ant. Wood*, Athen. Oxon. p. 63.
(*f*) *Alegambe*, p. 1301.
(*g*) *Ibid.* p. 431.

Edward

Edward Oldcorn (*h*), a prieſt of the ſociety of *Jeſus*; who, after he had been a miſſioner in *England* about twenty-two years, was apprehended upon information of his being concern'd in the Gunpowder plot. He was tried and condemn'd to die for miſpriſion. He ſuffer'd at *Worceſter*, *April* 7, 1606. *John Owen*, his ſervant, ſuffer'd at the ſame time.

William Patterſon, a *Scottiſhman* by birth, and provincial of thoſe of his order, *Auguſtin friers*. He was author of a book of controverſy, approved of by Dr. *Thomas Worthington*, intituled:

The Proteſtants Theology, 1620.

John Roberts (*i*), a *Benedictine* monk, miſſioner in *England*; who, being condemn'd to die upon account of his character, ſuffered at *Tyburn*, *December* 10, 1610. together with *Henry Wilſon*, a ſecular prieſt. Tho' Mr. *Roberts* was a very weak and ſickly perſon, he ſhew'd a great deal of ſpirit and courage at the place of execution; when, turning himſelf towards the fire, that was prepared for burning his entrails, he ſaid it was a very hot, but welcome breakfaſt.

William Stanny (*k*), a *Franciſcan* frier, ſaid to be one, that continued the ſucceſſion of his order in *England*, from the beginning of queen *Eliſabeth*'s reign till the province was reſtored by father *John Jennings*. The account is, that father *John Buckley*, a *Franciſcan* of queen *Mary*'s reign, who was executed at *London*, *an.* 1598, had left, in the hands of father *Stanny*, the ſeal of the old *Engliſh* province; and that father *Jennings* receiv'd the habit of the order at the hands of the ſaid *Stanny*.

Richard Walpole (*l*), brother to *Henry Walpole*, a *Jeſuit* executed in the year 1595. He was educated in the *Engliſh* college at *Rome*, and became a *Jeſuit*, *an.* 1593. Afterwards, being ſent into *Spain*, he was made prefect of ſtudies in the *Engliſh* colleges at *Sevil* and *Valladolid*; and profeſſor of controverſial divinity. He died at *Valladolid an.* 1607. aged forty-two. His works are:

I. An Anſwer to the Challenge of *Matt. Sutcliff*, a Calviniſtical Miniſter. *Antw.* 8*vo*, 1605.
II. A brief and clear Confutation of a new Challenge, made by *O. E.* a Miniſter, 8*vo*, 1603.

Martin Becan (*m*), born in *Flanders*, educated among the *Jeſuits*; and an eminent member of that ſociety. He was doctor of divinity, and one of the ableſt profeſſors of his time. He lived, for the moſt part, in *Germany*; eſpecially at *Mayence* and *Vienna*. He was happy in a clear conception, and could expreſs himſelf ſo intelligibly to his ſcholars, even upon the moſt intricate points, that ſeveral univerſities were at ſtrife, which ſhould entertain him. He did not confine his labours to *Germany*: *England* alſo had a taſte of his learning and parts, in the works, he publiſh'd againſt king *James* I, and biſhop *Andrews*: and ſeveral of his controverſial books were tranſlated into *Engliſh*. He died at *Vienna* 9 *Calend. Maii* 1624, aged ſixty-three. His works, to our preſent purpoſe, are:

I. *De Republica Eccleſiaſtica, contra* M. Ant. de Dominis. *Mogunt.* 8*vo*, 1618.
II. *Controverſia Anglicana de Poteſtate Regis & Pontificis: contra* Lancelotum Andream. *Megunt.* 8*vo*, 1612.
III. *Refutatio Apologiæ & Monitoriæ Præfationis* Jacobi *Regis Angliæ*. Mogunt. 8*vo*, 1610.
IV. *Refutatio Torturæ Torti, contra Sacellanum Regis Angliæ*. ib. 8*vo*, 1610.
V. *Duellum cum* Gulielmo Tookero, *de Primatu Regis Angliæ*, ib. 8*vo*, 1612.

The writers, who oppoſed *Becan*, publiſh'd the following works, *viz. Libertatis Angliæ Defenſio, &c.* Lond. 4*to*, 1613. Adam Royter. *Elenchus Refutationis Torturæ Torti; pro Rever. Epiſc.* Elienſi, *ad-*

(*h*) *Alegambe*, p. 566. *Andreas Eudæmon-Joannes.* Apolog. pro *Garneto*, &c. cap. 6. 10.
(*i*) Manuſcript in my Hands.
(*k*) Certamen Seraphicum, *Duaci* 1649.
(*l*) *Nath. Southwell*, Bibl. Script. Societ. Jeſu. *Romæ* 1676. p. 720.
(*m*) *Alegambe*, de Script. Societ. Jeſu. p. 326.

verſus

verſus Martinum Becanum. *London* 1611. Richard Thomſon. *Reſponſio pro Tortura Torti; contra* Martinum Becanum. *Lond.* 8*vo*, 1611. Rob. Burhill. *Aſſertio pro Regio Jure, contra* Martini Becani *Controverſiam Anglicanam.* Lond. 8*vo*, 1613. Rob. Burhill. *Duellum cum* Becano, *contra ejus Refutationem Apologiæ Regis Angliæ.* 8vo, 1611. Guliel. Tookerus.

Edward Coffin (*n*), born in *Exeter*, educated in the *Engliſh* college in *Rome*, from the year 1588; and, being ordain'd prieſt, was ſent upon the miſſion: and, having labour'd ſome years, became a *Jeſuit*, as it appears, making his profeſſion in *England*, *an.* 1598. He was a great ſufferer upon account of religion, being ſeveral years a priſoner, and at laſt baniſh'd, *an.* 1603. He lived afterwards in *Rome*, and was near twenty years confeſſor in the *Engliſh* college. Tho' now advanced in years, he was deſirous of ſeeing *England* once more; and, being permitted, remain'd there a little while; and then died at St. *Omers*, in the year 1626. The works he left to poſterity are:

I. A Preface to *Robert Parſons*'s poſthumous Work, againſt *William Barlow*, biſhop of *Loncoln.* St. *Omers* 1612.
II. A Treatiſe, in Defence of the Cœlibacy of prieſts: againſt *Joſeph Hall*, Dean of *Worceſter. ib.* 8*vo*, 1619.
III. *De Morte* Roberti Bellarmini. *ib.* 8*vo*, 1623.
IV. The Art of Dying well. A Tranſlation from the *Latin* of *Rob. Bellarmin. ib.* 8*vo*, 1622.
V. *M. Ant. de Dominis Archiep. Spalat. Palinodia; quâ Reditûs ſui ex Angliâ Rationes explicat.* ib. 8*vo*, 1623.

John Jennings (*o*), brother to *Edmund Jennings*, executed on account of his ſacerdotal character, *an.* 1591. He was not only educated in the Proteſtant religion, but ſo zealous in that way, that he ſeem'd to have loſt all thoughts of compaſſion, when his brother ſuffered. However, by degrees, he became more moderate, and at laſt embraced the Catholick faith. Afterwards, deſiring to be better inſtructed, he went over to the *Engliſh* college at *Doway*; and compleated his ſtudies in the *Engliſh* college at *Rome*; where he was ordained prieſt, intending to return into *England* upon the miſſion. But Providence had other things in view for him. Conſidering, that the *Franciſcan* order was in a manner extinct in *England*, he conceived a project towards reſtoring it: and, with this deſign, enter'd into the noviceſhip, and became one of that inſtitution. His next ſtep was, engaging ſeveral ſtudents in the colleges abroad, eſpecially at *Doway*, to follow his example; wherein he proved ſucceſsful; and made intereſt, that they might go through their noviceſhip in a *Flemiſh* convent in *Ipres*. When the time of their probation was expired, they aſſembled, and laid the foundation of a convent in *Doway*, about the year 1617. In a few years, they were provided with maſters, *&c.* and, obtaining leave to erect a noviceſhip among themſelves, they became more numerous, procured a bull from his holineſs for their eſtabliſhment, were made a diſtinct province, and father *Jennings* appointed to be their firſt provincial. When father *Jennings* had compleated theſe matters, he gave another inſtance of his zeal, by eſtabliſhing a convent of nuns at *Nieuport* in *Flanders*, known by the name of the third order of St. *Francis*; whoſe number encreaſing, they found it very inconvenient to live in ſo ſmall a town, and upon this removed to *Bruges*, *an.* 1658, where they ſtill reſide. Father *Jennings* lived to a great age, and left behind him a primitive character. His works are:

I. The Life of *Edmund Jennings.* St. *Omers*, 4*to*, 1614.
II. *Inſtitutio Miſſionariorum.* Duaci 16*to*, 1651.

Anthony Hoskins (*p*), born in *Herefordſhire*; and being ſent abroad, to ſtudy, became a *Jeſuit* in *Spain* in the year 1593. Having qualified himſelf for the miſſion, he return'd into *England*; from whence he was recall'd into *Flanders*; and from thence again into *Spain*; where he was made vice-

(*n*) *Alegambe*, p. 98.
(*o*) Diary of *Doway* College. Certamen Seraphicum. *Duaci* 1649.
(*p*) *Alegambe*, p. 40.

prefect

prefect of the miſſion. He died in the *Engliſh* college at *Valladolid*, *an.* 1615. aged forty-eight. His works are:

I. A Treatiſe againſt the Oath of Allegiance. St. *Omers* 4*to*, 1611.
II. Imitation of Chriſt of *Thomas à Kempis*. A Tranſlation.
III. An Abridgement of Chriſtian Perfection. St. *Omers* 1612.
IV. An Apology for the *Jeſuits*. A Tranſlation. *ib.* 4*to*, 1611.

Chriſtopher Muſgrave, a *Carthuſian* monk at *Liege*, who became a Proteſtant twenty years after his profeſſion. He publiſh'd a book intituled:

Motives and Reaſons for his Seceſſion. *London* 4*to*, 1621.

Thomas Owen (*q*), born in *Hampſhire*: and being ſent abroad for education, he became a *Jeſuit*, and a very conſiderable perſon in that ſociety. He was a celebrated profeſſor of philoſophy for ſeveral years: and, being well qualified for the place, ſucceeded father *Parſons* in the rectorſhip of the *Engliſh* college in *Rome*, *an.* 1610; and was alſo prefect of the miſſion. He died *December* 6, 1618, aged ſixty-two, the fortieth year after his profeſſion. His works are:

I. A Defence of the Fathers of the Society of *Jeſus*. A Tranſlation from the *French*. St. *Omers*. 1610.
II. An Anſwer to Anti-Cotton. A Tranſlation from the *French*. *ib.* 1611.
III. A Letter of Cardinal *Perron* to *Iſaac Caſaubon*. A Tranſlation from the *French*. *ib.* 1612.

Chriſtopher Perkins (*r*), educated in the univerſity of *Oxford*; where he ſupplicated for batchelor of arts, *April* 7, 1565. But leaving the univerſity, before he had proceeded any farther, he went abroad: and, entering among the *Jeſuits*, was for many years an eminent profeſſor in that ſociety. Mr. *Perkins* reſiding in *Rome*, when *William Cecil* (afterwards earl of *Exeter*) grandſon to *William* lord *Burleigh*, was upon his travels in thoſe parts, they enter'd into a familiar correſpondence. Mr. *Perkins* was very uſeful to this young nobleman in all the civilities and friendly offices, which oblige perſons of curioſity, when they are abroad: and at laſt there was ſuch an intimacy between them, that the young lord prevailed upon father *Perkins*, to bear him company over into *England*; the conſequence whereof, after ſome time, was *Perkins*'s Apoſtaſy to the Proteſtant Church. Afterwards, upon *Cecil*'s recommendation, lord *Burleigh* procured for him the deanery of *Carliſle*; which, before, was in ſecular hands, *viz.* Sir *John Walley*'s. Lord *Burleigh*, obſerving Mr. *Perkins* to be a perſon of good addreſs and ſingular parts, with a head well turn'd for buſineſs, recommends him to the queen, as a proper agent to be ſent into *Germany*, to hear the complaints of the *Hanſe* towns, in matters of trade, in the year 1595. '(*s*) After his re-
' turn, it was the deſign of the ſaid lord
' *Burleigh*, that he ſhould live at *Carliſle*,
' and follow the miniſtry, and nothing elſe;
' yet he lived in *London*; and, being
' brought into the acquaintance of Dr.
' *Bancroft*, biſhop of that place, that
' doctor made uſe of him, both for his
' diſcoveries beyond ſeas, and likewiſe
' upon other occaſions. In 1600, he,
' with the ſaid doctor, and *John Swale*,
' were, as delegates or ambaſſadors, ſent
' by the queen to *Embden*, to parley with
' the delegates of *Denmark*, concerning
' matters of traffick, *&c.* and *Perkins* per-
' form'd his part well, as to that matter.
' Soon after, by the ſaid biſhop's endea-
' vours, he became ſubſtitute to Sir *Daniel*
' *Donne*, maſter of the requeſts; who,
' by reaſon of his age, could not well at-
' tend that place. And when he died,
' Mr. *Perkins* became maſter in his own
' right, and a knight. About that time
' *George*, duke of *Buckingham*, being in
' great favour with king *James* I, Sir
' *Chriſtopher* thought, that his only way,
' to riſe higher, was to marry one of his
' relations. Whereupon, tho' he had
' vowed virginity, he took to wife his
' mother's ſiſter; yet with this condition,
' that ſhe ſhould not expect, that he ſhould
' pay old debts. To which ſhe made an-
' ſwer, that ſhe would expect none. After-

(*q*) *Alegambe*, p. 434.
(*r*) *Ant. Wood*, Athen. Oxon. *Cambd.* Annal. *Eliſ.* *Godfrey Goodman*, &c.
(*s*) *Anth. Wood*, Athen. Oxon. vol. 1. p. 722.

'wards, *Buckingham*, hearing of the ſaid 'vow, deteſted him; and made a reſolu-'tion, that he ſhould riſe no higher. Af-'terwards, out of revenge, Sir *Chriſtopher* 'made his eſtate over to a ſervant of his, 'that was childleſs, and in a deep con-'ſumption: and the ſaid ſervant, dying 'within a fews months after Sir *Chriſto-'pher*, (who departed this mortal life in 'the month of *Auguſt* 1622.) left moſt 'of the eſtate to the lady. I have been 'credibly inform'd by a good author (*t*), 'that the ſaid Sir *Chriſtopher* had a hand 'in contriving and drawing up the oath 'of allegiance, while he was intimate with 'Dr. *Bancroft*.'

N. Richards (*u*), a *Franciſcan* frier of queen *Mary*'s reign; who, having ſuffered great hardſhips under queen *Eliſabeth*, retired into *Spain*; and lived there, a great example of piety, till 1619, when he died. He was buried in a town call'd *Herez de Frontere*. The inhabitants tore off pieces of his habit, and kept them, as relicks.

Thomas Stephenſon (*x*), born in *Biſhoprick*, educated in the *Engliſh* college at *Rheims*; where he was ordain'd prieſt, and ſent upon the miſſion into *England*, *an.* 1583. When he had labour'd about ten months, at his function; a perſon, who uſually aſſiſted him at maſs, became an informer; and cauſed him to be ſeized. He was committed priſoner to the Tower: and there endured very great hardſhip, till he was baniſh'd, *June* 21, 1585. He landed in *France*, and became a *Jeſuit*, entering upon his noviceſhip at *Brune* in *Germany*, *December* 11, the year abovemention'd. He remain'd ſeveral years in thoſe parts, and was employed in teaching philoſophy, &c. Afterwards, being call'd to *Rome*, he aſſiſted father *Parſons* in his writings. Then, returning into *England*, he ſpent near twenty years upon the miſſion; till being diſabled by old age, he retired to *Watten* in *Flanders*; where he died *March* 23, 1624. aged ſeventy-two. He was a perſon of ſingular parts and learning, well read in controverſies, and maſter of all thoſe qualifications belonging to his character. His works are:

I. A large Catechiſm for the Inſtruction of the Ignorant. St. *Omers* 1622.
II. *Hiſtoria Sacra ab Orbe condito uſque ad Chriſti Salvatoris Adventum.*
III. The Life of *Thomas Pound.*
IV. Several of Father *Parſons*'s Works, tranſlated into *Latin.*

Michael Walpole (*y*), brother to *Henry* and *Richard*, both *Jeſuits*; and he alſo of the ſame ſociety: which he embraced in the year 1593, aged twenty-three. Afterwards, being ſent into *England* upon the miſſion, he was made ſuperior over thoſe of his order. At laſt, being call'd over into *Spain*, he died at *Sevil* in the year 1620. His works are:

I. A Treatiſe of the Subjection of Princes to God and the Church. St. *Omers* 4*to*, 1608.
II. An Admonition to the Catholicks of *England*, concerning the Edict of King *James*. *ib.* 4*to*, 1610.
III. A Treatiſe of Anti-chriſt againſt *George Downham*. *ib.* 4*to*, 1613, 1614.
IV. *Boetius de Conſolatione Philoſophiæ.* A Tranſlation into *Engliſh*. *Lond.* 8*vo*, 1609.
V. The Life of St. *Ignatius*, Founder of the *Jeſuits*. A Tranſlation from the *Spaniſh*. St. *Omers* 1617, 1620, 1623.

Robert Bellarmin (*z*), an *Italian* by birth, became a *Jeſuit*, and was ſeveral years profeſſor of divinity in *Lovain* and *Rome*; and at laſt created cardinal. He died in the year 1621, aged ſeventy-nine. Some of his works claim a place in this hiſtory, *viz.*

I. *De Poteſtate Papæ in Rebus Temporalibus, contra* Gulielmum Barclaium. *Colon. Agrip.* 8*vo*, 1611.
II. *Reſponſio (ſub Nomine* Matthæi Torti*) ad Librum* Jacobi *Regis Magnæ Britanniæ, de Juramento Fidelitatis.* Colon. 8*vo*, 1610.

(*t*) *Godfrey Goodman*, Biſhop of *Gloceſter*, in his Review of the Court of King *James*, by Sir *A. W.* MS. p. 225.
(*u*) Certamen Seraphicum, *Duaci* 1649.
(*x*) Diary of *Doway* College. *Nath. Southwell*, Bibl. Script. Societ. Jeſu. p. 768.
(*y*) *Nath. Southwell*, Bibl. Script. Societ. Jeſu. Rom. 1676. p. 618.
(*z*) *Alegambe*, de Script. Societ. Jeſu. p. 409.

III.

III. *Apologia pro dicta Reponſione contra Præfationem Monitoriam* Jacobi Regis. *Colon.*

IV. *Epiſtola ad* Georgium Blackwellum, 8*vo*, 1609.

Proteſtants, of all nations and denominations, have had the vanity, to make themſelves known to the world, by engaging with this great maſter of controverſies. I will only mention a few of our own countrymen. *De Suprema Poteſtate Regia*; *contra* Bellarm. *&c.* Lond. 1619. Rob. Abbot: *Tortura Torti, ſeu Reſponſio ad Torti Librum, &c.* Lond. 4*to.* Lancelot Andrews. Apology for the Oath of Allegiance. *Lond.* 4*to.* King *James* I. 1609. *De Authoritate & Dignitate Principum Chriſtianorum, contra* Bellarm. Lond. 4*to*, 1620. Tho. Morton. *De Poteſtate Papæ in Rebus Temporalibus*; againſt *Bellarmin*, in Defence of *Barclay*. *Lond.* 4*to*, 1614. *John Buckridge.*

Joſeph Creſwell (a), born in *London*, educated in the *Engliſh* college at *Rome:* where, having ſtudied divinity three years, he became a *Jeſuit*, *an.* 1583. He, afterwards, became a man of great account with thoſe of his order; being ſucceſſively rector of the *Engliſh* colleges at *Rome* and *Valladolid*; and vice-prefect of the miſſion, both in *Spain* and *Flanders.* As he had a head well turn'd for buſineſs; ſo he ſometimes employed it in politicks; and, in imitation of father *Parſons*, by correſponding with ſtateſmen and princes, gave a handle to his enemies, to miſrepreſent his labours, upon ſeveral occaſions. *Philip* the 2*d* and 3*d* of *Spain*, appear to have had a particular reſpect for him; tho' I cannot find, the intereſt, he had with them, was made uſe of any further, than to promote the cauſe of his order and religion. If he was charged with being too buſy in other matters, it appear'd not by any overt act. Worn out with age and labour, towards the latter end of his days, he was made ſuperior of a ſmall community of his order in *Gaunt*, where he died about 1623. Some tell us, but upon very little grounds, that he had a hand in the book of Succeſſion, publiſh'd under the name of *Doleman.* His works are:

I. *De Vita Beata.*

II. A Treatiſe againſt Queen *Eliſabeth*'s Edict, under the Name of *John Pern.*

III. An Anſwer to the Edict againſt Catholicks, *an.* 1620. St. *Omers*, 4*to*, 1621.

IV. Meditations upon the Roſary. *ib.* 1620.

V. The Martyrdom of *Henry Walpole* and others; in *Spaniſh. Madrid* 1596. Alſo in *Latin* 8*vo. Arras* 1597.

VI. A Preparation for adminiſtring, with Profit, the Sacraments of Penance and the Euchariſt. In *Spaniſh. Madrid.* Alſo in *Engliſh* 1604.

VII. *Salvin*'s Book, intituled: *Quis Dives Salvus?* A Tranſlation into *Engliſh.*

John Gerard (b), ſometimes known by the name of *Thomſon*, was a younger brother of Sir *Thomas Gerard* (created baronet by King *James* I, *an.* 1611.) and educated at *Rome:* where he entered among the *Jeſuits*, in the year 1588; and, being ordain'd prieſt, return'd into *England* upon the miſſion. Happening to be mention'd upon account of the Gunpowder plot, he was ſeized, and confined in the Tower: and, as 'tis ſaid, was tortur'd, in order to make him diſcover, what he knew. At laſt, finding means to make his eſcape, he went to *Rome*; and was one of the penitentiaries in St. *Peter*'s church. When the *Engliſh Jeſuits* had procured an eſtabliſhment at *Rome*, father *Gerard* was made the firſt rector of the college. He enjoyed that preferment eight years; and then was confeſſor to the college the remainder of his life; and died 1637. His works are:

I. An Exhortation of *Jeſus Chriſt* to the Soul. A Tranſlation from *Lanſpergius. London* 1593. St. *Omers* 1610.

II. The Spiritual Combat. A Tranſlation. *Rouen. Doway.*

Thomas Price (c), of *Welſh* parentage, born in *England.* He became a *Jeſuit* in the year 1600, aged thirty. Being ſent back upon the miſſion, he was, after ſome

(*a*) *Alegambe*, p. 285.
(*b*) *Alegambe*, p. 244. Diary of *Doway* College.
(*c*) *Nath. Southwell*, Bibl. Script. Societ. Jeſu. p. 764.

time,

time, impriſon'd and baniſh'd. But return'd again, and died at *London*, *July* 23, 1625. He is taken notice of, upon account of the book intituled: *Horatii Turſelini Hiſtoria Lauretana*. A Tranſlation from the *Latin* into *Engliſh*. St. *Omers* 8*vo*, 1608.

Francis Suarez (*d*), born *January* 5, 1548, at *Granada* in *Spain*; and became a *Jeſuit*, *June* 16, 1564. He was a celebrated philoſopher and divine; and was profeſſor in thoſe faculties at *Segobia*, *Rome*, *Salamanca*, *Conimbria*, &c. and no leſs eminent for piety and ſtrictneſs of morals. His works are publiſh'd in twenty-four volumes folio. When he had labour'd, many years, for the good of the publick, he died at *Liſbo*, *September* 25, 1617. in the ſeventieth year of his age. What I take notice of him for, is, the work he publiſh'd, intituled:

Defenſio Fidei Catholicæ & Apoſtolicæ, adverſus Anglicanæ Sectæ Errores: cum Reſponſione ad Apologiam pro Juramento Fidelitatis, & Præfationem Monitoriam ſereniſſimi Jacobi *Magnæ Britanniæ Regis.* Colon. fol. 1614.

I cannot tell, what opinion the reader will have of the following obſervation. ‘(*e*) The aforeſaid book was tranſmitted ‘to *Rome*, for a view of the inquiſitors; ‘who blotted out, what they pleas'd; and ‘added, whatſoever might advance the ‘pope's power. Which matter, *John Salkeld* [a *Jeſuit*] his aſſiſtant, when he ‘wrote at *Salamanca*, did often profeſs, ‘when he came over to the church of ‘*England*, and lived, for ſome time, in ‘the houſe of Dr. *King*, biſhop of *London*; ‘that the good old man *Suarez*, whoſe ‘piety and charity he magnified much, ‘did not only diſavow, but deteſt. How‘ever, printed it was at *Colen*, I think, ‘*an.* 1614. But ſo ſoon as any of the ‘copies came into *England*, one was burnt ‘in deteſtation of the fact.

William Warford (*f*), born in *Briſtol*, admitted a fellow of *Trinity* college in *Oxford*, *June* 13, 1576. Having compleated the degree of M. A. he was elected fellow, *an.* 1579. Then, leaving the univerſity, he became a Catholick: and, being admitted into the *Engliſh* college at *Rome*, was ordained prieſt, and ſent upon the miſſion. After ſome years ſpent in his function, he left *England*, return'd to *Rome*, and there became a *Jeſuit*, *an.* 1594, aged thirty-nine. Afterwards, being ſent into *Spain*, he had an employment in the *Engliſh* colleges, and died at *Valladolid*, *November* 3. 1608. His works are:

I. A brief Inſtitution, containing the chief Myſteries of Chriſtian Religion, collected from the Holy Scriptures and Fathers. *Sevil* 12*mo*, 1600. under the Name of *George Doyley*. Item, St. *Omers* 4*to*, 1616, 1637.
II. A Short Method for Examination of Conſcience, and general Confeſſion. St. *Omers*, 12*mo*, under the Name of *George Doyley*.
III. A Short Treatiſe of Penance and Preparation for Confeſſion. St. *Omers* 16*to*, 1633.
IV. Lives of Saints. A Tranſlation from *Ribadeneira*. *Opus imperfectum.*

Roger Widdrington (*g*), whoſe true name was *Preſton*, a learned *Benedictin* monk, and miſſioner in *England*, in the reigns of king *James* I, and king *Charles* I. He was the great champion for the oath of allegiance, and publiſh'd ſeveral books, on that ſubject, againſt *Bellarmin*, *Suarez*, *Fitzherbert*, &c. which were cenſur'd by the ſee of *Rome*. He ſtood out, for a long time, notwithſtanding his holineſs's threats, and the earneſt perſuaſion of friends; and encouraged ſeveral, both clergy and regulars (who had an extraordinary opinion of his parts and learning) to join with him. But, at laſt, he ſubmitted, before his perſon was attack'd by any expreſs cenſure or declaration. His works are:

I. *Diſputatio Theologica de Juramento Fidelitatis Sanctiſſimo Patri* Paulo *Papæ* V. *dedicata.* Albionopoli 4*to*, 1613.
II. *Apologia Cardinalis* Bellarmini *pro Jure Principum, adverſus ſuas ipſius*

(*d*) *Alegambe*, &c.
(*e*) Athen. Oxon. p. 467.
(*f*) *Nath. Southwell*, Bibl. Societ. Jeſu, *Romæ* 1676. p. 321. *Ant. Wood*, Athen. Oxon.
(*g*) Manuſcripts in my Hands.

ipſius Rationes pro Authoritate Papali, Principes Seculares, in Ordine ad Bonum ſpirituale, deponendi, 4*to*, 1611.

III. *Ipſa Præfatio & Apologetica Reſponſio.* Coſmopoli, 8*vo*. 1612.

IV. A Confutation of the Reply of *Thomas Fitzherbert*, and of the Objections of *Schulkenius* (i.e. *Bellarmin*) againſt *Widdrington*'s Apology for the Right of Princes, 4*to*, 1616.

V. His laſt Rejoinder to *Fitzherbert*'s Reply, concerning the Oath of Allegiance, and the Pope's Power to depoſe Princes, 1619.

VI. *Diſcuſſio Diſcuſſionis Decreti magni Concilii Lateranenſis, contra* Leonardum Leſſium, *ſub Nomine* G. Singletoni *Perſonatum*. Auguſtæ, 8*vo*, 1618.

VII. *Purgatio.* At the Demand of the Cardinals *de Propaganda Fide*, 1614.

VIII. A New-Year's Gift: Or an Explanation of the Oath of Allegiance, publiſh'd under the Initials. *E. J.* 8*vo*, 1619.

IX. An Adjoinder to the late Catholick New-Year's Gift, 8*vo*, 1620.

X. *Appendix ad Supplicationem.* Againſt *Suarez*, *Bellarmin*, &c.

XI. *Appendix ad Diſputationem Theologicam de Juramento Fidelitatis.* In Anſwer to *Suarez*'s Objections, 1616.

XII. *Ad* Paulum V. *Humillima Supplicatio*, 8*vo*, 1616,

XIII. *Preſtoni & Greenæi Appellatio ad Papam.* Auguſtæ, 4*to*, 1622.

John Swetnam (*h*), otherwiſe call'd *Nicolſon*; was born in *Northamptonſhire*; and enter'd among the *Jeſuits* in *Portugal*, *an.* 1606. aged 25. He went through ſeveral employments in his order: and, being ſent upon the miſſion, was in great eſteem for his talents in preaching and controverſies. At laſt he was apprehended, and baniſh'd, dying *November* 4. 1622, at *Loretto*; where he was penitentiary. His works are:

I. Pilgrimage of St. *Mary Magdalen*, St. *Omers*, 8*vo*, 1618.

II. The Paradiſe of Pleaſure, upon the Litany of our Bleſſed Lady of *Loretto*, St. *Omers* 1620.

III. *Anthony Molina*'s Treatiſe of mental Prayer. A Tranſlation. *ib.* 1617.

IV. *Francis Arias* of ſpiritual Perfection; and his Dialogue of Contrition. A Tranſlation. St. *Omers* 1617.

John Blackfan (*i*), a prieſt of the ſociety of *Jeſus*; who being prefect of the miſſion, after F. *Parſons* and F. *Creſwell*; had a long conteſt with Mr. *Newman*, a clergyman, in relation to *Lisbo* college. He was alive at *Valladolid* in the year 1621.

Richard Britton, a *Franciſcan* frier. He publiſh'd a book of controverſy concerning the general motives of the Catholick faith, intitul'd:

Manuduction to the Palace of Truth. *Mechlin.* 1616.

Edward Burton (*k*), born in *London*, educated in the *Engliſh* colleges at *Rome* and *Valladolid*. He afterwards became a *Jeſuit* at *Lovain*, *an.* 1609. and died in *England*, upon the miſſion, about 1624. He publiſh'd a Book intituled:

Profligatio Henchei Miniſtri Calviniſtici. A Tranſlation from *Veron. Duaci* 1616.

James Gretſer (*l*), a *German* by birth, and a member of the ſociety of *Jeſus*. He was an eminent profeſſor of divinity in the univerſity of *Ingolſtad*: where he died *January* 29, 1625, aged ſixty-three. Few excelled him in the *Greek* tongue, wherein he diſcover'd his ſkill by ſeveral tranſlations; and as he was an univerſal ſcholar and great critick, he publiſh'd ſeveral occaſional pieces, which were much eſteem'd by the curious and learned. What relates to our preſent purpoſe, are:

(*h*) *Nath. Southwel*, Bibl. Script. Societ. Jeſu. p. 506.
(*i*) *Hen. More*, Hiſt. Prov. Angl. Societ. Jeſu. Father *Blackfan*'s Letters in my keeping
(*k*) *Alegambe*, p. 98.
(*l*) *Ibid.* p. 199.

I. Βασιλικὸν Δῶρον. *ſeu Comm. exegeticus in* Jacobi *Regis Magn. Brit. Præfationem Monitoriam, & in ejuſdem Apologiam pro Juramento Fidelitatis.* Ingolſt. 1610.

II. *Tortura Gordoniana, ſeu Antitortor.* Ingolſt. 1611.

James Gordon (*m*), a *Scottiſhman*, deſcended from the noble family of *Huntley*. He was educated at *Rome*, where he became a *Jeſuit*, *September* 20. 1563. and, making an extraordinary progreſs in learning, was created D. D. *an.* 1569. He was an eminent profeſſor both of the languages and divinity, near fifty years, and diſtinguiſh'd himſelf in that way in ſeveral parts of *Europe*, viz. *Rome*, *Paris*, *Bourdeaux*, *Muſſipont*, &c. He was employ'd on the miſſion, both in *England* and *Scotland*; and twice impriſon'd on account of his character. The general of his order ſent him into *Germany*, to tranſact ſome affairs of importance; he being no leſs qualified for buſineſs, than for the ſchools. It was obſerved, that tho' he lived very much in a ſtate of diſſipation, yet he carried his cell about with him, riſing conſtantly at three o' clock, and practiſing moſt of the regulations of a college life. Towards the latter end of his days he retired to *Paris*, where he died *April* 16, 1620. aged ſeventy ſeven. He left behind him ſome pieces of controverſy much eſteem'd, *viz.*

Controverſiarum Fidei Epitome, in three parts. The firſt publiſh'd *Auguſtoriti Pictonum*, 8*vo*, 1612. The ſecond *Pariſiis*. The third, together with the two former parts. *Colon.* 8*vo*, 1620.

ARTICLE VI.

Lives of Gentlemen, &c.

**THomas Abington* (*n*), ſon of *John Abington* of *Henlip* in *Worceſterſhire*, Eſq; (and he the ſon of *Richard Abington* of *Brokhampton* in *Herefordſhire*) was born at *Thorpe*, near to *Chertſey* in *Surrey*, *Auguſt* 23, 1560. At about ſixteen years of age he became a commoner of *Lincoln* college in *Oxford*; and, having ſpent three years there, he was ſent to the univerſities of *Rheims* and *Paris*; where he carried on his ſtudies, and improved himſelf very much in academical learning. At his return into *England*, he held a converſation with ſuch, as were daily labouring to releaſe *Mary* queen of *Scots*; which occaſion'd his being ſent to the Tower; where he remain'd ſix years, and ſpent the groſs of his time in reading and making obſervations. And had he not been queen *Eliſabeth*'s godſon, and the merits of his father conſider'd, who was cofferer to her majeſty; 'tis thought, he was ſo deeply engaged in the deſign of releaſing *Mary* queen of *Scots*, that it would have coſt him his life. However, he was pardoned, and permitted to retire to *Henlip*; which was ſettled upon him, in conſideration of his marriage with *Mary*, eldeſt daughter of *Edward*, lord *Morley*, by *Eliſabeth* his wife, daughter and ſole heir of Sir *William Stanley* knight, lord *Mounteagle*. In the next reign of king *James* I, another misfortune befell him, upon account of the Gunpowder plot: wherein, tho' he was not directly concern'd, yet for entertaining *Garnet* and *Oldcorn*, two *Jeſuits* accuſed of the deſign, he was again committed to the Tower; and, as 'tis ſaid, condemn'd to die: but by the interceſſion of his wife's father, lord *Morley*, he was reprieved and pardon'd, and retired to his ſeat at *Henlip*, with an injunction, as tradition informs us, that he ſhould never ſtep out of the precincts of *Worceſterſhire*. It was during this retirement, that he gave himſelf entirely up to ſtudy the antiquities of the county; which he left in a manuſcript to poſterity. He died at *Henlip*, *October* 8. 1647. aged

(*m*) *Alegambe*, p. 197.

* *Thomas Abington* had a younger Brother *Edward*; who, being condemn'd for *Babington*'s Plot, was executed *September* 20. 1586.

(*n*) *Anth. Wood*, Athen. Oxon. vol. 2. p. 109.

eighty-

eighty-ſeven; and was buried by his father, in a vault belonging to the family, under the chapel. His works are:

I. The Antiquities and Survey of *Worceſterſhire*; a MS. in his own Hand, though the County is not throughly ſurvey'd. 'Tis now in the keeping of the Family of the *Comptons*. A large Folio.
II. An Account of the Cathedral Church, and Biſhops of *Worceſter*. A thin Folio. MS.
III. The Epiſtle of *Gildas de Excidio Brit.* with a large Preface. A Tranſlation into *Engliſh*. *London* 8*vo*, 1638.
IV. The Hiſtory of *Edward* IV. King of *England*, aſcrib'd to *William Abington*, was partly his; with ſeveral other matters worthy of the Preſs.

William Abington (*o*), ſon of the above mention'd *Thomas Abington*, was born either the 4*th* or 5*th* of *November* 1605; and, being ſent to the *Jeſuits* college at St. *Omers*, afterwards qualified himſelf at *Paris*, ſo as to come over an accompliſh'd gentleman. He married *Lucia*, daughter of *William* lord *Powis*, by whom he had a ſon *Thomas*, who ſucceeded him, if not other children. My author ſays, he ran with the times; and was not unknown to *Oliver Cromwell*. He died *November* 30. 1659. He was a man of letters, inſtructed by his father in hiſtory; and has left behind him ſome performances both in proſe and verſe, *viz.*

I. Poems under the Title of *Coſtura*. *London* 8*vo*, 1635.
II. The Queen of *Sheba*; a Tragick-Comedy: acted at Court in King *Charles* I's Reign: publiſh'd againſt the Author's Will.
III. Obſervations upon Hiſtory. *Lond.* 8*vo*, 1641.
IV. The Hiſtory of *Edward* IV. King of *England*. A thin Folio. *London* 1640. written and publiſh'd at the Requeſt of King *Charles* I.

John Barclay (*p*), ſon of *William Barclay*, the eminent lawyer, was born at *Pont-à-mouſſon*, *January* 28, 1582. Soon, after king *James* I. had obtain'd the crown of *England*, Mr. *Barclay* came over, and was kindly receiv'd by his majeſty, as well upon his own, as upon his father's account. He lived about ten years in *England*, together with his wife and family; all the while enjoying a place of profit, which the king had beſtow'd upon him. But at laſt, either too much complaiſance to his Proteſtant friends; or the zeal, he had ſhewn againſt the pope's temporal power, in publiſhing and maintaining his father's writings, made many ſuſpect, that there was ſome danger of his going over to the church of *England*. This report, being ſpread abroad, gave him great uneaſineſs: ſo he reſolved, to quit the kingdom. And accordingly, he, with his whole family, ſet out for *Rome*, in the year 1616: where he made his perſonal appearance before his holineſs; and ſubmitted himſelf, both in regard of his own, and of his father's writings. And, to convince the world of his ſteddineſs in the Catholick faith, he publiſh'd a book againſt the ſectaries of the age; and thereby removed all ſuſpicions. He died at *Rome*, *Auguſt* 12, 1621. in the thirty-ninth year of his age. There is no occaſion to acquaint the reader with the merits of this gentleman; whoſe works have been ſo univerſally approved; eſpecially his *Argenis*, which has been tranſlated into ſeveral languages, and was always read with pleaſure by the great cardinal *Richlieu*. We have the following liſt of his performances:

I. Comment. on the *Thebais* of *Statius*, 1601.
II. A *Latin* Poem on the Coronation of King *James* I.
III. Hiſtory of the Powder Plot. *Oxon.* 1634.
IV. *Vindiciæ pro Regibus, de Poteſtate Papæ in Rebus temporalibus, contra* Bellarm. Paris 1612.
V. *Pietas; ſive Publicæ pro Regibus & Principibus, & Privatæ pro* Gulielmo Barclaio, *Parente, Vindiciæ; contra* Bellarm. Francof. 1613.

(*o*) *Anth. Wood*, Athen. Oxon. vol. 2. p. 109.

(*p*) *Bayle's* Dictionary, &c.

VI. *Euphormio, ſive Satyricon, in* 4 *Part.* 8*vo*, 1625.
VII. *Euphormio, Pars 5ta.* Amſtel. 8*vo*, 1628.
VIII. *Argenis*, Pariſ. 8*vo*, 1621.
IX. *Poematum, lib.* 2. 4*to*, 1615.
X. *Paræneſis ad Sectarios.* Colon. 8*vo*, 1617.
XI. *Icon Animorum, lib.* 4. Lond. 8*vo*, 1614.
XII. *Veritatis Lacrymæ.*
XIII. Hiſtory of the Conqueſt of *Jeruſalem*, MS.
XIV. *Apologia pro ſe, lib.* 3.

Benjamin Carrier (q), ſon of *Anthony Carrier*, a learned miniſter of the church of *England*; educated in *Cambridge*, and fellow of *Corpus Chriſti* college. Having taken the degree of D. D. he was made chaplain and preacher to king *James* I; as alſo one of the firſt fellows of *Chelſea* college, founded by Dr. *Matthew Sutcliff*. He was always inclinable to pacifick methods in matters of religion: and, by what I can gather from his letters, inſinuates, as if king *James* deſign'd, to attempt a kind of coalition between the two churches; which Dr. *Carrier* finding to be impracticable, took a reſolution, not only to meet the church of *Rome* half way, but even to run into her embraces. To effect this with leſs noiſe, he obtain'd leave of his majeſty, to go over to the *Spaw* in *Germany*, on account of his health, where he put the laſt hand to his converſion. King *James*, being inform'd of ſome particulars, which made him ſuſpect the doctor's defection, orders Mr. *Iſaac Caſaubon*, and others, to write to him, with a peremptory injunction to return into *England*. Dr. *Carrier*, at firſt, gave no poſitive anſwer, either as to his returning, or to the ſuſpicions concerning his religion: but, when it could be kept a ſecret no longer, it was highly reſented by the king. For, as there was ſcarce any clergyman in *England*, for whoſe virtue and learning his majeſty had a greater regard, 'twas believed that Dr. *Carrier* was made the confident of ſome private ſentiments, king *James* had as to religion; and there were grounds to think, he had once no averſion to the church of *Rome*, had not fear and ambition drawn him another way. As to Dr. *Carrier*, he received ſeveral congratulatory letters upon his converſion, from *Rome*, *Paris*, and ſeveral other places; eſpecially from cardinal *du Perron*, who invited him into *France*; deſigning to have his aſſiſtance in ſome work, he was publiſhing againſt king *James*. He accepted of the invitation, and died in *Paris*, ſome time in *June*, *an.* 1614. His works are:

I. Sermons preach'd, while he was a Proteſtant.
II. A Miſſive to his Majeſty of *Great-Britain*, containing the Motives of his Converſion to the Catholick Faith. *Liege* 8*vo*, 1614; replied to by a Book intituled: An Anſwer to Dr. *Carrier* his Reaſons, moving him to embrace the Church of *Rome*. *London* 4*to*, 1616. *George Hackwell.*
III. A Letter of the miſerable Ends of ſuch, as impugn the Catholick Faith. 4*to*, 1615.

Thomas Dempſter (r), a *Scottiſhman*, and a celebrated maſter of the claſſicks, which he taught abroad, in ſeveral remarkable cities, *Paris*, *Niſmes*, *Piſa*, *Bologne*, &c. He commonly ſpent fourteen hours every day in ſtudy; and had the advantage of a prodigious memory and ſtrong conſtitution. Men of letters are commonly thoughtful and cautious; and not apt to value themſelves, for qualifications of the body. But Mr. *Dempſter* was an exception. He was naturally ſtrong and active, a good ſwordsman; and not only brave, but would ſometimes give inſtances of his courage, without any extraordinary provocation. The criticks look not upon him, to be an exact writer, either as to ſtile or judgment. He was a married man, and died, *an.* 1625. His works are:

I. *Hiſtoria Eccleſiæ Gentis* Scotorum, *libri* 19. Bonon. 1627. Criticized upon by a Book, intituled: Hiberniæ, *ſive Antiquioris* Scotiæ *Vindiciæ*; *contra* Tho. Dempſterum, Antw. 8*vo*, 1621. by *G. F.*

(q) Several Letters in my keeping, *viz.* of Dr. *Carrier*, *Iſaac Caſaubon*, Cardinal *du Perron*, *&c.* all Originals, and relating to the Author, Dr. *Carrier*.

(r) *Bayle*'s Dictionary. *Hyde*'s Catalogue of the *Bodleian* Library, &c.

II.

II. *Martyrologium* Scoticum, & *Elenchus Scriptorum* Scoticorum, *lib.* 2. Bonon. 1622.
III. *Menologium* Scoticum.
IV. *Antiquitatum Romanarum Corpus*; by way of Supplement to *Roſinus*. *Par.* 1613.
V. *De Juramento, libri* 3. *pro* Bellarmino. Bonon. 8*vo*, 1623.
VI. *In Lib.* 4. *Inſt. Juſtin.* Bonon. 8*vo*, 1622.
VII. *Notæ ad Acolyti Librum, de Bello à Chriſtianis, contra Barbaros Geſto.* Florent. 4*to*, 1623.
VIII. *Comment. ad Corippum, de Laudibus Juſtini Minoris.* Paris 8*vo*, 1610.
IX. *Epiſtolæ & Poemata.*

William Drury (*t*), an *Engliſh* gentleman of ſingular parts and learning; who began to teach poetry and rhetorick in the *Engliſh* college at *Doway*, in *October* 1618. He was invited thither by Dr. *Kelliſon*, the preſident; who had lately drawn the ſtudents from the *Jeſuits* ſchools, and was now providing profeſſors to teach them at home, according to the firſt inſtitution of the college. Mr. *Drury* had been ſome time priſoner in *England* on account of his religion: but, about two years before, was releas'd, at the interceſſion of *Didacus Sarmiento d'Acuna*, count *Gondemar*, and the king of *Spain*'s ambaſſador in *England*; to whom he dedicated his *Latin* plays in verſe; which were exhibited with great applauſe, firſt privately in the refectory of the college; and again in the open court, or quadrangle; at which all the principal perſons of the town and univerſity were preſent. His plays, being only three, were afterwards publiſh'd and republiſh'd in ſeveral editions, with encomiums in *Latin* verſe prefix'd to them by *George Leyburn*, *Tho. Blackloe*, *Thomas Metcalf*, and *Robert Blandeſton*, at that time hopeful ſtudents in the college; and afterwards eminent members of the clergy. The titles of Mr. *Drury*'s plays are:

I. *Alvredus, ſive Alfredus.* Tragico-Comedia. *Duaci* 12*mo*, 1628. Second Edition.
II. *Mors: Comedia.* ibidem.
III. *Reparatus, ſive Depoſitum*; Tragico-Comedia. ibidem.

Guy Fawks (*u*), a perſon of a deſperate fortune, and no leſs deſperate diſpoſition: who, having been train'd up in the wars abroad, when he return'd home, was to have been one of the chief inſtruments in the execution of the Gunpowder plot. Our hiſtorians give this account of him; which to ſeveral has appear'd very whimſical and romantick; eſpecially as to ſome of the circumſtances. The deſign was laid by Mr. *Cateſby*, and communicated to Mr. *Piercy*, and a few others. *Fawks* paſſed for Mr. *Piercy*'s ſervant, and took the name of *John Johnſon*; and, as ſuch, he hired a cellar under the houſe of lords, and fill'd it with fuel for his maſter's uſe. When the king and counſel were alarm'd with an odd kind of letter, ſent from an unknown hand to lord *Mounteagle*, the import whereof could ſcarce bear the conſtruction, that was put upon it, had not Providence come in to ſupply that defect; Sir *Thomas Knevet*, one of the king's bedchamber, was ſent, as it were by inſtinct, to ſearch the places adjacent to the parliament houſe; where Mr. *Fawks* was found employ'd about ſomething or other in Mr. *Piercy*'s cellar. But, at firſt, little notice was taken of him; till, upon a ſecond ſearch, the ſame night, they obſerv'd him to ſtand booted and ſpurr'd at the door of the cellar, as if he were ready for a journey; and having, at the ſame time, diſcover'd a great quantity of Gunpowder under the fuel, they ſeized *Fawks*, and found upon him a tinder box, and other things, that increaſed their ſuſpicion. Upon examination, he own'd the placing of the Gunpowder: and with what intention he had done it. Our hiſtorians further add, that he juſtified the fact, both upon the ſpot, and before the king's counſel: but would not diſcover his accomplices. He was arraigned at *Weſtminſter*, *January* 27, 1605-6: and, being condemned to die, was executed in the *Palace-yard*, before *Weſtminſter-hall*, *January* 31; being at laſt made ſenſible of the crime, and dying very penitent. Three others ſuffered, at the ſame time, and on the ſame account: *viz.* *Thomas Winter*, *Ambroſe Rookwood*, and *Robert Keyes*.

(*t*) Diary of *Doway* College.
(*u*) *John Stow*, Chron. p. 880.

George Gage (*x*), ſon of *Edward Gage*, (a younger brother of the *Gages* of *Furle* in *Suſſex*) he was a perſon much eſteem'd at court in king *James* I's reign; and appears to have been employ'd by him, at leaſt privately, to tranſact ſome affairs abroad. He was a graceful perſon, of good addreſs, well ſkill'd in muſick, painting, and architecture; a maſter of ſeveral languages, *viz. Latin*, *French*, *Italian*, and *Spaniſh*, and a particular acquaintance of Sir *Toby Matthews*: and as Sir *Toby* was in orders, and one of the ſociety of *Jeſus*; ſo, by comparing the records before me, I take Mr. *Gage* to have been a clergyman. This I am induced to believe by the account, I meet with, of one *George Gage*, a clergyman, who was in great power with the *Portugal* ambaſſador in *London*, in the year 1651; in whoſe family he chiefly reſided. *George Gage* was alſo a perſon of good account among the clergy, and ſecretary of their chapter in the year 1546. Theſe circumſtances agree with what I meet with, in the Journal of *Doway* college, *viz.* That Dr. *Hyde*, the preſident, took a journey to *Bruſſels*, in the year 1652, being ſent for by the counſel of the *Spaniſh Netherlands*, to hearken to ſome complaints, the *Spaniſh* ambaſſador had made, from *London*, againſt the behaviour of *George Gage*. The ſubject of the complaint was; that Mr. *Gage*, being a very popular perſon, and of ſome knowledge in affairs, did frequently oppoſe the *Spaniards* in favour of *Portugal*. Now the counſel inſiſted, that Dr. *Hyde* ſhould give him a check, and uſe his intereſt, to draw him off from that party. After all, if we compare times, I ſee no inconſiſtence in the date of years; but that he might be the ſame *George Gage*, who was in favour with king *James* I, and afterwards lived in the *Portugal* ambaſſador's family in king *Charles* I's reign: Eſpecially, ſince according to my memoirs, Mr. *George Gage*, in favour with king *James* I, was in the fifty-third year of his age in the year 1635. Beſides, if we conſider their qualifications, and political diſpoſitions, there is ſo great an affinity, that they ſeem all to center in the ſame perſon.

John Graunt (*y*), a citizen, and common-counſelman of *London*; where he went through ſeveral honourable employments, with reputation. He was brought up a rigorous Puritan; and, one while, was inclinable toward *Socinianiſm*, but at length became a Catholick, and died in that faith, *April* 18, 1674. He was eſteem'd to be a perſon, not only of great candor and uprightneſs in his dealings, but of ſingular penetration and judgment in many curious enquiries; as it appear'd by the collection of his obſervations, made uſe of by Sir *William Petty*. He had indeed ſome enemies, after he became a Catholick, who would have brought him into danger of his life, had they been able, to make out their ſuggeſtions againſt him, concerning the Fire of *London*, *an.* 1666, which they endeavour'd to fix upon him, by very foreign circumſtances; which I have examin'd, and refuted in the firſt book of the ſeventh part of my hiſtory. I ſhall only obſerve, what character Mr. *Wood* gives of him, *viz.* '(*z*) That he was the ſon of 'Henry *Graunt* of *Hampſhire*, born in 'London, *April* 24, 1620; and ſerv'd his 'apprenticeſhip to a haberdaſher of ſmall-'wares.' He was an ingenious and ſtudious perſon, generally beloved; was a faithful friend, and a great peacemaker, *&c.*

John Heigham, a gentleman of a liberal education; who, for the moſt part, lived abroad, and employ'd his time chiefly in tranſlating books of piety from the *Spaniſh*. Theſe following occur to me at preſent, *viz.*

I. Meditations upon the Myſteries of our Holy Faith. St. *Omers* 1619.

II. An Expoſition of the Maſs, with all the Rites and Ceremonies; St. *Omers* 8*vo*, 1622, both of his own compoſing: with ſeveral others, Tranſlations.

Robert Keys (*a*), concern'd in the Gunpowder plot; for which he was arraign'd at *Weſtminſter*, *January* 27, 1605-6, together with *Guy Fawks* and *Thomas Bates*. He confeſſed to the indictment: and, being condemned, was executed in the *Palace-*

(*x*) Diary of *Doway* College. Original Letters in my keeping.

(*y*) *Anth. Wood*, Athen. Oxon. *Echard*, *Burnet*, &c.

(*z*) Athen. Oxon. p. 311.

(*a*) *John Stow*, Chron. p. 881.

yard,

yard, January 31, together with *Thomas Winter, Ambroſe Rookwood*, and *Guy Fawks*.

N. Owen (b), a gentleman of good account, and of a plentiful fortune; who, being confined in priſon, a long time, upon account of his religion, was at laſt condemn'd to die, for refuſing the oaths of allegiance and ſupremacy. He ſuffer'd *May* 17, 1615. His ſeat was at *Godſtow*, near *Oxford*; and he was deſcended from *George Owen*, phyſician ſucceſſively to *Henry* VIII. *Edward* VI. and queen *Mary*. He was reputed to be the perſon, that cut *Edward* VI, out of his mother's womb.

Matthew Pattenſon (c), phyſician in ordinary to king *Charles* I, and a famous practitioner in the former reign. He publiſh'd a work very much eſteem'd; wherein he gives a ſhort account of the riſe and progreſs of the reformation in the ſeveral countries of *Europe:* and undertakes to prove, by various inſtances, that the firſt reformers were rebels to the ſtates, they lived under; and that Catholicks are better ſubjects, and better principled in regard of civil government. The title of his work is:

Jeruſalem and *Babel*, or the Image of both Churches: under the initial Letters *P. D. M. Tournay* 8*vo*, 1623. Again *London* 1653.

John Rheſe (d), perhaps *Rice*; and ſometimes call'd *Davies*, born in the iſle of *Angleſey*, was choſen ſtudent of *Chriſt-Church* in *Oxford*, in *December*, *an.* 1555, aged twenty-one. Having laid a good foundation of learning in *Oxford*, he went abroad; and taking up his reſidence at *Sienna* in *Italy*, he took the degree of D.D. in that univerſity. Afterwards, he became moderator of a ſchool at *Piſtoria*, in the ſaid country; and was ſo well ſkill'd in the *Italian* language, that he was a critick in it, beyond moſt of the natives. At his return home, he practiſed phyſick, for the moſt part, in *Brecknockſhire*; where he could not conceal himſelf from the knowledge of the ingenious men of the age, who often mention'd him with honour, upon account of his ſkill in the languages, both ancient and modern, and the pains he took in the ſearch of *Britiſh* antiquities. *Stradling* ſtiles him, *Novum Antiquæ Linguæ Lumen*; and, in *Uſher*'s life, he is call'd, *clariſſimus & eruditiſſimus*. He lived to a great age, and ſaw the beginning of king *James* I's reign; and died a zealous member of the Catholick church, ſoon after 1609. His works are:

I. Rules for obtaining the *Latin* Tongue. In *Latin*. Printed at *Venice*.
II. *De* Italicæ *Linguæ Pronuntiatione*, in *Latin*. Printed at *Padua*, and much eſteem'd.
III. *Cambro-britannicæ, Cymbricæve Linguæ Inſtitutiones & Rudimenta, &c. ad Intelligenda Biblia Sacra*; *nunc in* Cambro-Britannicum *Sermonem eleganter Verſa*. Lond. fol. 1592.
IV. A Compendium of *Ariſtotle*'s Phyſicks in the *Britiſh* Language. A Manuſcript, ſometimes kept in *Jeſus* college Library.

John Graunt, Eſq; *(e)*, of *Yorkbrook* in *Warwickſhire*; who, being unfortunately engaged in the inſurrection of Sir *Everard Digby*, and others, in favour of Mr. *Cateſby*'s ſtratagem for blowing up the parliament houſe, was apprehended and arraign'd at *Weſtminſter*, on *Monday*, *Janaury* 27, 1605. together with *Robert Winter* and *Ambroſe Rookwood*. His indictment was for being acquainted with the plot, for conſenting to it, and taking the ſacrament, and oath of ſecrecy. He was condemn'd, and executed in St. *Paul*'s church-yard, *January* 30. Sir *Everard Digby*, *Robert Winter*, and *Thomas Bates* ſuffer'd at the ſame time.

John Sherwood (f), educated in the univerſity of *Rheims*; where he took the degree of doctor of phyſick: and, at his return, was incorporated in *Oxford*, tho' a zealous Catholick. He died at *Bathe*, where he commonly practis'd, *an.* 1620.

Francis Treſham (g), ſon of Sir *Thomas Treſham*, by *Muriel*, daughter of Sir *Robert*

(b) *Ant. Wood*, Faſti Oxon. vol. 1. p. 676.
(c) *Anth. Wood*, Athen. Oxon. &c.
(d) Biſhop *Uſher*'s Life, fol. 168. Athen. Oxon. *Stradling*, lib. 1. Epigram.
(e) *John Stow*, Chron. p. 881.
(f) *Ant. Wood*, Faſti Oxon. vol. 1. p. 152.
(g) *John Stow*, Chron. Athen. Oxon. *Godfrey Goodman*, Review of the Court of King *James* I, by Sir *A. W.* MS. p. 73, 75.

Throckmorton.

Throckmorton. He was a gentleman of excellent parts; which were improved by an academical education, and ſuitable converſation, when he appear'd in the world. His zeal for the old religion, with the warmneſs of his temper, drove him into ſome dangerous attempts. He was thought, to have been concern'd with the earl of *Eſſex*, in the year 1600; but found means to extricate himſelf. He was was more than ſuſpected of the Gunpowder plot, *an.* 1605; on which account he was ſeized, and committed to the Tower; where he died *November* 20, the ſaid year, aged thirty-eight, before he was brought to his trial. Some report, he was carried off by the ſtrangury; others ſay, by poiſon; particularly *(h) Goodman*, biſhop of *Gloceſter*; alledging the teſtimony of *William Butler*, doctor of phyſick, by whom he was viſited in his laſt ſickneſs. However, the government, preſuming his guilt, order'd his head to be ſtruck off, and placed upon *London* bridge. The ſame author informs us of a report, that Mr. *Treſham* wrote that myſterious letter, ſent to lord *Mounteagle*. The two following books, by conjecture, are aſcrib'd to him:

I. A Treatiſe againſt Lying, and fraudulent Equivocation: MS. in the *Bodleian* Library.
II. *De Officio Principis Chriſtiani:* wherein the Author is ſaid, to maintain the Pope's depoſing Power.

Richard Verſtegan (i): his grandfather was *Richard Roland Verſtegan*, of an ancient worthy family in the duchy of *Guelderland:* who, being driven out of his own country, by the misfortunes of war, came over into *England* in the latter end of *Henry* VII's reign: where he married; and, dying ſoon after, left behind him a ſon, but nine months old; who, being put apprentice to a cooper, was father to *Richard Verſtegan*, our writer, born in St. *Catharine*'s pariſh, near the Tower of *London*. Being well grounded in his rudiments, he was ſent to *Oxford*; and commonly known by the name of *Roland*; and ſingularly taken notice of, for his application to the *Saxon* and *Gothick* antiquities; a ſtudy, few others, beſides himſelf, had any taſte for. Being, afterwards, preſſed with certain oaths, which were not agreeable to him, upon account of his religion, he quitted the univerſity, went abroad, and, ſettling at *Antwerp*, applied himſelf, as uſual, to the *Saxon* antiquities; at the ſame time diverting himſelf with drawing and printing. About 1592, he publiſh'd a work with cuts, call'd, *Theatrum Crudelitatum Hæreticorum noſtri Temporis:* which, being a curious piece of art, was generally admir'd; tho' the ſubject created him many enemies among thoſe of the contrary party. His fears, upon this account, together with the common calamities, occaſion'd by the civil wars, obliging him to leave *Antwerp*, he retired to *Paris*; where he was complain'd of by the *Engliſh* ambaſſador, for ſcandalouſly expoſing queen *Eliſabeth* in his book of pictures. Upon this complaint, Mr. *Verſtegan* was thrown into priſon by the *French* king's orders. Mean time, he found friends among the leaguers, who bitterly complain'd againſt thoſe orders; eſpecially ſince his confinement was upon no other account, but for ſhewing his zeal for the Catholick religion. At laſt he obtain'd his liberty; and, returning to *Antwerp*, applied himſelf to his ſtudies as formerly. He was alive, and in great eſteem among antiquarians in the beginning of king *Charles* the I's reign. Sir *Robert Cotton*, and others, that took a delight in antiquities, often correſponded with him. His works are:

I. *Theatrum Crudelitatum Hæreticorum noſtri Temporis*: with curious cuts. *Antw.* 4*to*, in twelve Sheets, 1592.
II. A Reſtitution of decay'd Intelligence, concerning the moſt noble and renown'd *Engliſh* nation; with cuts. *Antw.* 4*to*, 1605. *London* 8*vo*, 1653, 1674. '(*k*) Which is han-
' dled ſo plauſibly, and ſo well il-
' luſtrated with handſome cuts,
' that the book has taken and ſold
' very well. Mr. *Somner* has left Notes upon it; *vide Kennet*'s Life of *Somner*, p. 63, 120.

(*h*) Review of the Court of King *James* I. Manuſcript. in the *Bodleian* Library, p. 75, 76.
(*i*) Diary of *Doway* College. *Gulielm. Barclay*, lib. 6. de Regno & Regali Poteſtate, c. 7. n. 438. *W. Watſon* in his *Quodlibet*, p. 254. *Hen. Fowlis*, Hiſt. of Rom. Treaſons, lib. 7. c. 2. Athen. Oxon. &c.
(*k*) *Will. Nicholſon*, Biſhop of *Carliſle*, *Eng.* Hiſt. lib. 1. p. 49.

III.

III. The ſundry ſucceſſive regal Governments of *England*; in one large Sheet, with cuts. *Antw.* 1620.

IV. Odes in Imitation of the Seven Penitential Pſalms, with ſundry Poems, by *R. V.* 1601.

V. A Dialogue of Dying well. *Antw.* 8*vo*, 1603. A Tranſlation from the *Italian* of *Don Peter* of *Lucca*, a regular Canon. *R. V.*

James Wadſworth (l), born in *Suffolk* (ſon of *James Wadſworth*, B. D. of *Emanuel* college in *Cambridge*) he became a Catholick when he was young, and was ſent to the *Jeſuits* college at St. *Omers*, and from thence into *Spain*. What his behaviour was there, appear'd from his character after his return into *England*. He immediately became a Proteſtant, and dubb'd himſelf captain *Wadſworth*; pretending to be in the ſecrets of all the *Engliſh* Catholicks abroad, and offering his ſervice, in detecting and apprehending the miſſioners, at home. Mr. *Sanderſon* gives the following account of him: '(*m*) A 'renegado proſelyte turncoat of any reli-'gion, and of every trade: and is now 'living (in 1655) a common hackney to 'the baſeſt catchpole bailiffs; and, to boot, 'a juſtice of the peace, in his bench-book, 'enters him and his wife, pimp and bawd 'in his precinct. The books aſcrib'd to him are:

I. Chocolate; or an *Indian* Drink. A Tranſlation from the *Spaniſh* of *Antonio Calminero*. Lond. 8*vo*, 1652.

II. The *Engliſh Spaniſh* Pilgrim. *London* 4*to*, 1630. 'Tis a ſcurrilous Account of many *Engliſh* Catholicks abroad.

Nicolas Hill (n), born in *London*, educated firſt in *Merchants Taylors* ſchool, and from thence ſent to St. *John*'s college in *Oxford*; where he became a ſtudent, *an.* 1587, at the age of ſeventeen. In 1592, he was fellow of the houſe, and took degrees in arts; and was very remarkable for his whimſical notions in philoſophical matters. *Edward Vere*, the profuſe earl of *Oxford*, had a particular affection for him; entertained him as his ſecretary, and made him a kind of companion, till, by his projects and extravagancies, he had almoſt run through his vaſt eſtate. Afterwards he became a favourite with *Henry* earl of *Northumberland*, who had the like eſteem for his parts and ingenuity. He had a ſon named *Laurence*, who died in his prime. His widow was alive in the year 1636, near *Bow* church in *London*; but I find no mention made of the time of her huſband's death; nor any more particulars concerning him, that can be relied upon. There is a ſtory from *Robert Huls* (the ingenious geographer, and an intimate acquaintance of Mr. *Hill*'s) that he was obliged to leave *England* in the beginning of king *James* I's reign, upon the following account. Mr. *Hill* enter'd into a kind of conſpiracy with one *Baſſet* (of *Umberley* in *Devonſhire*) deſcended from *Arthur Plantagenet*, viſcount *Liſle* (a natural ſon of *Edward* IV.) who pretended ſome right to the crown: upon which he was forced to fly into *Holland*, and ſettled at *Rotterdam*, with his ſon *Laurence*, and practis'd phyſick. At laſt, his ſon dying of the plague, he was ſo concern'd at the loſs, that, he went into an apothecary's ſhop, and ſwallowed poiſon, and died upon the place. This is ſuppoſed to have happened about 1610. '(*o*) But leaving theſe 'reports, ſays Mr. *Wood*, I ſhall only ſay, 'that our author *Hill* was a perſon of 'good parts, but humorous; that he had 'a peculiar and affected way, different 'from others in his writings; that he entertain'd fantaſtical notions in philoſophy; 'and that as he had lived moſt of his time 'in the *Romiſh* perſuaſion, ſo he died: but 'cannot be convinced to have died the 'death of a fool or madman.' He wrote a book, intituled:

Philoſophia Epicurea, Democritana, Theophraſtica, propoſita ſimpliciter, non edocta. Pars. 1601. Colon. Allobr. 8*vo*, 1619, dedicated to his young ſon *Laurence*. This occaſion'd *Ben Johnſon*'s Epigram upon him:

(*l*) Athen. Oxon. *Will. Sanderſon.* Life of K. *Jnmes* I.
(*m*) *Will. Sanderſon*'s Life of King *James* I. *Lond.* fol. 1655. under the Year 1620 p. 491.
(*n*) *Ant. Wood*, Athen. Oxon. vol. 1. p. 365.
(*o*) *Ibid.*

Thoſe Atomi ridiculous
Whereof old Democrite *and* Hill Nicolas,
One ſaid, the other ſwore, the World conſiſts.

Several imperfect MSS. were left in his widow's hands, copied by the curious.

Thomas Bates (*p*), ſervant to *Robert Catesby*, Eſq; and accomplice of his maſter in the Powder plot. For which being tried *January* 27, 1605, he pleaded guilty; and was executed in St. *Paul*'s church-yard, *January* 30, with others engaged in the ſame conſpiracy.

Robert Catesby, Eſq; (*q*), a gentleman of a plentiful fortune; which having very much impair'd, by an expenſive way of living, he at laſt brought himſelf to an untimely end, through the fury of a pretended zeal for the Catholick religion. He is ſuppoſed, to have been the ſole contriver of the Gunpowder plot; which he communicated only to five or ſix perſons: tho' more were made acquainted with a deſign, in general, againſt the government; and were prepared to give a diſturbance, as they actually did, by flying to arms in *Warwickſhire*, with Mr. *Catesby* at the head of them. He was purſued, by the ſheriff and *poſſe*, to the borders of *Worceſterſhire*; where Mr. *Richard Walſh*, high-ſheriff of the county, attacked him, and ſome others, who had taken refuge in the houſe of *Stephen Littleton*, of *Holbech*, near *Wolverhampton*. Mr. *Catesby* was kill'd upon the ſpot; yet lived to acknowledge himſelf ſole author of the contrivance. Three others were kill'd at the ſame time, *viz.* Mr. *Piercy*, Mr. *John Wright*, and Mr. *Chriſtopher Wright*. Several were taken priſoners. This ſkirmiſh happened, *Novem.* 8, 1605.

Edmund Holing (*r*), born in *Yorkſhire*; became a commoner in *Queen*'s college in *Oxford*, *an.* 1570, aged ſixteen; where he took degrees in arts: and, afterwards, going abroad, was, for ſome time, entertained in the *Engliſh* college at *Rome*. From thence removing to *Ingolſtad* in *Bavaria*, he gave himſelf entirely to the ſtudy of phyſick; and, being created doctor of that faculty, was made publick profeſſor. He enjoyed that preferment till his death, which happen'd *March* 26, 1612. He was an univerſal ſcholar, and very much eſteem'd by all, who had the ſatisfaction either of hearing his lectures, or reading his works; which are intituled:

I. *De Chiloſi.* Ingolſtad. 8*vo*, 1592.
II. *De Salubri Studioſorum Victu.* ib. 8*vo*, 1602.
III. *Theſes de Medicina.*
IV. *Poemata Varia.*
V. *Orationes & Epiſtolæ.*
VI. *Medicamentorum Oeconomia.* Ingolſt. 8*vo*, 1610, 1615.
VII. *Ad Epiſtolam quandam à* Martino Rolando, *Medico* Cæſareo, *de Lapide* Bezoar, *& Fomite Luis Ungariæ.* Ingolſt. 1611.

Thomas Piercy (*s*), a near kinſman to the earl of *Northumberland*, and one of the gentlemen penſioners in the beginning of king *James* I's reign. He was deeply concern'd in the Gunpowder plot, *an.* 1605; and, appearing in arms in *Warwickſhire*, was purſued to the houſe of *Stephen Littleton*, at *Holbech*, near *Wolverhampton*: where he was attack'd by the high-ſheriff and *poſſe*, and died ſword in hand, *November* 8, the ſaid year.

Ambroſe Rookwood (*t*), of *Stanningfield* in *Suffolk*, Eſq; being unfortunately engaged, with others accus'd of the Gunpowder plot, he was tried at *Weſtminſter*, *January* 27, 1605, together with *Robert Winter* and *John Graunt*. His indictment was, being acquainted with the treaſon, taking the ſacrament, and an oath of ſecrecy. He own'd thus far; that he was privy to an inſurrection, being drawn in by Mr. *Catesby*. But it did not appear, that he had any knowledge of the deſign againſt the parliament houſe. He ſuffer'd in the *Palace-yard*, *January* 31, together with *Winter*, *Keys*, and *Fawks*.

Charles Tregian (*u*), ſon of *Francis Tregian*, Eſq; (a noted ſufferer for the Catho-

(*p*) *John Stow*, Chron. p. 881.
(*q*) *John Stow*'s Continuator. Chron. p. 876, *&c.* *Tho. Fowlis.* Hiſt. of *Romiſh* Treaſons, fol. 1671.
(*r*) Dr. *Pitts*, de Illuſt. Angl. Script. in Append. Athen. Oxon. vol. 1. p. 378.
(*s*) *John Stow*, Chron. p. 679.
(*t*) *John Stow*, Continat. Chron. p. 881.
(*u*) Diary of *Doway* College. Dr. *Pitts*, de Illuſtr. Angl. Script. in Append.

lick

lick cauſe: on which account he was deprived of a plentiful eſtate, and kept thirty years priſoner in queen *Eliſabeth*'s reign) He was educated in the *Engliſh* college at *Rheims*, and had Dr. *Pitts* for his maſter. Afterwards, going to *Rome*, he belong'd to cardinal *Allen*'s family: upon whoſe deceaſe he ſerved in the king of *Spain*'s army in *Flanders*: and was alive in 1611. He was a man of letters, and the author of a piece, intituled:

Planctus de Morte Cardinalis Alani.

N. Wadſworth (*x*), formerly a miniſter of the church of *England*; who, becoming a Catholick, went over into *Spain* with his family, and was employed in teaching the *Infanta* the *Engliſh* tongue. He had ſome time been ſecretary to Sir *Richard Shirley*, whom the king of *Perſia* had ſent ambaſſador into *England*. There are extant controverſial letters between Mr. *Wadſworth* and biſhop *Bedle*.

Robert Winter, Eſq; (*y*), of *Huddington* in *Worceſterſhire*: being engaged in the inſurrection in favour of *Catesby*'s plot, he was arraign'd at *Weſtminſter*, *January* 27, 1605; and, being condemned, ſuffer'd in St. *Paul*'s church-yard, *January* 30.

Thomas Winter (*z*), brother to the above mention'd *Robert*, and involved in the ſame guilt. He ſuffered *January* 31, 1605.

Cæſar Boccacio (*a*), an *Italian* gentleman; who, about the year 1611, laid the foundation of an *Engliſh* college at *Madrid*; where, at that time, he reſided. He purchaſed a houſe and lands for that purpoſe.

John Hunt: he appears to be a lay gentleman; and was author of a book, intituled:

An humble Appeal to the King's moſt excellent Majeſty: wherein is prov'd, that our Lord and Saviour *Jeſus Chriſt* is Author of the Catholick Faith. 4*to*, 1620.

Chriſtopher Wright (*b*), a gentleman of a very plentiful fortune, engaged with Sir *Everard Digby*, and others, to countenance *Catesby*'s plot, by riſing in *Warwickſhire*: which he did; and, being purſued by the ſheriff and *poſſe*, defended himſelf, and died ſword in hand at *Holbech*, Mr. *Stephen Littleton*'s houſe, near *Wolverhampton*, *November* 8, 1605.

John Wright (*c*), brother to *Chriſtopher* above mention'd, loſt his life upon the ſame account, at the ſame place, and at the ſame time.

Edmund Bolton (*d*), a Catholick gentleman of a ſtudious diſpoſition, and retired life. He publiſh'd, for the benefit of the publick:

I. The Life of *Henry* II. King of *England*.
II. The Elements of Armory. *Lond.* 4*to*, 1610.
III. *Carmen Congratulatorium de Traductione Corporis* Mariæ *Reginæ* Scotorum, *à* Peterburgo *ad* Weſtmonaſterium, *MS. in Bibl.* Cottoniana, *ſub Titul. A.* 13.

William Brown (*e*), a layman, condemn'd to die for being inſtrumental in proſelyting the king's ſubjects to the *Roman* communion. He ſuffer'd at *York* in the year 1605.

(*x*) Dr. *Burnet*'s Life of Biſhop *Bedle*.
(*y*) *John Stow*'s Continuator, Chron. p. 881.
(*z*) *Ibid.*
(*a*) Diary of *Doway* College.
(*b*) *John Stow*'s Continuator, Chron. p. 879.
(*c*) *Ibid.*
(*d*) *Anth. Wood*, Athen. Oxon. vol. 2. p. 10.
(*e*) Dr. *Worthington*, Catal. Martyr.

ARTICLE

ARTICLE VII.

Lives of Women.

Frances Gavin (*f*), daughter of *Thomas Gavin* of *Norrington* in *Wiltſhire*, Eſq; She became a *Benedictine* nun at the firſt eſtabliſhing of the *Engliſh* monaſtery of that order in *Bruſſels*, where ſhe made her profeſſion, *an.* 1600, and continued there till 1623, when ſhe and two other nuns, *viz. Potentiana Deacon* and *Viviana Yaxley*, obtain'd leave to remove to *Cambray*, in order to lay the foundation of a monaſtery in that city; which was effected with the aſſiſtance of father *Rudiſind Barlow*, preſident of the congregation of *Engliſh Benedictine* monks; Mrs. *Gavin* being the firſt abbeſs.

Lucy Knatchbull (*g*), daughter of *Reginald Knatchbull*, Eſq; in the county of *Kent*, became a *Benedictine* nun in the *Engliſh* monaſtery in *Bruſſels*; from whence ſhe was permitted to remove, in the year 1624; with a deſign of eſtabliſhing a monaſtery of the ſame order in *Gant*. To this purpoſe, ſhe took along with her *Eugenia Pulton*, *Magdalen Digby*, and *Mary Roper*, all three nuns of the monaſtery in *Bruſſels*. Mrs. *Knatchbull* was choſen the firſt abbeſs of this new foundation; and govern'd the houſe with ſingular prudence, till her death, which happen'd *Auguſt* 5, 1628. She was ſucceeded in the dignity by *Eugenia Pulton*.

N. Lovel (*h*), a nun of the order of the *Carmelites*, call'd *Tereſians*. She gave the firſt beginning to a monaſtery of her order near *Antwerp*, about the year 1616.

'*Arabella Stuart* (*i*), ſhe was daughter 'to *Charles Stuart*, younger brother to 'the father of king *James*, by *Eliſabeth* '*Cavendiſh*; and was privately married to 'Sir *William Seymour*, ſon to the lord '*Beauchamp*, and grandſon to the earl of '*Hertford*: ſo that both were, at ſome 'diſtance, allied to the crown; which 'cauſed all her troubles and confinement. I believe the reader will not think it prudence, to give credit to thoſe idle ſpeculations, I have met with in ſome of our hiſtorians: who pretend, that Catholicks had her in their eye upon any revolution, with a deſign to have her married to ſome prince of their perſuaſion; and that this was father *Parſons*'s drift in his book of Succeſſion; as alſo the intention of thoſe, that were engaged in the Gunpowder plot. Nay farther, that her advancement to the crown was the project and main deſign of Sir *Walter Raleigh*'s plot. However, there being no fence againſt jealouſy, ſhe was kept under confinement, in the Tower, till her death; which happened in the year 1616: and, '(*k*) Sir *Thomas Overbury* 'being poiſon'd in the Tower about the 'ſame time, it raiſed ſuſpicions and ap-'prehenſions, that ſhe died no natural 'death.

Mary Ward (*l*), a gentlewoman of ſingular qualifications; who became a novice among the poor *Clares*, or *Franciſcan* nuns in *Gravelin*, *an.* 1605. But afterwards not being able or willing to go on with that courſe of life, ſhe left *Gravelin*, before ſhe had made her profeſſion, and retired to St. *Omers:* where, under the direction of father *Roger Lee*, a *Jeſuit*, ſhe projected a kind of new religious order, in the year 1608; and had gathered together ſome young gentlewomen for that purpoſe. Their ſcheme was, to live without any obligation of encloſure; yet under certain vows: and their employment was, to give thoſe of their ſex a proper education, and better adapted for the world, than what could be had in monaſteries, where encloſure was obſerv'd. Mrs. *Ward* remain'd, with thoſe under her charge, at St. *Omers*, till 1622, when they were obliged to break up, for

(*f*) Records of the *Engliſh Benedictine* Nuns in *Cambray*.
(*g*) Records of the *Benedictine* Nuns in *Gaunt*.
(*h*) Manuſcript in my hands.
(*i*) *Speed*, *Baker*, *Echard*, &c. *Echard*, p. 392.
(*k*) *Echard*, ibidem.
(*l*) Manuſcript in my Hands

want

want of ſubſiſtence. Thoſe, ſhe could provide for, went along with her to *Liege*, where I find them, *an.* 1629. Afterwards they removed to *Munick* in *Bavaria*, where they were well receiv'd, and ſtill remain.

Mary Wiſeman (m), daughter of *Thomas Wiſeman* of *Bradock* in *Eſſex*, Eſq; and *Jane Vaughan*, a *Welſh* gentlewoman. She became a nun of St. *Auguſtin*'s order, in St. *Urſula*'s monaſtery in *Lovain*; where ſeveral other *Engliſh* ladies had alſo made their profeſſion. In the year 1609, ſhe and her countrywomen were permitted to found a monaſtery for themſelves; and Mrs. *Wiſeman* was choſen the firſt ſuperior, *November* 16, the year above mention'd. She govern'd the houſe till her death, which happened *July* 8, 1633. aged ſixty-three.

(m) Records of the *Engliſh Auguſtine* Nuns in *Lovain*.

THE

Church HISTORY

OF

ENGLAND,

From the Year 1500, to the Year 1688.

PART V. King *James* I's Reign. BOOK III.

ART. I. *Records of Parliament.*
ART. II. *Records of King* James I.
ART. III. *Records of the Oath of Allegiance.*
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ARTICLE I.

Records of Parliament.

Acts of Parliament againſt Catholicks abridged.

STATUTE, 1 *Jacob.* I. *Cap.* 4. For putting in execution the acts of queen *Eliſab.* againſt *Jeſuits*, ſeminary prieſts, *&c. viz.* Not to ſend children to ſeminaries. Two parts of the Papiſts eſtates to be ſeized, for recuſuncy, in not going to church, *&c.* till the whole is paid. Thoſe, that are brought up in ſeminaries, declared incapable of inheriting.

Statute, 1 *Jacob.* I. *cap.* 12. Againſt conjuration, witchcraft, *&c.* the ſecond offence felony.

Statute, 1 *Jacob.* I. *cap.* 29. To what ſorts of fleſh, licences, to eat fleſh in *Lent*, ſhall not extend. What ſort of fleſh ſhall not be kill'd in *Lent*, to be put to ſale.

Statute, 3 *Jacob.* I. *cap.* 1. For a publick thankſgiving on the *5th* of *November.*

Statute, 3 *Jacob.* I. *cap.* 2. Act of Attainder againſt thoſe concern'd in the Gunpowder

powder plot. The preamble whereof is in the following words: In moſt humble manner beſeechen your moſt excellent majeſty, your moſt loyal, faithful, and true hearted ſubjects, the lords ſpiritual and temporal, and the commons in this preſent parliament aſſembled; that whereas *Arthur Creſwell*, *Jeſuit*, who, at the time of his profeſſion to be a *Jeſuit*, took upon him the name of *Joſeph Creſwell*, *Oſwald Teſmond*, *Jeſuit*, and *Thomas Winter*, late of *Huddington* in the county of *Worceſter*, gentleman, the laſt day of *June*, in the four and fortieth year of the late queen *Eliſabeth* of famous memory, at *Valladolid*, within the kingdom of *Spain*, and on divers other days, within the ſame four and fortieth year of the ſaid late queen, at *Valladolid* aforeſaid, and elſewhere, within the ſame kingdom of *Spain*, by the means, procurement, and privity of *Robert Catesby*, late of *Aſhby*, in the county of *Northampton*, Eſq; *Francis Treſham*, late of *Ruſhton*, in the ſaid county of *Northampton*, Eſq; and *Henry Garnet*, *Jeſuit* (aſſuming upon him to be ſuperior of the *Jeſuits* within this realm of *England*) and others, being all natural born ſubjects of this realm, did traiterouſly, and againſt the duty of their allegiance, move and incite *Philip*, then, and yet king of *Spain*, then being at open enmity, and hoſtility with the ſaid late queen, with force to invade this kingdom of *England*; and to join with the Papiſts and diſcontented perſons within this realm of *England*, to depoſe and overthrow the ſaid late queen of, and from her crown, and of, and from all her royal eſtate, title, and dignity; and to ſuppreſs and aboliſh the true religion of Almighty God, truly and ſincerely profeſſed within this kingdom, and to reſtore the ſuperſtitious *Romiſh* religion within the ſame; and to bring this ancient, famous, and moſt renown'd kingdom, to utter ruin and miſerable captivity, under foreign power: and, for that the greateſt impediment unto the ſame invaſion, would be the want of help of good horſes, the ſaid *Thomas Winter*, the rather to encourage the ſame king thereunto, was to offer unto the ſame king, on the behalf of the Papiſts of *England*, to give him aſſiſtance preſently upon the landing of his forces, with one thouſand five hundred, or two thouſand horſes: and that, for the better accompliſhing thereof, he ſhould move the ſame king, to furniſh the Papiſts of *England* with a good ſum of money to be employed partly to provide and furniſh the horſes, and partly in penſions upon ſome ſuch, as were to be prepared for that ſervice: all which the ſaid *Thomas Winter* did relate to the ſaid king of *Spain*, who (the ſaid kingdoms of *England* and *Spain* ſtill ſtanding in hoſtility) took that offer in very good part; ſaying, that he would reſpect and account of the Catholicks of *England* (meaning the Papiſts) as of his own *Caſtilians*; and thereupon agreed, that he would make invaſion, and ſet foot in *England* about the ſpring next following; and would, by way of exchange, ſend over unto the Papiſts of *England*, one hundred thouſand crowns, to be paid at two days agreed upon: all which particulars are extant in the confeſſion of ſome of their chief offenders; at which time ſundry Papiſts of *England* did extraordinarily furniſh themſelves, by the traiterous and wicked perſuaſion and means of ſundry *Jeſuits*, both with horſes and armour.

But before theſe things could be effected, Almighty God call'd the ſaid late queen to his mercy: immediately after whoſe deceaſe, that is to ſay, in the ſame month of *March*, wherein ſhe departed out of this world, *Chriſtopher Wright*, late of *London*, gentleman, was employ'd by the ſaid *Robert Catesby*, *Francis Treſham*, *Henry Garnet*, and others, into *Spain*, to negociate with the ſaid king of *Spain*, by the means of the ſaid *Creſwell* the *Jeſuit*, and others, to proceed in that invaſion, which the ſaid *Thomas Winter* had before negociated with him: and afterwards, on the two and twentieth day of *June*, in the firſt year of your majeſty's reign over this realm of *England*, Sir *William Stanley*, knight, *Hugh Owen*, Eſq; *William Baldwin*, *Jeſuit*, and others, did, by and with the traiterous procurement, and conſent of the offenders aforeſaid, from and out of *Flanders*, in the parts beyond the ſeas, under the government of the *Archduke*, traiterouſly employ and ſend *Guy Fawks*, late of *London*, gentleman, unto the ſaid king of *Spain*, to negociate with him, on the behalf of the ſaid Papiſts of *England*, for invaſion to be had againſt this realm of *England*, to the ſame effect, as was committed to the ſaid *Chriſtopher Wright*, as is aforeſaid; and the ſaid *Guy Fawks* and *Chriſtopher Wright*, though they had all the furtherance of the ſaid *Creſwell* the *Jeſuit*, that he could give, yet finding no ſuch entertainment with the ſaid king (who, as by the ſequel appeareth,

grew

grew into deteſtation of the ſaid propoſitions and negociations) as they expected or deſired; but, being wholly diſappointed of all their hopes concerning that matter, the ſaid *Robert Catesby*, and divers other perſons, within this realm, did ſend over the ſaid *Thomas Winter* into the ſaid country of *Flanders*, to procure the ſaid *Guy Fawks*, a natural born ſubject of this realm, and yet a moſt traiterous, deſperate, and bloody minded perſon, then ſerving as a ſoldier in the Low-Countries, to come over into this realm; and by and with the traiterous conſpiracy and conſent of the ſaid *Henry Garnet*, *Oſwald Teſmond*, *John Gerard*, and other *Jeſuits*, and *Thomas Peircy*, late of *London*, Eſq; *John Wright*, late of *London*, gentleman, the ſaid *Chriſtopher Wright*, *Francis Treſham*, *Robert Winter*, late of *Huddington* aforeſaid, Eſq; *John Graunt*, late of *Norbrook*, in the county of *Warwick*, Eſq; *Ambroſe Rookwood*, late of *Stanningfield*, in the county of *Suffolk*, Eſq; *Everard Digby*, late of *Gotehurſt*, in the county of *Buckingham*, knight, *Robert Keys*, late of *London*, gentleman, and *Thomas Bates*, late of *London*, yeoman, to undertake the execution of the moſt wicked, barbarous, execrable, and abominable treaſon, that ever could enter into the heart of the moſt wicked man, by blowing up with gunpowder the houſe of parliament, at ſuch time, as your moſt excellent majeſty, and your deareſt conſort the queen, and the moſt noble prince *Henry*, together with the lords ſpiritual and temporal, the judges of the realm, and the knights, citizens, and burgeſſes of parliament ſhould be in the parliament houſe aſſembled (for which moſt traiterous and barbarous purpoſe, there were ſecretly laid in a vault or cellar under the parliament houſe thirty-ſix barrels of gunpowder, or thereabouts) to the utter overthrow and ſubverſion of the whole ſtate of this flouriſhing and renowned kingdom, if God, of his infinite mercy, had not moſt miraculouſly, by your majeſty's bleſſed direction, diſcover'd the ſame, in finding out the ſaid barrels of gunpowder in the ſaid vault or cellar, but few hours before the time appointed for the execution thereof. All which moſt heinous, horrible, and damnable treaſons are moſt manifeſt and apparent, by the voluntary confeſſion and acknowledgement of the offenders themſelves, *&c.*

Statute, 3 *Jacob.* I. *cap.* 4. for diſcovering and repreſſing Popiſh recuſants. The ſtatute of twenty pounds a month, for recuſancy, confirm'd. The king to ſeize two third parts of Popiſh eſtates, till the forfeiture is paid. The oath of allegiance is form'd and enjoin'd. The king's eccleſiaſtical commiſſion court confirmed.

Statute, 3 *Jacob.* I. *Cap.* 5. To prevent dangers, that may ariſe from Popiſh recuſants. A reward for diſcovering prieſts, or ſaying maſs. Recuſants forbidden the court. Recuſants diſabled from ſerving either in civil or military offices: not to practice phyſick, law, apothecary's buſineſs, *&c.* Their children not to be married or chriſten'd, but by a miniſter of the church of *England*. Their children not to be ſent abroad for education. Recuſants not to preſent to benefices: the right of preſenting, in ſuch caſes, ſettled upon the two univerſities. Recuſants not to be executors, adminiſtrators or guardians. All Popiſh books to be confiſcated; and the buyers and ſellers puniſh'd. Recuſants not allowed to keep arms.

ARTICLE II.

Records of King James I.

A Proclamation for baniſhing Seminary Prieſts and Jeſuits, an. 1603.

(a) HAVING, after ſome time ſpent in ſettling the politick affairs of this realm, of late beſtowed no ſmall labour in compoſing certain differences, we found among our clergy, about rites and ceremonies, heretofore eſtabliſh'd in this church of *England*, and reduced the ſame to ſuch an order and form, as we doubt not

(a) *John Stow*, Chron.

not, but every ſpirit, that is led only with piety, and not with humour, ſhall be therein ſatisfied. ' It appear'd unto us, in the debating of theſe matters, that a greater contagion to our religion, than could proceed from thoſe light differences, was imminent by perſons common enemies to them both: namely, the great number of prieſts, both Seminaries and *Jeſuits*, abounding in this realm; as well of ſuch, as were here, before our coming to this crown, as of ſuch, as have reſorted hither ſince; uſing their functions and profeſſions with greater liberty, than heretofore they durſt have done; partly upon a vain confidence of ſome innovation in matters of religion to be done by us, which we never intended, nor gave any man cauſe to expect; and partly upon the aſſurance of our general pardon, granted, according to the cuſtom of our progenitors, at our coronation for offences paſt, in the days of the late queen; which pardons many of the ſaid prieſts have procured under our great ſeal; and holding themſelves thereby free from the danger of the laws, do, with great audacity, exerciſe all offices of their profeſſion, both ſaying maſſes, perſuading our ſubjects from the religion eſtabliſh'd, and reconciling them to the church of *Rome*; and, by conſequence, ſeducing them from the true perſuaſion, which all ſubjects ought to have of their duty and obedience to us. Wherefore, for as much as, by way of providence, to preſerve the people from being corrupted in religion, piety, and obedience, is not the leaſt part of royal duty; we hold ourſelves obliged, both in conſcience and in wiſdom, to uſe all good means, to keep our ſubjects from being infected with ſuperſtitious opinions in matter of religion; which are not only pernicious to their own ſouls, but the ready way and means to corrupt their duty and allegiance; which cannot be any way ſo ſurely perform'd, as by keeping from them the miniſters and inſtruments of the infection, which are the prieſts, of all ſorts, ordain'd in foreign parts; by authority prohibited by the laws of this land: concerning whom therefore, we have thought it fit, to publiſh to all our ſubjects this open declaration of our pleaſure: That whereas there be of prieſts, at this preſent, within our kingdom, be they regular, or without rule, divers ſorts; ſome in priſon, ſome at liberty; and, of both, ſome having obtained our pardon under our great ſeal, and ſome having no ſuch pardon: and again, ſome, that were here before our coming into this realm, and ſome come hither ſince; for all ſuch, as are in priſon, we have taken order, that they ſhall be ſhipp'd at ſome convenient port, and ſent out of our realm, as ſoon as poſſibly may be, with commandment not to return again into any part of our dominions, without our licence obtained, upon pain and peril of the laws being here in force againſt them: and for all others, who are at liberty, whether having ſued out our pardon or not (which we do advertiſe them, and all our ſubjects, that extending only to matters done, before the death of the late queen, it doth not exempt any prieſt from the danger of the law, for his abode here, ſince our ſucceſſion to the crown, above the time by the ſtatute limited) We do hereby will and command, all manner of *Jeſuits*, ſeminaries, and other prieſts whatſoever, having ordination from any authority by the laws of this realm prohibited, to take notice, that our pleaſure is, that they do, before the 19*th* day of *March*, next enſuing the date hereof, depart forth of our realm and dominions; and that, for that purpoſe, it ſhall be lawful to all our officers of our ports, to ſuffer the ſaid prieſts to depart from thence into any foreign parts, between this and the ſaid 19*th* day of *March*; admoniſhing and aſſuring all ſuch *Jeſuits*, ſeminaries, and prieſts, of what ſort ſoever, that if any of them ſhall be, after the ſaid 19*th* day, taken within this realm, or any our dominions; or, departing now, upon this our pleaſure ſignified, ſhall hereafter return into this realm, or any our dominions again, that they ſhall be left to the penalty of the law, here being in force concerning them, without hope of any favour or remiſſion from us. - Wherefore we will and command all archbiſhops, biſhops, lieutenants, juſtices of peace, and all other our officers and miniſters whatſoever, to be diligent and careful, after the ſaid 19*th* day of *March* paſt, to do their duty and diligence in diſcovering and apprehending all prieſts, that ſhall remain here, contrary to this our declaration: which tho', perhaps, it may ſeem to preſage a greater ſeverity towards that ſort of our ſubjects, who, differing in their profeſſion from the religion by law eſtabliſh'd, call themſelves Catholicks, than, by our proceedings with them hitherto, we have given cauſe to expect; yet doubt we not, but that, when it

it ſhall be conſidered, with indifferent judgment, what cauſes have moved us, to uſe this providence againſt the ſaid *Jeſuits*, ſeminaries, and prieſts, all men will juſtify us therein. For to whom is it unknown, into what peril our perſon was like to be drawn, and our realm into confuſion, not many months ſince, by a conſpiracy firſt conceived by perſons of that ſort; who, having prevailed with ſome, had undertaken to draw multitudes of others to aſſiſt the ſame, by the authority of their perſuaſions and motives, grounded chiefly upon matter of conſcience and religion? which when other princes ſhall duly obſerve, we aſſure ourſelves, they will no way conceive, that this alteration groweth from any change of diſpoſition, now more exaſperate than heretofore; but out of neceſſary providence, to prevent their perils, otherwiſe inevitable; conſidering, that abſolute ſubmiſſion, to foreign juriſdiction, at their firſt taking orders, doth leave ſo conditional authority to kings over their ſubjects, as the ſame power, by which they were made, may diſpenſe at pleaſure with the ſtraiteſt band of loyalty and love between a king and his people. Amongſt which foreign powers, although we acknowledge ourſelves ſo much beholden to the now biſhop of *Rome*, for his kind offices, and private temporal carriage towards us in many things, as we ſhall be ever ready to requite the ſame towards him (as biſhop of *Rome*, in ſtate and condition of a ſecular prince) yet, when we conſider and obſerve the courſe and claim of that ſee, we have no reaſon to imagine, that princes of our religion and profeſſion can expect any aſſurance long to continue, unleſs it might be aſſented, by mediation of other princes Chriſtian, that ſome good courſe might be taken (by a general council free and lawfully call'd) to pluck up thoſe roots of dangers and jealouſies, which ariſe from cauſe of religion, as well between princes and princes, as between them and their ſubjects; and to make it manifeſt, that no ſtate or potentate either hath or can challenge power to diſpoſe of earthly kingdoms or monarchies; or to diſpenſe with ſubjects obedience to their natural ſoveraigns. In which charitable action, there is no prince living, that will be readier, than we ſhall be, to concur, even to the uttermoſt of our power, not only out of a particular diſpoſition to live peaceably with all ſtates and princes of Chriſtendom, but becauſe ſuch a ſettled amity might, by an union in religion, be eſtabliſh'd amongſt Chriſtian princes, as might enable us all to reſiſt the common enemy. Given at our palace at *Weſtminſter*, the 22*d* day of *February*, in the firſt year of our reign of *England*, *France*, and *Ireland*; and of *Scotland* the thirty-ſeventh.

(b) *A Letter of Dr.* Kelliſon, *Preſident of the* Engliſh *College in* Doway, *to King* James I. *concerning his Book, intituled:* The Right of the Prelate and the Prince.

Moſt gracious and dread Soveraign,

As the late information given to your majeſty againſt my perſon, and the book intituled: *The Right of the Prelate and the Prince*, did not a little wound and affect my heart, which I knew was ever loyal, loving, ſincere, and faithful to your majeſty; ſo it was no ſmall comfort to me, that I was to plead for myſelf, *not guilty*, before my liege lord and ſoveraign, and him ſo learned, ſo wiſe, and equal a judge; who, like another *Alexander*, as he has lent one ear to my accuſer, ſo he has left the other open for me the accuſed. I underſtand, moſt gracious ſoveraign, that the aforeſaid book, which was firſt printed in the year of our Lord 1617, and the ſecond time in the year 1621, and all this time ran current, without any imputation at all, has been of late preſented to your moſt excellent majeſty, as a book ſeditious, and derogating to your royal authority, crown, and ſcepter. This, I confeſs to your majeſty, did, at the firſt, not a little trouble and aſtoniſh me. For, as I have ever born the loyal heart of a true and faithful ſubject to your majeſty, both before, and ſince your deſired entrance to the crown of *England*; as not only my epiſtle to your majeſty, prefix d to my *Survey*, but alſo all *Engliſh* Catholicks, who know me, can and will teſtify for me: ſo had I rather undergo any temporal miſery or calamity, than teach, write, or do any thing, which might deſerve the juſt diſpleaſure of your majeſty; and eſpecially this ſo foul an aſperſion, and heinous im-

(b) Copy in *Doway* College.

putation,

putation, which ſome have ſought to caſt upon me. I am, I confeſs, a Catholick, *Roman* prieſt; and ſhall, by God's grace, be ready to die for the Catholick faith, and the Catholick church's chief viſible paſtor's true authority. But I am alſo one of your majeſty's true and humble ſubjects; and therefore, by the law of God and nature, owe unto your majeſty that allegiance, which a ſubject can any way owe unto his ſoveraign; and therefore am obliged to ſpend my blood, and ſacrifice my life, as I will ever, by God's help, be ready to do, when occaſion ſhall be offer'd, in defence of your majeſty's perſon, poſterity, and crown. For I know, that by God kings reign, and enact their wholeſome laws: I know, that every ſoul ought to be ſubject to higher powers; and that he, that reſiſteth their power, reſiſteth God's ordinance. I know, I muſt give to all their due; to whom tribute, tribute; to whom cuſtom, cuſtom; to whom fear, fear; to whom honour, honour. I acknowledge to kings an humble ſubjection, not only out of free liberty, but of neceſſity; not only for wrath, but alſo for conſcience ſake: and I am not ignorant, that we are ſubject to every human creature for God, and eſpecially to the king, as excelling, and to his under rulers, as ſent and authorized from him. This is the law of God, who cannot lie, becauſe he is truth itſelf: this is the doctrine and faith of the Catholick *Roman* church; which cannot be falſe, becauſe ſhe is the pillar and ſupport of truth. For which doctrine all good Catholicks are as ready to die, as for any other article of their faith. And, whatſoever my accuſer or accuſers ſay, this is the very doctrine, which is expreſly delivered and taught in the alledged book, ch. 2, 4, 5. in which book your majeſty is never named, but with a loyal reſpect: and thoſe ſeditious propoſitions, whatſoever they be, exhibited to your royal majeſty, I am moſt confident, are not therein to be found; nor ever did or ſhall enter into my heart. For God is my witneſs, ſo far I was ever from maintaining any ſeditious doctrine againſt my king and country, that from my heart I ever deteſted thoſe irreverent and ſlanderous pamphlets, which did in any ſort touch your majeſty, as prejudicial to the Catholick cauſe. And from all ſuch diſloyal miſdemeanors, the aforeſaid book dehorteth all your majeſty's Catholick ſubjects, p. 408. For, altho' in that book much be ſaid in commendation, not only of temporal, but alſo of ſpiritual power and authority; yet the one is ſo exalted, as the other is not depreſſed; both are praiſed, neither diſpraiſed: both have their due, neither is injured. Yea, that book, moſt gracious king, does only deliver the common doctrine, which all Catholick princes embrace; and yet are ſerv'd of their ſubjects moſt faithfully, and bear rule over them as abſolutely, as any other princes; this doctrine giving them ſufficient ſecurity, the contrary none at all; as is largely declared in the ſecond edition of that book, p. 394, and forwards. Therein your majeſty's ſubjects are counſell'd, exhorted, and ſtrictly, on the part of God, commanded, to be obeyſant, loyal, and faithful unto your royal perſon and poſterity; and to expoſe both livings and lives in defence of both; as may be ſeen in the pages 408, 409, of the ſecond edition. To this conſcience and religion has ever urged them; and to this your majeſty's late clemency has, no doubt, much more animated them. But I have been bolder, I fear, than the majeſty of ſo great a king will bear; and have multiplied more words, than may ſtand with your majeſty's royal affairs. Yet, I hope, as your gracious majeſty gives the accuſed leave to ſpeak, ſo ſhall he find pardon alſo at your majeſty's hands, if he have ſpoken ſomewhat largely; it being only to ſhew his own innocence, and his loyal duty and fidelity to your gracious majeſty. The Almighty grant your majeſty long to live, proſperouſly to reign with us here, and eternally with him, and his ſaints in heaven. *Amen.*

(c) An Order of King James I, *to the Lord Keeper of the Great Seal, in Favour of Catholicks.*

James, by the grace of God, king of *England*, *Scotland*, *France*, and *Ireland*, defender of the faith, *&c.* to the reverend father in God, and right truſty, and right well beloved counſellor, *John* lord biſhop of *Lincoln*, lord keeper of the great ſeal of *England*, and to the lord chancellor of *England*, and lord keeper of the great ſeal

(c) Manuſcript in my Hands.

of

of *England* for the time being, and every of them, greeting. Whereas a marriage is intended to be ſhortly had and ſolemniz'd between our moſt dear ſon *Charles*, prince of *Wales*, and the moſt excellent princeſs the lady *Mary* of *Spain*; and the ſaid princeſs being a *Romiſh* Catholick, we hold it fit, that ſuch of our ſubjects, as are of the ſame religion, containing themſelves otherwiſe within thoſe bounds of loyalty and duty, as is fitting for obedient and loving ſubjects, ſhould be treated and uſed with all clemency and mildneſs. And therefore, and becauſe we will give example to other princes, to extend the like grace and favour to ſuch of their ſubjects, as are of the religion, which we ourſelves profeſs; we have reſolved to mitigate the ſeverity of thoſe laws, which do inflict on them any penalties in reſpect of their religion; hopeing, as we do herein enlarge our grace and bounty to them; ſo they will be incited and ſtirr'd up to ſhew the fruits and effects of their duty and ſincere affection towards us, and our mild and merciful government, as may become faithful and good ſubjects; and may encourage us to continue that favour and benignity towards them, which we have begun. Theſe are therefore to ſignify unto you, that for the better effecting of this our pleaſure, our intention is to grant pardons and diſpenſations to ſuch of our ſubjects, and *Roman* Catholicks, as within the ſpace or term of five years, next enſuing the date hereof, ſhall deſire the ſame, according to the tenor and form of a pardon and diſpenſation here under written. And we do hereby require and command you, from time to time, during the ſaid term or ſpace of five years, to grant and paſs, and cauſe to be made, and paſſed in our name, under our great ſeal of *England*, unto all, and every our ſubjects, *Romiſh* Catholicks, who, within the ſaid ſpace or term, ſhall ſue for, and deſire the ſame, ſeveral letters patent, agreeable in every reſpect to the ſaid former pardon here under written, as aforeſaid *(mutatis mutandis)* without any farther or particular warrant, either by bill to be ſigned, or our ſign manual, or by letters under our ſignet or privy ſeal, or other warrant or direction whatſoever (other than thoſe our letters patent reſpectively) to whom ſuch pardons ſhall be granted; paying therefore ſuch, and the like fees, and no more, as were paid upon the ſuing out of our general pardon, granted the firſt year of our reign of *England*. And theſe our letters patent ſhall be unto you, our ſaid keeper of the great ſeal of *England*, and to the lord chancellor of *England*, and the lord keeper of the great ſeal of *England*, for the time being, and to either of them, a ſufficient warrant and diſcharge for the doing of the ſame.

(d) Exemplar Literarum magni Angliæ Sigilli Cuſtodis, ad Regni Judices: datarum Londini, Aug. *Die* 12, 1622.

Præmiſſa ex animo ſalute, &c.

Cum ſua majeſtas, & profundâ ſtatus ratione, & ſpe ejuſdem gratiæ à vicinis principibus religionis noſtræ profeſſoribus faciendæ inductus, favorem aliquem & indulgentiam vinctis regni hujus Papiſtis largiri decreverit: ut duo diplomata, magno regni ſigillo munita, ex ſententia in iis contentâ, expedirem imperavit. Majeſtatis igitur ſuæ nomine admonendi eſtis, regiam ejus eam eſſe voluntatem, ut ubi prædicta diplomata in manus veſtras pervenerint, miſsâ hæſitatione omni & difficultate, regiam ejus gratiam in omnes extendatis Papiſtas, quotquot provinciarum veſtrarum carceribus vinctos reperietis: idque ob quamcunque ab eccleſiis abſentiam, vel ob recuſatum primatûs eccleſiaſtici juramentum, aut ob habitos, vel vulgatos Papiſtarum libros, aut ob miſſam auditam, aut aliud quodvis Papiſmi caput, ſolum concernens religionem, nec ſtatûs contingens rationem, quæ tota penitus civilis, ac merè politica vobis fore videatur. Et ſic jubeo vos benè valere. E collegio *Weſtmonaſterienſi*, 12 die *Auguſti* 1622.

Veſtri Amantiſſimus.

Johannes Lincolnienſis.

(e) A Letter of Antonius de Dominis, *Archbiſhop of* Spalato, *to King* James I.

The two popes, who were moſt diſpleaſed at my leaving *Italy*, and coming into *England*, *Paulus* V, and he who now liveth, *Gregory* XV. have both labour'd to call

(d) Copy in *Doway* College.

(e) Dr. *Fuller*, Church Hiſt.

call me back from hence, and uſed divers meſſages for that purpoſe; to which, notwithſtanding, I gave no heed. But now, of late, when the ſaid pope (being certified of my zeal in advancing and furthering the union of all Chriſtian churches) did hereupon take new care, and endeavour'd to invite me again unto him; and ſignified withal, that he did ſeek nothing therein, but God's glory; and to uſe my poor help alſo, to work the inward peace and tranquillity of this your majeſty's kingdom: my own conſcience told me, that it behoved me, to give ready care unto his holineſs. Beſides all this, the diſeaſes and inconveniences of old age growing upon me, and the ſharpneſs of the cold air of this country, and the great want I feel here, amongſt ſtrangers, of ſome friends and kinsfolk, that might take more diligent and exact care of me, make my longer ſtay, in this climate, very offenſive to my body. Having therefore made an end of my works, and enjoyed your majeſty's goodneſs, in beſtowing on me all things needful, and fit for me, and in heaping ſo many and ſo royal benefits upon me; I can do no leſs, than promiſe perpetual memory and thankfulneſs, and tender to you my continuance in your majeſty's ſervice whereſoever I go, and will become, in all places, a reporter and extoller of your majeſty's praiſes. Now, if my buſineſs proceed, and be brought to a good end, I well hope, that I ſhall obtain your majeſty's good leave to depart, without the leaſt diminution of your majeſty's wonted favour towards me. I hear of your majeſty's late great danger, and congratulate with your majeſty for your ſingular deliverance from it, by God's great goodneſs; who hath preſerved you ſafe from it, as one moſt dear unto him, for the great good of his church, I hope.

Farewell, the glory and ornament of princes. Your majeſty's ever moſt devoted ſervant,

Antonius de Dominis,

Archbiſhop of *Spalato.*

From the *Savoy*,
Jan. 16. 1621.

(*f*) *A Second Letter of* Antonius de Dominis, *Archbiſhop of* Spalato, *to King* James I.

Moſt excellent Prince, and moſt gracious Lord.

As I ſignified lately unto your majeſty, in my former letter, I neither ought nor could neglect the pope's fair and gracious invitation of me, eſpecially when I ſaw he dealt with me concerning the ſervice of Chriſt and his church; and being now at length better certified, that all things are in a readineſs for me, I am tied to my former promiſes. Yet I make it my humble requeſt, that I may take my journey with your majeſty's good will. And, for that purpoſe, I do now moſt humbly and earneſtly crave your leave, by theſe letters, which I would much more willingly have begged by word of mouth, in your preſence, (that I might have parted with your majeſty with all due thanks and ſubmiſſion) but that my acceſs to your majeſty might have confirmed the vain and fooliſh rumours of the people. I beſeech your majeſty therefore, to vouchſafe to give me ſome letters, whereby my departure may be made both ſafe and creditable. As for the eccleſiaſtical titles and revenues, which I hold by your majeſty's gift, I ſhall reſign them by publick indenture. So from the bottom of my heart, I do commit myſelf to your royal favour, and vow my ſelf your ſervant for ever

Your majeſty's, *&c.*

M. Ant. de Dominis,

Archbiſhop of *Spalato.*

London, from the
Savoy, *Feb.* 3. 1621.

(*g*) *A Letter of Pope* Gregory XV, *to Prince* Charles, *afterwards King of* England, April 20, 1623.

Moſt noble prince; health, and light of divine grace, *&c.* *Great-Britain* abounding with worthy men, and fertil in virtues, ſo that the whole earth is full of the glory of her renown, induceth many times the thoughts of the great ſhepherd to the con-

(*f*) *Tho. Fuller*, Chur. Hiſt.

(*g*) *Ruſhworth's* Collect. MS. in *Doway* College.

ſideration of her praiſes; in regard that preſently, in the infancy of the church, the King of Kings vouchſafed to chuſe her, with ſo great affection, for his inheritance, that, it ſeems, there entered into her, almoſt at the ſame time, the eagles of the *Roman* ſtandards, and the enſigns of the croſs; and not few of her kings, indoctrinated in the true knowledge of ſalvation, gave example of Chriſtian piety to other nations; and, in after days, preferred the croſs to the ſcepter, and the defence of religion to the deſire of command; ſo that meriting heaven thereby (the crown of eternal bliſs) they obtain'd likewiſe upon earth, the luſtre and glorious ornaments of ſanctity. But at this time of the *Britannick* church, how much is the caſe altered? Yet we ſee, that at this day the *Engliſh* court is fenced and guarded with moral virtues; which were ſufficient motives, to induce us, to love this nation; it being no ſmall ornament to the Chriſtian name, if it were likewiſe a defence and ſanctuary of Catholick virtues. Wherefore, the more the glory of your moſt ſerene father, and the property of your natural diſpoſition delighteth us, the more ardently do we deſire, that the gates of heaven ſhould be opened unto you, and that you ſhould purchaſe the univerſal love of the church. For whereas the biſhop of *Rome*, *Gregory* the Great, of moſt pious memory, introduced amongſt the *Engliſh* people, and taught their kings the goſpel, and a reverence to the apoſtolick authority; we being as much inferior to him in virtue and ſanctity, as equal in name and hight of dignity; it is reaſon we ſhould follow his moſt holy ſteps, and procure the ſalvation of thoſe kingdoms; eſpecially (moſt ſerene prince) here being great hopes offered to us, at this time, of ſome fruitful iſſue of your determination. Wherefore, you having come to *Spain*, and the court of the Catholick king, with deſire to match with the houſe of *Auſtria*, it ſeem'd good to us, moſt affectionately to commend this your intent, and to give you a clear teſtimony, that, at this time, your perſon is the moſt principal care our church hath. For ſeeing, that you pretend to match with a Catholick damſel, it may be eaſily preſumed, that the ancient ſeed of Chriſtian piety, which ſo happily flouriſh'd in the minds of *Britiſh* kings, may, by God's grace, be revived in your breaſt. For it is not probable, that he, that deſires ſuch a wife, ſhould abhor the Catholick religion, and rejoice at the overthrow of the holy *Roman* chair. To which purpoſe, we cauſed continual prayers to be made, and moſt vigilant ſupplications to the Father of lights for you (fair flower of the Chriſtian world, and only hope of *Great-Britain)* that he would bring you to the poſſeſſion of that moſt noble inheritance, which your anceſtors got you by the defence of the apoſtolick authority, and deſtruction of the monſters of hereſies. Call to mind the times of old: aſk of your forefathers, and they will ſhew you, what way leads to heaven; and in what path mortal princes perſevering do paſs to the heavenly kingdom. Behold the gates of heaven open: thoſe moſt holy kings of *England*, who, going to *Rome*, accompanied with angels, moſt piouſly reverenced the Lord of Lords, and the Prince of the apoſtles in his chair; their works and examples are mouths, wherewith God ſpeaks, and warneth you, to imitate their cuſtoms, in whoſe kingdoms you ſucceed. Can you ſuffer, that they be call'd Hereticks, and condemned for wicked men, whom the faith of the church teſtifies, that they reign with Chriſt in heaven? and are exalted above all princes of the earth? and that they, at this time, reach'd you their hands from that moſt bleſſed country, and brought you ſafely to the court of the Catholick king; and deſire, to turn you to the boſom of the Catholick church, which prays moſt humbly, with the moſt unſpeakable groans, to the God of all mercy, for your ſalvation; to reach you the arms of apoſtolical charity; moſt lovingly to embrace you their much deſired ſon; and to point out, as it were with their finger, the bleſſed hopes of heaven. And truly you could do no act of greater comfort to all nations of Chriſtendom, than to return the poſſeſſion of thoſe moſt noble *Iſles* to the Prince of the apoſtles, whoſe authority, for ſo many ages, was held in *England* for the defence of the kingdoms, as a divine oracle: which it will not be uneaſy to do, if you open your breaſt (upon which depends the proſperity of thoſe kingdoms) to God, who is knocking at it: and we have ſo great a deſire of the honour and exaltation of your royal name, that we wiſh you would be call'd through the whole world, together with your moſt ſerene father, the deliverer of *Great-Britain*, and reſtorer of her ancient religion; whereof we will

will not loſe all hopes, while in your behalf we ſolicit him, in whoſe hands are the the hearts of kings, and who rules all nations of the world: by whoſe grace we will, with all poſſible diligence, labour to effect it. And you cannot chuſe, but acknowledge in theſe letters the care of our apoſtolical charity, to procure your happineſs; which we never ſhall repent of having written, if the reading hereof ſhall, in the leaſt wiſe, ſtir ſome ſparks of Catholick religion in the heart of ſo great a prince, who we deſire may enjoy eternal comforts, and flouriſh with the glory of all virtues. Given at *Rome*, in the palace of St. *Peter*, the 20*th* of *April* 1623, and the third of our pontificate.

The Prince's *Reply to the Pope*'s Nuncio *at the Delivery of the Letter.*

I kiſs his holineſs's feet, for the favour and honour he doth me; ſo much the more eſteem'd, by how much the leſs deſerved of me; and his holineſs ſhall ſee, what I will do hereafter; and I think my father will do the like: ſo that his holineſs ſhall not repent, of what he hath done.

(*b*) *Prince* Charles's *Anſwer to Pope* Gregory XV's *Letter.*

I receiv'd your holineſs's letter with ſuch thankfulneſs and reſpect, as is due to the love and piety, with which your holineſs wrote it; and eſpecially it gave me much delight, to view the never enough praiſed examples of my anceſtors, your holineſs ſet before my eyes to imitate: who, although it be true, that they often adventur'd, and put their eſtates and lives in danger, for no other reaſon, than the propagation of the Chriſtian faith, yet their courage hath not been greater in ſetting upon the enemies of the croſs of Chriſt with open war, than ſhall be my care, that peace and unity, which have been of long exiled from the Chriſtian commonwealth, may be reduced to a true concord. For as the common enemy of peace, and father of diſcord, have labour'd in ſowing hatred and diſſenſion amongſt Chriſtian princes, ſo do I deem it a labour of glory to Chriſt, to procure their union: neither do I eſteem it a greater honour, to deſcend from ſuch renowned princes, than to be an emulator in imitating their holy and religious manners, wherein they flouriſh'd. And the knowledge, I have of the king, my lord and father's pleaſure, and of his earneſt deſire, with all his forces to further this intention, doth much aſſiſt me. For it grieveth him ſore, to conſider the great and cruel misfortunes and ſlaughter which have followed the diſcord of Chriſtian princes. The feeling, which your holineſs hath, and the judgment, with it, of my deſire in the treaty of alliance with the Catholick king, by means of marriage with his ſiſter, is moſt conformable to your holineſs's charity and great wiſdom. For it is moſt certain, I would never ſo earneſtly procure, to tie myſelf with the ſtreighteſt bond of marriage, unto a perſon, whoſe religion I could not endure. Wherefore let your holineſs be perſuaded, that my mind now is, and always ſhall be, far from plotting any thing contrary to the *Roman* Catholick religion. Nay rather, I will ſeek occaſions, univerſally to blot out of the minds of all men, the ſuſpicions, which might be held of me: and I will procure, that even, as we all acknowledge one God in Trinity and Unity, and one Chriſt crucified; in the ſame manner, we may all profeſs one and the ſelf-ſame faith. And to obtain this, I will refuſe no labour, although thereby I hazard both my life and kingdoms. It reſteth only, that I acknowledge, for a moſt ſingular benefit, the letter, which your holineſs vouchſafed to ſend me; and that I beſeech God to protect your holineſs, and to give you in this life ſucceſs, and in the next the felicity you deſire to

Charles Stuart.

(*i*) *A Letter of* George Abbot, *Archbiſhop of* Canterbury, *to King* James I, *diſſuading him from a Toleration of Papiſts.*

May it pleaſe your Majeſty,

I have been too long ſilent; and am afraid, by my ſilence, I have neglected the duty of the place, it hath pleaſed God to

(*b*) *Ruſhworth*'s Collections.

(*i*) *Ibid.*

call

call me unto, and your majeſty to place me in. And now I humbly crave leave, I may diſcharge my conſcience towards God, and my duty to your majeſty. And therefore I beſeech your majeſty, give me leave, freely to deliver myſelf; and then let your majeſty do with me, what you pleaſe. Your majeſty hath propounded a toleration of religion. I beſeech you, Sir, to take into your conſideration, what the act is: next, what the conſequence may be. By your act you labour to ſet up that moſt damnable and heretical doctrine of the church of *Rome*, the Whore of *Babylon*. How hateful will it be to God, and grievous unto your good ſubjects, the true profeſſors of the goſpel, that your majeſty, who hath often diſputed, and learnedly written againſt thoſe wicked hereſies, ſhould now ſhew yourſelf a patron of thoſe doctrines, which your pen hath told the world, and your conſcience tells yourſelf, are ſuperſtitious, idolatrous, and deteſtable! Add hereunto, what you have done in ſending the prince into *Spain*, without the conſent of your counſel, the privity and approbation of your people. And tho', Sir, you have a large intereſt in the prince, as the ſon of your fleſh; yet hath the people a greater, as the ſon of the kingdom, upon whom (next after your majeſty) their eyes are fixed, and their welfare depends. And ſo tenderly is his going apprehended, that I believe, Sir, however his return may be ſafe, yet the drawers of him into that action, ſo dangerous to himſelf, ſo deſperate to the kingdom, will not paſs away unqueſtioned and unpuniſhed. Beſides, this toleration, which you endeavour to ſet up by proclamation, cannot be done without a parliament; unleſs your majeſty will let your ſubjects ſee, that you will take unto yourſelf a liberty to throw down the laws of the land at your pleaſure. What dreadful conſequences theſe things may draw after them, I beſeech your majeſty to conſider. And above all, leſt by this toleration and diſcontinuance of the true profeſſion of the goſpel, wherewith God hath bleſſed us, and under which this kingdom hath ſo many years flouriſh'd, your majeſty do not draw upon the kingdom in general, and yourſelf in particular, God's heavy wrath and indignation. Thus, in diſcharge of my duty towards God and your majeſty, and the place of my calling, I have taken humble boldneſs to deliver my conſcience. And now, Sir, do with me, what you pleaſe.

(k) *Articles between the Kings of* England *and* Spain, *relating to the Treaty of Marriage between Prince* Charles *and the* Infanta.

That the pope's diſpenſation be firſt obtained by the meer act of the king of *Spain*.

That the children of this marriage be not conſtrained in matter of religion, nor their title prejudiced in caſe they prove Catholicks.

That the *Infanta*'s family, being ſtrangers, may be Catholicks; and ſhall have a decent place appointed for all divine ſervice, according to the uſe of the church of *Rome*; and that the eccleſiaſticks and religious perſons may wear their proper habits.

That the marriage ſhall be celebrated in *Spain*, by a procurator, according to the inſtructions of the council of *Trent*: and, after the *Infanta*'s arrival in *England*, ſuch a ſolemnization ſhall be uſed, as may make the marriage valid according to the laws of this kingdom.

That ſhe ſhall have a competent number of chaplains, and a confeſſor, being ſtrangers; one whereof ſhall have power to govern the family in religious matters.

In the allowing of theſe articles, the king thus expreſſed himſelf: Seeing this marriage is to be with a lady of a different religion from us, it becometh us to be tender; as on the one part, to give them all ſatisfaction convenient; ſo on the other, to admit nothing, that may blemiſh our conſcience, or detract from the religion here eſtabliſh'd.

(l) *King* James I's *Speech in Parliament*, Jan. 30, 1620.

My lords ſpiritual and temporal, and you the commons. *In multiloquio non deeſt peccatum.* In the laſt parliament, I made long diſcourſes, eſpecially to them of the lower houſe: I did open the true thoughts

(k) *Ruſhworth*'s Collections, vol. 1. p. 4.

(l) *Ibidem*, p. 21.

of my heart. But I may ſay, with our Saviour. *I have piped to you, and you have not danced: I have mourned, and you have not lamented.* Yet, as no man's actions can be free; ſo in me God found ſome ſpices of vanity: and ſo all my ſayings turned to me again, without any ſucceſs. And now to tell you the reaſons of your calling, and this meeting, apply it to yourſelves, and ſpend not the time in long ſpeeches. Conſider, that the parliament is a thing compoſed of a head and a body; the monarch and the two eſtates. It was firſt a monarchy, then after a parliament. There are no parliaments, but in monarchical governments. For in *Venice*, the *Netherlands*, and other free governments, there are none. The head is to call the body together. And for the clergy, the biſhops are chief; for ſhires, their knights; and for towns and cities, their burgeſſes and citizens. Theſe are to treat of difficult matters, and to counſel their king with their beſt advice, to make laws for the commonweal: and the lower houſe is alſo to petition their king, and acquaint him with their grievances; and not to meddle with the king's prerogative. They are to offer ſupply for his neceſſity, and he to diſtribute, in recompence thereof, juſtice and mercy. As in all parliaments, it is the king's office to make good laws, whoſe fundamental cauſe is the people's ill manners: ſo, at this time, that we may meet with the new abuſes and encroaching craft of the times. Particulars ſhall be read hereafter.

As touching religion, laws enough are made already. It ſtands in two points; perſuaſion and compulſion. Men may perſuade, but God muſt give the bleſſing. *Jeſuits*, prieſts, puritans, and ſectaries, erring both on the right-hand, and on the left-hand, are forward to perſuade unto their own ends; and ſo ought you the biſhops, in your example and preaching: but compulſion to obey, is to bind the conſcience.

There is a talk of a match with *Spain*; but if it ſhall not prove a furtherance to religion, I am not worthy to be your king. I will never proceed, but to the glory of God, and content of my ſubjects.

For a ſupply to my neceſſities: I have reigned eighteen years; in which time you have had peace, and I have received far leſs ſupply, than hath been given to any king, ſince the conqueſt. The laſt queen of famous memory, had, one year with another, above a hundred thouſand pounds *per Annum* in ſubſidies; and, in all my time, I have had but four ſubſidies, and ſix fifteenths. It is ten years ſince I had a ſubſidy. In all which time I have been ſparing to trouble you: I have turn'd myſelf as nearly to ſave expences, as I may. I have abated much in my houſhold expences, in my navies, in the charge of my munition. I made not choice of an old beaten ſoldier for my admiral; but rather choſe a young man [*Buckingham*] whoſe honeſty and integrity I knew; whoſe care hath been to appoint under him ſufficient men, to leſſen my charges; which he hath done.

Touching the miſerable diſſenſions in Chriſtendom; I was not the cauſe thereof: for the appeaſing whereof I ſent my lord of *Doncaſter*; whoſe journey coſt me three thouſand five hundred pounds. My ſon-in-law ſent to me for advice; but, within three days after, accepted of the crown: which I did never approve of for three reaſons.

Firſt, for religion ſake, as not holding with the *Jeſuits*, diſpoſing of kingdoms; rather learning of our Saviour, to uphold, not to overcome them.

Secondly, I was no judge between them; nor acquainted with the laws of *Bohemia*. *Quis me judicem fecit?*

Thirdly, I have treated for a peace; and therefore will not be a party. Yet I left not to preſerve my childrens patrimony. For I had a contribution of my lords and ſubjects, which amounted to a great ſum: I borrowed of my brother of *Denmark* ſeven thouſand five hundred pounds, to help him, and ſent as much to him, as made it up ten thouſand pounds; and thirty thouſand I ſent to the princes of the union to hearten them. I have loſt no time, had the princes of the union done their parts, as that handful of men, I ſent, had done theirs. I intend to ſend, by way of perſuaſion; which, in this age, will little avail, unleſs a ſtrong hand aſſiſt. Wherefore I purpoſe to provide an army next ſummer, and deſire you to conſider my neceſſities, as you have done to my predeceſſors. *Qui citò dat, bis dat.* I will engage my crown, my blood, and my ſoul in that recovery.

You may be informed of me, in things, in courſe of juſtice; but I never ſent to any of my judges, to give ſentence contrary to law. Conſider the trade, for the making

thereof better; and ſhew me the reaſon, why my mint, for theſe eight or nine years, hath not gone on. I confeſs, I have been liberal in my grants: but, if I be informed, I will amend all hurtful grievances. But who ſhall haſten after grievances, and deſire to make himſelf popular, he hath the ſpirit of Satan. If I may know my errors, I will reform them. I was in my firſt parliament a novice; and, in my laſt, there was a kind of beaſts, call'd undertakers; a dozen of whom undertook to govern the laſt parliament, and they led me. I ſhall thank you for your good office; and deſire, that the world may ſay well of our agreement.

(m) A Remonſtrance of the Houſe of Commons to King James I, *during his Treaty for a Match with* Spain.

Moſt gracious and dread Soveraign,

We your majeſty's moſt humble and loyal ſubjects, the knights, citizens, and burgeſſes, now aſſembled in parliament, who repreſent the commons of your realm, full of hearty ſorrow to be deprived of the comfort of your royal preſence, the rather, for that it proceeds from the want of your health, wherein we all unfeignedly do ſuffer; in all humble manner calling to mind your gracious anſwer to our former petition, concerning religion; which, notwithſtanding your majeſty's pious and princely intentions, hath not produced that good effect, which the danger of theſe times doth ſeem to us to require: and finding, how ill your majeſty's goodneſs hath been requited by princes of different religion, who, even in time of treaty, have taken opportunity to advance their own ends, tending to the ſubverſion of religion, and diſadvantage of your affairs, and the eſtate of your children; by reaſon whereof your ill affectioned ſubjects at home, the Popiſh recuſants, have taken too much encouragement, and are dangerouſly increaſed in their number, and in their inſolences: we cannot but be ſenſible thereof, and therefore humbly repreſent, what we conceive to be the cauſes of ſo great and growing miſchiefs, and what be the remedies.

1. The vigilance and ambition of the pope of *Rome*, and his deareſt ſon: the one aiming at as large a temporal monarchy, as the other at a ſpiritual ſupr

2. The deviliſh poſitions and doctrines, whereon Popery is built, and taught with authority to their followers, for advancement of their temporal ends.

3. The diſtreſſed and miſerable eſtate of the profeſſors of the true religion in foreign parts.

4. The diſaſtrous accidents to your majeſty's children abroad, expreſſed with rejoicing, and even with contempt of their perſons.

5. The ſtrange confederacy of the princes of the Popiſh religion; aiming mainly at the advancement of theirs, and ſubverting of ours; and taking the advantages conducing to that end, upon all occaſions.

6. The great and many armies raiſed and maintained at the charge of the king of *Spain*, the chief of that league.

7. The expectation of the Popiſh recuſants of the match with *Spain*; and feeding themſelves with great hopes of the conſequences thereof.

8. The interpoſing of foreign princes and their agents, in the behalf of Popiſh recuſants, for connivance and favour unto them.

9. Their open and uſual reſort to the houſes, and, which is worſe, to the chapels of foreign ambaſſadors.

10. Their more than uſual concourſe to the city; and their frequent conventicles and conferences there.

11. The education of their children in many ſeveral ſeminaries and houſes of their religion in foreign parts, appropriated to the *Engliſh* fugitives.

12. The grants of their juſt forfeitures; intended by your majeſty as a reward of ſervice to the grantees; but, beyond your majeſty's intention, transferred or compounded for at ſuch mean rates, as will amount to little leſs, than a toleration.

13. The licentious printing and diſperſing of Popiſh and ſeditious books; even in the time of parliament.

14. The ſwarms of prieſts and *Jeſuits*, the common incendiaries of all Chriſtendom, diſperſed in all parts of your kingdom.

And from theſe cauſes, as bitter roots, we humbly offer to your majeſty, that we foreſee and fear, there will neceſſarily

(m) *Ruſhworth*'s Collect. vol. 1. p. 40.

follow

follow very dangerous effects, both in church and ſtate. For 1*ſt*, The Popiſh religion is incompatible with ours, in reſpect of their poſitions. 2. It draweth with it an unavoidable dependence on foreign princes. 3. It openeth too wide a gap for popularity to any, who ſhall draw too great a party. 4. It hath a reſtleſs ſpirit, and will ſtrive by theſe gradations: if it once get a connivence, it will preſs for a toleration; if that ſhould be obtained, they muſt have an equality; from thence they will aſpire to ſuperiority; and will never reſt, till they get a ſubverſion of the true religion.

The remedies againſt theſe growing evils, which, in all humility, we offer unto your moſt excellent majeſty, are theſe:

1. That ſeeing, this inevitable neceſſity is fallen upon your majeſty, which no wiſdom or providence of a peaceable and pious king can avoid; your majeſty would not omit this juſt occaſion, ſpeedily and effectually to take your ſword into your hand.

2. That once undertaken, upon ſo honourable and juſt grounds, your majeſty would reſolve to purſue, and more publickly avow the aiding of thoſe of our religion in foreign parts: which, doubtleſs, would re-unite the princes and ſtates of the union, by theſe diſaſters diſheartened and diſbanded.

3. That your majeſty would propoſe to yourſelf, to manage this war with the beſt advantage, by a diverſion, or otherwiſe, as in your deep judgment ſhall be found fitteſt; and not to reſt upon a war in theſe parts only; which will conſume your treaſure, and diſcourage your people.

4. That the bent of this war, and point of your ſword, may be againſt that prince (whatſoever opinion of potency he hath) whoſe armies and treaſures have firſt diverted, and ſince maintained the war in the Palatinate.

5. That, for ſecuring our peace at home, your majeſty would be pleaſed to review the parts of our petition, formerly deliver'd unto your majeſty, and hereunto annexed; and to put in execution, by the care of choice commiſſioners, to be thereunto eſpecially appointed, the laws already made, and hereafter to be made, for preventing dangers from Popiſh recuſants, and their wonted evaſions.

6. That, to fruſtrate their hopes for a future age, our moſt noble prince may be timely and happily married to one of our own religion.

7. That the children of the nobility and gentry of this kingdom, and of others ill-affected, and ſuſpected in their religion, now beyond the ſeas, may be forthwith call'd home by your means, and at the charge of their parents or governors.

8. That the children of Popiſh recuſants, or ſuch, whoſe wives are Popiſh recuſants, be brought up, during their minority, with Proteſtant ſchoolmaſters and teachers; who may ſow in their tender years the ſeeds of true religion.

9. That your majeſty will be pleaſed, ſpeedily to revoke all former licences for ſuch children and youth to travel beyond the ſeas; and not grant any ſuch licence hereafter.

10. That your majeſty's learned counſel may receive commandment, from your highneſs, carefully to look into former grants of recuſants lands, and to avoid them, if by law they can; and that your majeſty will ſtay your hand, from paſſing any ſuch grants hereafter, *&c.*

(n) A Letter of King James I, *to Sir* Thomas Richardſon, *Speaker of the Houſe of Commons, concerning the forementioned Remonſtrance.*

Mr. Speaker,

We have heard, by divers reports, to our great grief, that our diſtance from the houſes of parliament, cauſed by our indiſpoſition of health, hath emboldened ſome fiery and popular ſpirits of ſome of the houſe of commons, to argue and debate publickly of matters far above their reach and capacity, tending to our high diſhonour, and breach of prerogative royal. Theſe are, therefore, to command you, to make known, in our name, unto the houſe, that none therein ſhall preſume henceforth to meddle with any thing concerning our government, or deep matters of ſtate; and namely, not to deal with

(n) *Ruſhworth's* Collections, vol. 1. p. 43.

our

our deareſt ſon's match with the daughter of *Spain*; nor to touch the honour of that king, or any other our friends or confederates; and alſo not to meddle with any man's particulars, which have their due motion in our ordinary courts of juſtice. And whereas we hear, they have ſent a meſſage to Sir *Edward Sandys*, to know the reaſons of his late reſtraint; you ſhall, in our name, reſolve them, that it was not for any miſdemeanor of his in parliament. But, to put them out of doubt of any queſtion of that nature, that may ariſe among them hereafter; you ſhall reſolve them, in our name, that we think ourſelves very free and able, to puniſh any man's miſdemeanors in parliament, as well during their ſitting, as after: which we mean not to ſpare hereafter, upon any occaſion of any man's inſolent behaviour there, that ſhall be miniſtered unto us. And if they have already touched any of theſe points, which we have forbidden, in any petition of theirs, which is to be ſent unto us; it is our pleaſure, that you ſhall tell them, that, except they reform it, before it comes to our hands, we will not deign the hearing nor anſwering of it:

Dated at *Newmarket*, *Decemb.* 3. 1621.

(o) *Part of King* James I's *Anſwer to the Commons, concerning Popiſh Recuſants.* 1621.

Now to the points in your petition, whereof you deſire an anſwer, as properly belonging to the parliament; the firſt, and the greateſt point is that of religion; concerning which, at this time, we can give you no other anſwer, than in general: which is, that you may reſt ſecure, that we will never be weary to do all we can, for the propagation of our religion, and the repreſſing of Popery. But the manner and form you muſt remit to our care and providence; who can beſt conſider of times and ſeaſons, not by undertaking a publick war of religion through all the world at once: which, how hard and dangerous a taſk it may prove, you may judge. But this puts us in mind, how all the world complained, the laſt year, of plenty of corn; and God has ſent us a cooling card, this year, for that heat: and ſo we pray God, that this deſire among you, of kindling wars, (ſhewing your wearineſs of peace and plenty) may not make God permit us, to fall into the miſeries of both. But, as we already ſaid, our care of religion muſt be ſuch, as on the one part we muſt not, by the hot perſecution of our recuſants at home, irritate foreign princes of contrary religion, and teach them the way to plague the Proteſtants in their dominions, with whom we daily intercede, and at this time principally, for eaſe to them of our profeſſion, that live under them: yet, upon the other part, we never mean to ſpare, from due and ſevere puniſhment, any Papiſt, that will grow inſolent, for living under our ſo mild a government. And you may alſo be aſſured, we will leave no care untaken, as well for the good education of the youth at home, eſpecially the children of Papiſts; as alſo for preſerving, at all times hereafter, the youth that are, or ſhall be abroad, from being bred in dangerous places, and ſo being poiſoned in *Popiſh* ſeminaries. And, as in this point, namely, the good education of Popiſh youth at home, we have already given ſome good proofs, both in this kingdom and in *Ireland:* ſo will we be well pleaſed to paſs any good laws, that ſhall be made, either now, or at any time hereafter, to this purpoſe.

And as to your requeſt, *&c.*

(p) *A Letter of* John Williams, *Biſhop of* Lincoln, *Lord Keeper, by way of excuſing the King's Lenity towards Papiſts.*

As the ſun in the firmament appears to us no bigger, than a platter; and the ſtars are but as ſo many nails in the pummel of a ſaddle, becauſe of the inlargement and diſproportion between our eye and the object: ſo is there ſuch an unmeaſurable diſtance between the deep reſolution of a prince, and the ſhallow apprehenſions of common and ordinary people; that as they will ever be judging and cenſuring, ſo they muſt needs be obnoxious to error and miſtaking. The king is now a moſt zealous interceſſor for ſome eaſe and refreſhment to all the Proteſtants in *Europe*; which were unreaſonable, if he did now

(o) *Ruſhworth's* Collections, vol. 1. p. 50.

(p) *Ibidem*, p. 63.

execute

execute the rigour of his laws againſt the *Roman* Catholicks.

Our viperous countrymen, the *Engliſh Jeſuits* in *France*, had, many months before the favour granted, invited the *French* king, by writing a malicious book, to put all the ſtatutes in execution againſt the Proteſtants in thoſe parts, which were enacted in *England* againſt the Papiſts, and (as they falſly informed) ſeverely executed. Beſides, theſe Papiſts are no otherwiſe out of priſon, than with their ſhackles about their heels, ſufficient ſureties, and good recognizances, to preſent themſelves at the next aſſizes; and their own demeanor, and the ſucceſs of his majeſty's negotiations muſt determine, whether they ſhall continue in this grace.

But to conclude, from the favour done to *Engliſh* Papiſts, that the king favours the *Romiſh* religion, is a compoſition of folly and malice, little deſerved by a gracious prince; who, by word, writing, exerciſe of religion, and acts of parliament, hath demonſtrated himſelf ſo reſolved a Proteſtant.

As for his own letter to the judges; he ſaid, it recited only four kinds of recuſancy capable of the king's clemency; not ſo much to include them, as to exclude many other crimes, bearing the name of recuſancy; as uſing the function of a *Romiſh* prieſt; ſeducing the king's liege people from the eſtabliſh'd religion; aſperſing the king, church or ſtate, or the preſent government.

All which offences, being outward practices, and no ſecret motions of the conſcience, are adjudged, by the laws of *England*, to be merely civil and political; and are excluded, by the letter, from the benefit of thoſe writs.

(q) *A Letter of* Philip IV. *King of* Spain, *to his Prime Miniſter* Conde Olivarez, November 5, 1622.

The king, my father, declared at his death, that his intent never was to marry my ſiſter, the *Infanta Donna Maria*, to the prince of *Wales*; which your uncle, *Don Balthaſar*, underſtood; and ſo, treated this match even with intention to delay it. Notwithſtanding, it is now ſo far advanced, that, conſidering all the averſeneſs of the *Infanta* unto it, it is time to ſeek ſome other means to divert the treaty: which I would have you find out; and I will make it good whatſoever it be. But in all other things procure the ſatisfaction of the king of *Britain*, who hath deſerved much: and it ſhall content me, ſo that it be not in the match.

(r) *A Letter of* Conde Olivarez *to* Philip IV, *King of* Spain, November 8, 1622.

SIR,

Conſidering in what eſtate we find the treaty of marriage between *Spain* and *England*; and knowing certainly, how the miniſters did underſtand this buſineſs, that treated it in the time of *Philip* III, who is in heaven; that their meaning was, never to effect it, but, by enlarging the treaties and points of the ſaid marriage, to make uſe of the friendſhip of the king of *Great Britain*, as well in the matters of *Germany*, as in thoſe of *Flanders*; and imagining likewiſe, that your majeſty is of the ſame opinion, tho' the demonſtrations do not ſhew it: Joining to theſe ſuppoſitions, that it is certain, the Infanta, *Donna Maria*, is reſolved to put herſelf into a monaſtery, the ſame day, that your majeſty ſhall preſs her to this marriage: I have thought fit, to repreſent unto your majeſty, that, which my good zeal hath offer'd me on this occaſion; thinking it a good time to acquaint your majeſty withal, to the end you may reſolve of that, which you ſhall find moſt convenient, with the advice of thoſe miniſters, you ſhall think fit to make choice of.

The king of *Great-Britain* doth find himſelf, at this time, equally engaged in two buſineſſes; the one is this marriage; to which he is moved by the conveniences, he finds in your majeſty's friendſhip; by making an agreement with thoſe Catholicks, who, he thinks, are ſecretly in his kingdom; and, by this, to aſſure himſelf of them; as likewiſe to marry his ſon to one of the houſe of *Auſtria*, knowing that the Infanta, *Donna Maria*, is the beſt born lady in the world. The other buſineſs is, the reſtitution of the *Palatinate*, in which he is more engaged. For, beſides

(q) *Ruſh-worth's* Collections, vol. 1. p. 71.

(r) *Ibidem.*

that his reputation is at ſtake, there is added the love and intereſt of his grand-children, the ſons of his only daughter. So that both by the law of nature, and reaſon of ſtate, he ought to put that forward, whatever inconveniences might follow by diſſembling what they ſuffer.

I do not diſpute, whether the king of *Great-Britain* be governed in this buſineſs of the *Palatinate* by art, or by friendſhip. I think, a man might ſay, he uſed both; but, as a thing not preciſely neceſſary to this diſcourſe, I omit it. I hold it for a maxim, that thoſe two engagements, in which he finds himſelf, are inſeparable; for altho' the marriage be made, he muſt fail of that, which, in my way of underſtanding, is moſt neceſſary, the reſtitution of the *Palatinate*.

This being ſuppoſed, having made this marriage in that form, as it is treated, your majeſty will find yourſelf, together with the king of *Great-Britain*, engaged in a war againſt the emperor and the Catholick league; a thing, which to hear, will offend your godly ears: or declaring yourſelf for the emperor and the Catholick league, as certainly your majeſty will do, then you will find yourſelf engaged in a war againſt the king of *England*, and your ſiſter married with his ſon: with which all whatſoever reaſons of convenience, that were thought upon in this marriage, do ceaſe. If your majeſty ſhall ſhew yourſelf neutral; as, it may be, ſome will propound: that firſt, will cauſe very great ſcandal, and with juſt reaſon; ſince in matters of leſs oppoſition, than of Catholicks againſt Hereticks, the arms of this crown have taken the godly part againſt the contrary party: and at this time, the *Frenchmen* fomenting the *Hollanders* againſt your majeſty, your piety hath been ſuch, that you have ſent your arms againſt the rebels of that crown, leaving all the great conſiderations of ſtate, only becauſe theſe men are enemies to the faith and the church.

It will alſo oblige your majeſty, and give occaſion to thoſe of the league, to make uſe of the king of *France*, and of other Catholick princes, ill affected to this crown. For it will be a thing, neceſſary for them to do ſo. And thoſe, even againſt their own religion, will foment and aſſiſt the Hereticks, for hatred to us. Without doubt they will follow the other party, only to leave your majeſty with that blemiſh, which never hath befallen any king of theſe dominions. The king of *England* will remain offended and enraged; ſeeing, that neither intereſt nor helps do follow the alliance with this crown; as likewiſe with pretext of particular reſentment, for having ſuffered his daughter and grand-children to be ruined for reſpect of the ſaid alliance.

The emperor, tho' he be well affected, and obliged to us in making the tranſlation at this time, as buſineſs now ſtands (the duke of *Bavaria* being poſſeſſed of all the dominions) although he would diſpoſe all according to our conveniences, it will not be in his power to do it, as your majeſty and every body may judge; and the memorial, that the emperor's ambaſſador gave your majeſty yeſterday, makes it certain; ſince, in the liſt of the ſoldiers, that every one of our league is to pay, he ſheweth your majeſty, that *Bavaria*, for himſelf alone, will pay more, than all the reſt joined together; which doth ſhew his power and intention: which is not to accommodate matters; but to keep to himſelf the ſuperiority of all in this broken time. The emperor is now in the diet, and the tranſlation is to be made in it.

The propoſition in this eſtate is, by conſidering the means for a conference, which your majeſty's miniſters will do with their capacities, zeal, and wiſdom; and it is certain, they will herein have enough to do. For the difficulty conſiſts in finding a way to make the preſent eſtate of affairs ſtraight again; when with lingering, as it is ſaid, both the power and the time will be loſt. I ſuppoſe the emperor, as your majeſty knoweth by his ambaſſador, deſires to marry his daughter with the king of *England*'s ſon. I do not doubt, but he will be likewiſe glad to marry his ſecond daughter with the *Palatine*'s ſon. Then I propound, that theſe two marriages be made; and that they be ſet on foot preſently; giving the king of *England* full ſatisfaction in all his propoſitions, for the more ſtrict union and correſpondence; that he may agree to it. I hold for certain, that all the conveniences, that would have followed the alliance with us, will be as full in this: and the conveniences in the engagement are more by this. For it doth accommodate the matter of the *Palatinate*, and the ſucceſſion of his grand-children with honour, and without drawing a ſword, and waſting treaſure. With this intereſt, the emperor, with the conveniences of the king of *England*,

England, and the *Palatinate* (the only means, in my way of underſtanding, to hinder thoſe great dangers, that do threaten) may accommodate the buſineſs, and not ſever himſelf from the conveniences and engagements of *Bavaria*. And, after, I would reduce the prince *Palatine* elector, that was an enemy to the obedience of the church, by breeding his ſons in the emperor's court with Catholick doctrine.

The buſineſs is great, the difficulties greater perchance, than have been in any other caſe. I have found myſelf obliged to preſent this unto your majeſty; and will ſhew, if you command me, what I think fit, for the diſpoſing of things, and of the great miniſters, whom your majeſty hath. I hope, with the particular notes of theſe things, and all being helped with the good zeal of the *Conde Gondemar*, it may be, God will open a way to it; a thing ſo much for his, and your majeſty's ſervice.

(s) *Articles concerning the Match with the Infanta of* Spain, *which King* James I, *and Prince* Charles *were to ſwear to.* 1623.

1. That the marriage be made by diſpenſation of the pope: but that to be procured by the endeavour of the king of *Spain*.

2. That the marriage be once ſolemnly celebrated in *Spain*, and ratified in *England*, in form following. In the morning, after the moſt gracious infanta hath ended her devotions in the chapel, ſhe and the moſt excellent prince *Charles* ſhall meet in the king's chapel, or in ſome other room of the palace, where it ſhall ſeem moſt expedient; and there ſhall be read all the procurations, by vertue whereof the marriage was celebrated in *Spain*; and, as well the moſt excellent prince, as the moſt excellent infanta, ſhall ratify the ſaid marriage, celebrated in *Spain*, with all ſolemnity, neceſſary for ſuch an act; ſo that no ceremony, or other thing, intervene, which ſhall be contrary to the Catholick apoſtolick religion.

3. That the moſt gracious infanta ſhall take with her ſuch ſervants and family, as are convenient for her ſervice: which family, and all perſons to her belonging, ſhall be choſen and nominated by the Catholick king; ſo that he nominate no ſervant, who is vaſſal to the king of *Great-Britain*, without his will and conſent.

4. As well the moſt gracious infanta, as all her ſervants and family, ſhall have the free uſe and publick exerciſe of the Catholick religion, in manner and form, as is beneath capitulated.

5. That ſhe ſhall have an oratory, and decent chapel in her palace; where, at the pleaſure of the moſt gracious infanta, maſſes may be celebrated. And in like manner, ſhe ſhall have in *London*, or whereſoever ſhe ſhall make her abode, a publick and capacious church, near her palace; wherein all duties may be ſolemnly celebrated; and all other things neceſſary for the publick preaching of God's word, the celebration and adminiſtration of the ſacraments of the Catholick church, and for burial of the dead, and baptizing of children. That the ſaid oratory, chapel or church ſhall be adorned with ſuch decency, as ſhall ſeem convenient to the moſt gracious infanta.

6. That the men-ſervants, and maid-ſervants of the moſt gracious infanta, and their ſervants, children, and deſcendants, and all their families, of what ſort ſoever, ſerving her highneſs, may be freely and publickly Catholicks.

7. That the moſt gracious infanta, her ſervants, and family, may live as Catholicks in form following: That the moſt gracious infanta ſhall have in her palace her oratory and chapel ſo ſpacious, that the ſaid ſervants and family may enter and ſtay therein; in which there ſhall be an ordinary and publick door for them, and another inward door, by which the infanta may have a paſſage into the ſaid chapel, where ſhe and others, as above ſaid, may be preſent at divine offices.

8. That the chapel, church, and oratory, may be beautified with decent ornaments of altars, and other things neceſſary for divine ſervice; which is to be celebrated in them according to the cuſtom of the holy *Roman* church; and that it ſhall be lawful for the ſaid ſervants, and others, to go to the ſaid chapel and church at all hours, as to them ſhall ſeem expedient.

9. That the care and cuſtody of the ſaid chapel and church ſhall be committed to

(s) *Ruſhworth*'s Collections, vol. 1. p. 86.

ſuch

ſuch, as the lady infanta ſhall appoint; to whom it ſhall be lawful, to appoint keepers, that no body may enter into them, to do any indecent thing.

10. That to the adminiſtration of the ſacraments, and to ſerve in the chapel and church aforeſaid, there ſhall be twenty-four prieſts and aſſiſtants, who ſhall ſerve weekly or monthly, as to the infanta ſhall ſeem fit; and the election of them ſhall belong to the lady infanta, and the Catholick king: provided that none of them be vaſſals of the king of *Great-Britain*: and if they be, his will and conſent is to be firſt obtained.

11. That there be one ſuperior miniſter, or biſhop, with neceſſary authority upon all occaſions, which ſhall happen belonging to religion: and, for want of a biſhop, that his vicar may have his authority and juriſdiction.

12. That this biſhop or ſuperior miniſter may correct and chaſtiſe all Catholicks, who ſhall offend; and ſhall exerciſe upon them all juriſdiction eccleſiaſtical. And moreover alſo, the lady Infanta ſhall have power, to put them out of her ſervice, whenſoever it ſhall ſeem expedient to her.

13. That it may be lawful for the lady Infanta, and her ſervants, to procure from *Rome* diſpenſations, indulgences, jubilees, and all graces, as ſhall ſeem fit to their religion and conſciences; and to get, and make uſe of, any other manner of Catholick books whatſoever.

14. That the ſervants and family of the lady Infanta, who ſhall come into *England*, ſhall take the oath of Allegiance to the king of *Great-Britain*; provided that there be no clauſe therein, which ſhall be contrary to their conſciences, and the Catholick religion; and if they happen to be vaſſals to the king of *Great-Britain*, they ſhall take the ſame oath, that the *Spaniards* do.

15. That the laws, that are or ſhall be in *England*, againſt religion, ſhall not take hold of the ſaid ſervants; and only the foreſaid ſuperior eccleſiaſtical Catholick may proceed againſt eccleſiaſtical perſons, as hath been accuſtom'd by Catholicks. And if any ſecular judge ſhall apprehend any eccleſiaſtical perſon for any offence, he ſhall forthwith cauſe him to be delivered to the foreſaid ſuperior eccleſiaſtick; who ſhall proceed againſt him according to the canon law.

16. That the laws made againſt Catholicks in *England*, or in any other kingdom of the king of *Great-Britain*, ſhall not extend to the children of this marriage: and tho' they be Catholicks, they ſhall not loſe the right of ſucceſſion to the kingdom and dominions of *Great-Britain*.

17. That the nurſes, who ſhall give ſuck to the children of the lady Infanta, (whether they be of the kingdom of *Great-Britain*, or of any other nation whatſoever) ſhall be choſen by the lady *Infanta*, as ſhe pleaſeth; and ſhall be accounted of her family, and enjoy the privileges thereof.

18. That the biſhop, eccleſiaſtical or religious perſons of the family of the lady Infanta, ſhall wear the veſtment and habit of their dignity, profeſſion, and religion after the cuſtom of *Rome*.

19. For ſecurity, that the ſaid matrimony be not diſſolved for any cauſe whatſoever, the king and prince are equally to paſs the word and honour of a king: and moreover, that they will perform whatſoever ſhall be propounded by the Catholick king, for further confirmation; if it may be done decently and fitly.

20. That the ſons and daughters, that ſhall be born of this marriage, ſhall be brought up in the company of the moſt excellent Infanta, at the leaſt until the age of ten years; and ſhall freely enjoy the right of ſucceſſion to the kingdoms aforeſaid.

21. That whenſoever any place, of either man-ſervant or maid-ſervant, whom the lady Infanta ſhall bring with her (nominated by the Catholick king her brother) ſhall happen to be void; whether by death, or by other cauſe or accident; all the ſaid ſervants of her family are to be ſupplied by the Catholick king, as aforeſaid.

22. For ſecurity, that whatſoever is capitulated, may be fulfill'd, the king of *Great-Britain* and prince *Charles* are to be bound by oath, and all the king's counſel ſhall confirm the ſaid treaty under their hands. Moreover, the ſaid king and prince are to give their faith, in the word of a king, to endeavour, if poſſible, that whatſoever is capitulated, may be eſtabliſh'd by parliament.

23. That, conformable to this treaty, all theſe things propoſed are to be allowed and approved of by the pope; that he may give his apoſtolical benediction, and a diſpenſation

diſpenſation neceſſary to effect the marriage.

The Oath to be taken by the King and Prince, was as follows.

We, ratifying and confirming the aforeſaid treaty, and all and every capitulation contained and ſpecified in the ſame, do approve, applaud, confirm, and ratify, of our own certain knowledge, all and every of theſe things, in as much as they concern ourſelves, our heirs, or our ſucceſſors. And we promiſe, by theſe preſents, in the word of a king, to keep, fulfil, and obſerve the ſame; and to cauſe them to be kept, fulfill'd, and obſerved inviolably, firmly, well, and faithfully, effectually *bona fide*, without all exception and contradiction. And we confirm the ſame with an oath upon the holy evangeliſts, in the preſence of the illuſtrious and noble *John de Mendoza* and *Charles de Colonna*, ambaſſadors of the moſt gracious Catholick king, reſiding in our court.

In teſtimony and witneſs of all, and every the premiſſes, we have cauſed our great ſeal to be put to thoſe articles, ſubſcribed by our hands there, in the preſence of the moſt reverend father in Chriſt, *George*, archbiſhop of *Canterbury*, primate of all *England*, and the reverend father in Chriſt, *John*, biſhop of *Lincoln*, keeper of the great ſeal of *England*; *Lionel Cranfield*, chief treaſurer of *England*; *Henry*, viſcount *Mandeville*, preſident of our counſel; *Edward*, earl of *Worceſter*, keeper of the privy-ſeal; *Lewis*, duke of *Richmond* and *Lenox*, lord ſteward of our houſhold; *James*, marquis of *Hamilton*; *James*, earl of *Carliſle*; *Thomas*, earl of *Kelly*; *Oliver*, viſcount *Grandiſon*, &c. and *George Calvert*, knight, one of our chief ſecretaries of ſtate, and all our privy counſel.

Given at our palace at *Weſtminſter*, &c.

Jacobus Rex.

(t) Certain private Articles ſaid to be agreed upon, in favour of Catholicks.

Concerning theſe articles, I meet with the following words in Mr. *Echard*, p. 402. ‘ *Ruſhworth* hath given us ſome private ar-
‘ ticles, ſworn to by king *James*, and the
‘ prince, greatly to the advantage of the
‘ *Romaniſts* in *England*; but of thoſe
‘ *Nelſon* juſtly doubts, as being too much
‘ void of proof, as well as of probability.

James, by the grace of God, of *Great-Britain* king, defender of the faith, *&c.* to all, to whom this preſent writing ſhall come, greeting. Inaſmuch, as among many other things, which are contained within the treaty of marriage, between our moſt dear ſon *Charles*, prince of *Wales*, and the moſt renowned lady, *Donna Maria*, ſiſter of the moſt renowned prince, and our well beloved brother, *Philip* IV, king of *Spain*, it is agreed, that we, by our oath, ſhall approve of the articles under expreſſed, to a word:

1. That particular laws, made againſt *Roman* Catholicks, under which other vaſſals of our realms are not comprehended, and to whoſe obſervation all generally are not obliged; as likewiſe general laws, under which all are equally compriſed, if ſo be they are ſuch, as are repugnant to the *Romiſh* religion, ſhall not at any time hereafter, by any means or chance whatſoever, directly or indirectly, be commanded to be put in execution againſt the ſaid *Roman* Catholicks: and we will cauſe, that our counſel ſhall take the ſame oath, as far, as it pertains to them, and belongs to the execution, which by the hands of them and their miniſters, is to be exerciſed.

2. That no other laws ſhall hereafter be made anew againſt the ſaid *Roman* Catholicks; but that there ſhall be a perpetual toleration of the *Roman* Catholick religion within private houſes, within all our realms and dominions: which we will have to be underſtood as well of our kingdoms of *Scotland* and *Ireland*, as of *England*; which ſhall be granted to them in manner and form, as is capitulated, decreed, and granted in the articles of the treaty concerning the marriage.

3. That neither by us, nor any other interpoſed perſon whatſoever, directly or indirectly, privately or publickly, will we treat (or attempt) any thing with the moſt renowned lady Infanta *Donna Maria*, which ſhall be repugnant to the *Romiſh* Catholick religion; neither will we by any

(t) *Ruſhworth*'s Collections, vol. 1. p. 86.

means perſuade her, that ſhe ſhould ever renounce or relinquiſh the ſame in ſubſtance or form; or that ſhe ſhould do any thing repugnant or contrary to thoſe things which are contain'd in the treaty of matrimony.

4. That we and the prince of *Wales* will interpoſe our authority, and will do as much as in us ſhall lie, that the parliament ſhall approve, confirm, and ratify all and ſingular articles in favour of *Roman* Catholicks, capitulated between the moſt renowned kings by reaſon of this marriage; and that the ſaid parliament ſhall revoke and abrogate particular laws, made againſt the ſaid *Roman* Catholicks, to whoſe obſervance alſo the reſt of our ſubjects and vaſſals are not obliged; as likewiſe the general laws under which all are equally comprehended; to wit, as to the *Roman* Catholicks, if they be ſuch, as is aforeſaid, as are repugnant to the *Roman* Catholick religion; and that hereafter we will not conſent, that the ſaid parliament ſhall ever, at any time, enact or write any other laws againſt *Roman* Catholicks.

Moreover, I, *Charles*, prince of *Wales*, engage myſelf (and promiſe, that the moſt illuſtrious king of *Great-Britain*, my moſt honoured lord and father, ſhall do the ſame both by word and writing) that all thoſe things, that are contained in the foregoing articles, and concern as well the ſuſpenſion, as the abrogation of all laws made againſt *Roman* Catholicks, ſhall, within three years, infallibly take effect, and ſooner if it be poſſible: which we will have to lie upon our conſcience and royal honour. That I will intercede with the moſt illuſtrious king of *Great-Britain*, my father, that the ten years of the education of the children, which ſhall be born of this marriage with the moſt illuſtrious lady Infanta, their mother, accorded in the twenty-third article (which term the pope of *Rome* deſires to have prorogued to twelve years) may be lengthened to the ſaid term; and I promiſe freely, and of my own accord, and ſwear, that if it ſo happen, that, if the entire power of diſpoſing of this matter be devolved to me, I will alſo grant and approve the ſaid term.

Furthermore, I *Charles*, prince of *Wales*, oblige myſelf upon my faith to the Catholick king, that, as often as the moſt illuſtrious lady Infanta ſhall require, that I ſhould give ear to divines, or others, whom her highneſs ſhall be pleaſed to employ in matter of the *Roman* Catholick religion, I will hearken to them willingly without all difficulty, and laying aſide all excuſe. And for further caution in point of the free exerciſe of the Catholick religion, and the ſuſpenſion of the laws above named, I *Charles*, prince of *Wales*, promiſe, and take upon me, in the word of a king, that the things above promiſed and treated, concerning thoſe matters, ſhall take effect, and be put in execution, as well in the kingdoms of *Scotland* and *Ireland*, as of *England*.

The Privy-Counſellors Oath.

I *A. B.* do ſwear, that I will truly and fully obſerve, as much as belongeth to me, all and every of the articles, which are contained in the treaty of marriage between the moſt gracious *Charles*, prince of *Wales*, and the moſt gracious lady, *Donna Maria*, Infanta of *Spain*. Likewiſe I ſwear, that I will neither commit to execution, nor cauſe to be executed, either by myſelf, or by any inferior officer ſerving me, any laws made againſt any *Roman* Catholick whatſoever; nor will execute any puniſhment inflicted by any of thoſe laws; but in all things, which belong to me, will faithfully obſerve his majeſty's word given in that behalf.

(u) *Literæ* Urbani VIII. *Papæ ad* Jacobum I. *Regem* Magnæ Britanniæ.

Sereniſſime rex, ſalutem, & lumen divinæ gratiæ. *Scotiæ* regnum, quod inclytos terris reges, ſanctiſſimoſque cœlo cives peperit, cùm ad cardinalatûs noſtri patrocinium pertineret, lætitiæ ſimul ac mœroris uberem nobis materiam afferebat. Exultabamus gaudio, cogitantes, in ea regione, quam Romanorum arma expugnare omninò non potuerunt, Romanæ eccleſiæ fidem fæliciter triumphaſſe, Scotorum regum nullum hactenus extitiſſe, qui pontificiæ authoritatis hoſtis obierit. At verò vertebatur in luctum cithara noſtra, cùm ad præſentium temporum miſerias oculos, lacrymis ma-

(u) *Ruſhworth's* Collect. vol. 1. p. 93.

nantes,

nantes, converteremus. Videmini enim, laborante diſcordiarum patre, obliti eſſe eum, qui nutrivit vos, & contriſtati nutricem veſtram *Jeruſalem.* Quare apoſtolica ſedes, quæ populos iſtos jampridem Chriſto genuit, mœrore conficitur, dum tam præclaram hæreditatem verti videt ad extraneos; damnique ſui magnitudinem Britannorum regum laudibus, iſtarumque provinciarum gloria metitur. Id verò, præter cætera, dolendum orbi Chriſtiano videtur, *Jacobum* regem, Catholicorum regum prolem, & ſanctiſſimæ parentis filium, à pontifice maximo atque à majoribus ſuis in religionis cultu diſſentire. Si enim ſublime iſtud ingenium, quod literarum ſtudiis, & prudentiæ artibus rex celeberrimus excoluiſti, affulgenti patri luminum aſſentiretur, facile conjicit Chriſtiana reſpublica, quanto publicæ concordiæ bono factum eſſet, ut nationes iſtas inſulaſque, aut montium clauſtris, aut oceani gurgitibus diſſitas, *Scoticus* rex imperio conjungeres. Videtur enim majeſtas tua ob eam rem facta eſſe tot provinciarum domina, ut ab eo, cui parent, faciliùs celeriúſque regna iſta medelam, ac ſalutem acciperent. Quare aſſiduis precibus jam tum eum venerebamur, qui dat ſalutem regibus, ut tot divinæ clementiæ beneficia, quibus in conſpectu potentium admirabilis es, ad *Britanniæ* incolumitatem, & eccleſiæ gaudium conferret. Affulſit autem nobis, non ita pridem, beata ſpes oriens ex alto, cùm te Auſtriacæ affinitatis cupidum cognovimus; ex Catholica matre progigni exoptantem eos, qui tuam hæreditatem adire, populoſque iſtos ditione tenere deberent. Proin, vix dici poteſt, quod nobis ſolatium obtulit ſanctiſſimæ recordationis pontifex *Gregorius* XV, prædeceſſor noſter, dum nos in eorum cardinalium cœtum aſcivit, quos Anglicani matrimonii cauſam cognoſcere voluit. Enituit in nobis, tantum negotium diſſerentibus, ſingularis quædam propenſio in majeſtatem tuam, cujus cùm faveremus laudibus, fælicitati etiam conſultum cupiebamus. Nunc autem, cùm per apoſtolici ſenatûs ſuffragia ad hanc ſtationem pervenimus, ubi pro omnibus terrarum regibus excubandum eſt, non ſatis explicare poſſumus, quanta nobis cura, & deſiderium ſit *Magnæ Britanniæ*, ac tanti regis dignitas. Divinitùs verò accidiſſe videtur, ut primæ literæ, quæ nobis in beati *Petri* ſede regnantibus redderentur, eæ fuerint, quas prædeceſſori noſtro nobiliſſimus *Carolus Walliæ* princeps ſcripſerat, teſtes ſuæ in Romanos pontifices voluntatis: nunc autem, cùm venerabile illud conjugium benedicente domino, perfici cupiamus, alloqui te decrevimus, nullis majeſtatis tuæ literis expectatis. Charitas enim pontificii imperii Deus eſt. Et quamvis in ſede hac potentiſſimorum regum obſequiis culti commoremur, magnificum tamen nobis exiſtimamus, ſuadente charitate ad humiles etiam preces deſcendere, dum animas Chriſto lucremur. Primùm ergo, credere omnino te volumus, nullum eſſe in orbe Chriſtiano principem, à quo plura expectare poſſis paternæ benevolentiæ documenta, quàm à pontifice maximo, qui te deſideratiſſimum filium, apoſtolicæ charitatis brachiis complecti cupit. Scimus, quibus te literis nuper ad tantum decus adipiſcendum excitavit *Gregorius* XV; cùm in ejus locum venerimus, ejus in te propenſionem non imitabimur ſolum, ſed etiam ſuperabimus. Speramus enim nuncios è Britanniâ propediem allatum iri, qui majeſtatem tuam rei Catholicæ favere teſtentur; Catholicoſque iſthic commorantes, quos pater miſericordiarum aſſeruit in libertatem filiorum Dei, pœnarum formidine liberatos, regali tandem patrocinio perfrui. Remunerabitur ille, qui dives eſt in miſericordia, ejuſmodi conſilium illuſtri aliqua fælicitate: tum nomini majeſtatis tuæ plaudent regna terrarum, & militabunt acies cœleſtis exercitus. Frendeant licet dentibus ſuis peccatores, minetur ſeditione potens impietas; ſperat *Europa*, ſe viſuram *Jacobum* regem in Romana eccleſia triumphantem, & majorum ſuorum exempla novis pietatis operibus augentem. Non diffidimus, adeſſe jam tempus divini beneplaciti, quo illi, qui *Britannicæ* religionis laudes monumentis conſignant, non ſolum alterius ſeculi facta loquentur, ſed præſentis etiam principatûs decora conſequentibus ætatibus proponere poterunt ad imitandum. Majores illi tui te vocant, qui tibi tantæ claritudinis & potentiæ hæreditatem reliquerunt, qui cœleſtis regni fores pontificiis clavibus generi humano patefieri crediderunt. Certe fieri non poteſt, ut majeſtas tua tot ſeculorum fidem & regum de te præclarè meritorum judicium aut contemnere audeat, aut condemnare. Nonne vides, ſententiâ majeſtatis tuæ iis omninò cœlum eripi, qui tibi regnum reliquerunt, dum eos in religionis cultu aberraſſe contendis? Ita fieret, ut quos univerſa eccleſia, cives cœli, & cohæredes Chriſti in æterna patria dominari credit, eos tu, ex ipſorum ſanguine prognatus, tuo ſuffragio è cœlo detrahere,

trahere, atque in errorum abyſſum, & pœnarum carcerem detruderes. Non ſentis, tanti cogitatione facinoris, ingrati animi tui viſcera perhorreſcere? Nonne ejuſmodi conſiliis regalis ingenii indoles reclamitat? quam tamen tot Europæ nationes, dum ab apoſtolica ſede diſſentit, reprehendere cogantur. Alliciat oculos tuos tantæ gloriæ ſplendor, quæ tibi è cœlo caput oſtentat, & manum porrigit; in ſanctuarium Dei *Britannos* reges per te reductura, comitantibus angelis, hominibuſque plaudentibus. Jacebat olim in orbe terrarum deformata ærumnis Chriſtiana religio, tyrannorum minas expaveſcens. Eam verò non ſolum è latibulis eduxit, ſed ad imperium etiam vocavit imperator ille, quem *Magnæ Britanniæ* debemus, *Conſtantinus Magnus*, pontificiæ authoritatis propugnator, & Romanæ fidei aſſertor. Hic aptum majeſtati tuæ regalis imitationis exemplar; non reges illi, qui ſunt tranſgreſſi, diſſipantes fœdus ſempiternum. In ejus gloriæ ſocietatem nos ex hac terrarum ſpeculâ te vocamus, exoptatiſſime fili. Impone præteritis annis diem unum, gratâ totius poſteritatis memoriâ celebrandum. Impone mitram capiti tuo honoris æterni, ut, te rerum potiente, dicere cum ſancto apoſtolo poſſimus; *vidi in Britannia cœlum novum, & civitatem novam deſcendentem de cœlo, & ſuper muros ejus Angelorum cuſtodiam.* Id ſi contingat, pontificatus noſtri tempora generi humano fælicia affulſiſſe, arbitrabimur. Cæterùm tibi ſolicitudinem hanc noſtram adeò gratam fore exiſtimamus, ut omninò ſperemus, te, his literis acceptis, ſtatim Catholicorum iſthic degentium commoda auctorum. Quod ſi præſtiteris, & nos tibi mirum in modum devinxeris, & majeſtati tuæ tanti beneficii debitorem delegabimus ipſum regem regum, qui dum regalem iſtam domum illuſtri aliqua fælicitate ſoſpitabit, Romanæ eccleſiæ votis annuet, & ſacrorum antiſtitum gaudio conſulet.

Datum *Romæ* apud St. *Petrum*, ſub annulo piſcatoris, die 15 *Octob.* 1623. Pont. noſtri primo.

(*x*) *Literæ* Urbani VIII, *Papæ*, *ad* Carolum Walliæ *Principem*.

Nobiliſſime princeps, ſalutem, & lumen divinæ gratiæ. Primæ literæ, quæ nobis ad apoſtolatus ſolium elatis redditæ ſunt, illæ fuerunt, quas ad ſanctiſſimæ memoriæ *Gregorium* XV, prædeceſſorem noſtrum ex Hiſpania miſiſti. Manus ad cœlum ſuſtulimus, & patri miſericordiarum gratias egimus, cùm in ipſo noſtri regiminis exordio, pontificem Romanum eo officii genere colere *Britannus* princeps inciperet. Singulari noſtri quadam animi propenſione rei *Anglicanæ* jam diu favemus, ex quo factum eſt, ut in hoc antiſtitum conventu, & nationum patria, Scoti tui, dum cardinalem ageremus, ſe in noſtram potiſſimum fidem ac clientelam contulerint. Patrocinium autem tam ſplendidæ provinciæ ſuſcipientes, identidem majorum tuorum res geſtas & *Britannicarum* inſularum laudes contemplabamur. Eos autem, quò illuſtriores orbi terrarum anteactæ ætates oſtentabant, eo nos intenſius cupiebamus conſimilibus Chriſtianæ pietatis triumphis hæc tempora illic inſigniri. Cùm autem *Magnæ Britanniæ* rex, pater tuus, non minorem ex diſciplinarum fama, quàm ex potentiæ vi gloriam concupierit, optavimus ſemper, ſupra quàm dici poteſt, ei divinitus inſignem aliquam offerri occaſionem generis humani demerendi, & cœleſtis hæreditatis adipiſcendæ. Nunc autem adveniſſe tempus credimus, quo votis noſtris frui liceat, cùm ad tantum decus potentiſſimo parenti aditum patefacere in præſens videaris filius, in maximarum rerum ſpem genitus. In eâ enim ſententiâ ſumus, ut arbitremur, tantum, quo flagras, Catholici conjugii deſiderium, quandam Dei te vocantis, & ſuaviter omnia diſponentis, vocem eſſe. Nam opus Omnipotenti non eſt, tonare ſemper voce magnitudinis ſuæ; quia ipſa arcana conſilia, dirigentia mortales in viam ſalutis, verba ſunt, quibus æterna ſapientia loquitur, & jubentis numinis mandata declarat. Quare omni ſemper ſtudio elaboravimus, ut conjugium hoc honorabile benedicente Domino perficeretur. Hinc conjicere potes, non potuiſſe alium ad ſacrum hoc rerum humanarum faſtigium provehi, à quo plura ſperare poſſis documenta benevolentiæ, & beneficentiæ fructus. Te enim principem nobiliſſimum pontificiæ charitati commendant majores tui, hæreticæ impietatis damnatores, & Romanæ hierarchiæ non cultores modò, ſed vindices. Ii enim, cùm dogmatum novorum portenta in ea ſeptentrionalis oceani propugnacula irrumperent,

(*x*) *Ruſhworth's* Collect. vol. 1. p. 98.

impiorum

impiorum conatus ſalutaribus armis compeſcuerunt; nec commutaverunt in mendacium Dei veritatem. Quòd ſi, ut ſcribis, reipſâ magis gloriaberis de avitæ imitatione religionis, quàm de regii ſanguinis hæreditate, facilè proſpicimus, quantam ejuſmodi verba, in libro viventium exaranda, Romanæ eccleſiæ lætitiam, & *Britannicis* regnis fœlicitatem polliceantur. Hæc à te beneficia, deſideratiſſime fili, exigit atque expectat venerandum illud regum *Scotorum* concilium, quorum facta abſque dubio condemnat, qui ab illorum religione deſciſcit. Hoc à te Catholici totius *Europæ* reges flagitant. Quomodo enim eorum concordia poteſt votum eſſe ſollicitudinis tuæ, donec ab eis in maxima re, id eſt, in ſacrorum cultu, diſſentias? Romana eccleſia, quam magiſtram veritatis Anglia jam diu coluit, cujus fidem tibi non inviſam eſſe fateris, cupit tibi cœleſtis regni fores quamprimum patefacere, & te in majorum tuorum poſſeſſionem reducere. Cogita, te nunc in *Hiſpaniæ* regia ſpectaculum eſſe factum Deo & hominibus; ſemperque fore deſiderium, & curam pontificatus noſtri. Cave, ne conſilia eorum, qui terrenas rationes cœleſtibus anteferunt, obducant cor tuum, nobiliſſime princeps. Lætifica tandem militiam cœleſtis exercitus in tuis caſtris dimicaturam; ac faventibus angelis hominibuſque plaudentibus, redi, fili exoptatiſſime, ad eccleſiæ te cupientis amplexus; ut in matrimonio tuo, geſtientes gaudio, canere poſſimus, *Dominus regnavit, & decorem indutus eſt*. Omininò qui Catholicæ virginis nuptias concupiſcis, cœleſtem etiam illam ſponſam tibi aſſumere debes, cujus forma ſe captum fuiſſe *Salomon* ille regum ſapientiſſimus gloriatur. Hæc enim ſapientia eſt, per quam reges regnant, cujus dos eſt ſplendor gloriæ & principatus ſempiternus. Eam verò, terrarum contagione ſecretam, atque in ſinu Dei recubantem, in Romanæ eccleſiæ ſanctuario majores tui quæſiverunt. Qui tibi has hortationes conſcribimus, & benevolentiam pontificiam teſtamur, cupimus perpetuis hiſtoriarum monumentis nomen tuum commendari, atque in eos principes referri, qui præclarè merentes, in terra, de regno cœleſti, fiunt poſteritati virtutis exemplar & votorum menſura. Oramus Patrem luminum, ut beata hæc ſpes, quæ nobis tanti principis reditum, deducente ſpiritu ſancto, pollicetur, quamprimum ferat fructus ſuos; & *Magnæ Britanniæ* ſalutem, totique orbi Chriſtiano pariat lætitiam.

Datum *Romæ* apud St. *Petrum* ſub annulo piſcatoris die 15 *Octob.* 1623. Pontif. noſtri anno primo.

A Clauſe in King James I's *Speech to his Parliament*, February 19, 1623.

It hath been talk'd of my remiſſneſs in maintenance of religion, and ſuſpicion of a toleration. But as God ſhall judge me, I never thought, nor meant, nor ever in word expreſſed any thing, that ſavoured of it. It is true, that at times, for reaſons beſt known to myſelf, I did not ſo fully put thoſe laws in execution: but did wink and connive at ſome things, which might have hindered more weighty affairs; but I never, in all my treaties, agreed to any thing to the overthrow and diſagreeing of thoſe laws; but had in all a chief regard to the preſervation of that truth, which I have ever profeſſed, *&c.*

(y) *A Petition of both Houſes of Parliament againſt Popiſh Recuſants.* 1623.

May it pleaſe your moſt excellent Majeſty,

We your majeſty's moſt humble and loyal ſubjects, the lords and commons, of this preſent parliament aſſembled, having, to our ſingular comfort, received your princely reſolution, upon our humble petition, to diſſolve the two treaties of the match, and of the Palatinate; and having on our parts, with all alacrity and readineſs, humbly offer'd our aſſiſtance to your majeſty, to maintain the war, which may enſue thereupon; yet withal ſenſibly finding, what ſeditious and traiterous poſitions thoſe incendiaries of *Rome*, and profeſſed engines of *Spain*, the prieſts and *Jeſuits*, infuſe into your natural born ſubjects; what numbers they have ſeduced, and do daily ſeduce, to make their dependance on the pope of *Rome* and king of *Spain*, contrary to their allegiance to your majeſty, their liege lord; what daily reſort of prieſts and *Jeſuits* into your kingdoms; what concourſe of Popiſh recuſants, much more

(y) *Ruſhworth*'s Collections, vol. 1. p. 141.

than uſual, is now in and about the city of *London*; what boldneſs, nay what inſolence they have diſcovered, out of the opinion conceived of their foreign patronage; what publick reſort to maſſes, and other exerciſes of the Popiſh religion, in the houſes of foreign ambaſſadors, there is daily, to the great grief and offence of your good ſubjects; what great preparations are made in *Spain* fit for an invaſion; the bent whereof is as probable to be upon ſome of your majeſty's dominions, as upon any other place; what encouragement that may be to your enemies, and the enemies of your crown, to have a party, or but the opinion of a party, within your kingdoms, who daily encreaſe and combine themſelves together for that purpoſe; what diſheartening of your good and loving ſubjects, when they ſhall ſee more cauſe of fear from their falſe-hearted countrymen at home, than from their profeſſed adverſaries abroad; what apparent dangers, by God's providence, and your majeſty's wiſdom and goodneſs, they have very lately eſcaped, which the longer continuance of thoſe treaties, upon ſuch unfitting conditions, fomented by your own ill-affected ſubjects, would ſurely have drawn upon your majeſty, and your ſtate; do in all humbleneſs offer unto your ſacred majeſty theſe their humble petitions following:

1. That all *Jeſuits* and ſeminary prieſts, and all others, having taken orders by any authority derived from the ſee of *Rome*, may, by your majeſty's proclamation, be commanded forthwith to depart out of this realm, and all other your highneſs's dominions; and neither they, nor any other to return or come hither again, upon peril of the ſevereſt penalty of the laws, now in force againſt them; and that all your majeſty's ſubjects may hereby alſo be admoniſh'd, not to receive, entertain, comfort, conceal any of that viperous brood, upon penalties and forfeitures, which by the laws may be impoſed upon them.

2. That your majeſty would be pleaſed to give ſtreight and ſpeedy charge to the juſtices of peace, in all parts of this kingdom, that (according to the laws in that behalf made, and the orders taken by your majeſty's privy counſel, heretofore, for policy of ſtate) they do take from all Popiſh recuſants, legally convicted, or juſtly ſuſpected, all ſuch armour, gunpowder, and munition of any kind, as any of them have, either in their own hands, or in the hands of any other for them; and to ſee the ſame ſafely kept and diſpoſed according to the law; leaving, for the neceſſary defence of their houſe and perſons, ſo much as by the law is preſcribed.

3. That your majeſty will pleaſe to command all Popiſh recuſants, and all others, who by any law or ſtatute are prohibited to come to the king's court, forthwith, under pain of your heavy diſpleaſure, and ſevere execution of your laws againſt them, to retire themſelves, their wives, and families, from or about *London*, to their ſeveral dwellings, or places by your laws appointed; and there to remain confined, within five miles of their dwelling places, according to the laws of this your realm; and for that purpoſe to diſcharge all paſt licences granted unto them for their repair hither; and that they preſume not at any time hereafter, to repair to *London*, or within ten miles of *London*; or to the king's court, or to the prince's court, whereſoever.

4. That your majeſty would forbid and reſtrain the great reſort and concourſe of your own ſubjects, for the hearing of maſs, or other exerciſes of the *Romiſh* religion, to the houſes of foreign ambaſſadors or agents, reſiding here for the ſervice of their ſeveral princes or ſtates.

5. That, whereas of late, in ſeveral counties of this realm, ſome have been truſted in the places of lords lieutenants, deputy lieutenants, commiſſioners of oyer and terminer, juſtices of peace, and captains of their countries, who are either Popiſh recuſants, or non-communicants by the ſpace of a year now laſt paſt; or who do not uſually reſort to the church to divine ſervice, and can bring no good certificate thereof; that your majeſty would be pleaſed to diſcharge them from theſe places of truſt, by which they have that power in the country, where they live, as is not fit to be put into the hands of perſons ſo affected.

6. That your majeſty would be pleaſed, generally, to put the laws in due execution, which are made, and ſtand in force againſt Popiſh recuſants; and that all your judges, juſtices, and miniſters of juſtice, to whoſe care theſe things are committed, may, by your majeſty's proclamation, be commanded to do their duty therein.

7. That ſeeing, we are thus happily deliver'd from that danger, which thoſe treaties, now diſſolved; and that uſe, which

your ill-affected ſubjects made thereof; would certainly have drawn upon us: and cannot but foreſee and fear, leſt the like may hereafter happen, and inevitably bring ſuch peril to your majeſty's kingdoms: we are moſt humble ſuitors to your gracious majeſty, to ſecure the hearts of your good ſubjects, by the engagement of your royal word unto them; that upon no occaſion of marriage, or treaty, or other requeſt in that behalf, from any foreign prince or ſtates whatſoever, you will take off or ſlacken the execution of your laws againſt the Popiſh recuſants.

To which our humble petitions, proceeding from our moſt loyal and dutiful affections towards your majeſty, our care of our country's good, and our confident perſuaſion, that this will much advance the glory of Almighty God, the everlaſting honour of your majeſty, and ſafety of your kingdom, and the encouragement of all your good ſubjects; we do moſt humbly beſeech your majeſty to vouchſafe a gracious anſwer.

King James I's *Anſwer to the Parliament's above recited Petition.*

My Lords and Gentlemen of both Houſes,

I cannot but commend your zeal in offering this petition to me: yet, on the other ſide, I cannot but hold myſelf unfortunate, that I ſhould be thought to need a ſpur, to do that which my conſcience and duty binds me unto. What religion I am of, my books do declare; my profeſſion and behaviour doth ſhew; and, I hope in God, I ſhall never live to be thought otherwiſe; ſurely I ſhall never deſerve it. And, for my part, I wiſh, it may be written in marble, and remain to poſterity, as a mark upon me, when I ſhall ſwerve from my religion. For he that doth diſſemble with God, is not to be truſted with men.

My lords, for my part, I proteſt before God, that my heart hath bled, when I have heard of the increaſe of Popery: God is my judge, it hath been ſuch a grief to me, that it hath been, as thorns in my eyes, and pricks in my ſide; and ſo far I have been, and ſhall be from turning another way. And, my lords and gentlemen, you ſhall be my confeſſors, that, one way or other, it hath been my deſire, to hinder the growth of Popery; and I could not have been an honeſt man, if I ſhould have done otherwiſe. And this I may ſay farther; that, if I be not a martyr, I am ſure, I am a confeſſor: and, in ſome ſenſe, I may be call'd a martyr; as in the ſcripture *Iſaac* was perſecuted by *Iſmael* with mocking words. For never king ſuffered more ill tongues, than I have done: and, I am ſure, for no cauſe. Yet I have been far from perſecution. For I have ever thought, that no way more encreaſed any religion, than perſecution; according to that ſaying; *Sanguis martyrum eſt ſemen eccleſiæ.*

Now my lords and gentlemen; for your petition, I will not only grant the ſubſtance of what you crave, but add ſomewhat more of my own. For the two treaties being already annull'd, (as I have declared them to be) it neceſſarily follows of itſelf, that which you deſire; and therefore it needs no more, but that I do declare by proclamation (which I am ready to do) that all *Jeſuits* and prieſts do depart by a day. But it cannot be, as you deſire, by our proclamation, to be out of all my dominions. Such a proclamation, here, extends but to this kingdom.

This I will do; and more. I will command all my judges, when they go their circuits, to keep the ſame courſes, for putting all the laws in execution againſt the Popiſh recuſants, as they were wont to do before theſe treaties. For the laws are ſtill in force, and were never diſpenſed with by me. God is my judge, they were never ſo intended by me. But, as I told you in the beginning of the parliament; you muſt give me leave, as a good horſeman, ſometimes to uſe the reins, and not always to uſe the ſpurs. So that there needs now nothing, but my declaration for the diſarming of them. That is ready done by the laws, and ſhall be done as you deſir'd. And more; I will take order for the ſhameful diſorder of the reſorting of my ſubjects to all foreign ambaſſadors. For this I will adviſe with my counſel, how it may be beſt reform'd. It is true, that the houſes of ambaſſadors are privileged places; and tho' they cannot take them out of their houſes; yet the lord-mayor, and Mr. recorder of *London*, may take ſome of them, as they come from thence, and make them examples. Another point I will add concerning the education of their children; of which I have had a principal care,

care, as the lord of *Canterbury*, and the biſhop of *Wincheſter*, and other lords of my counſel, can bear me witneſs; with whom I have adviſed about this buſineſs. For, in good faith, it is a ſhame, their children ſhould be bred here, as if they were at *Rome*. So I do grant, not only your deſire, but more. I am ſorry, I was not the firſt mover of it to you. But had you not done it, I would have done it myſelf.

Now for the ſecond part of your petition; you have here given me the beſt advice in the world. For it is againſt the rule of wiſdom, that a king ſhould ſuffer any of his ſubjects to tranſgreſs the laws by the interceſſion of other princes: and therefore aſſure yourſelves, that (by the grace of God) I will be careful, that no ſuch conditions be foiſted in upon any treaty whatſoever. For it is fit, my ſubjects ſhould ſtand or fall by their own laws.

(z) *A Letter of King* James I, *to Secretary* Conway, *concerning the aforeſaid Petition.*

I doubt not, but you have heard, what a ſtinging Petition, againſt the Papiſts, the lower houſe have ſent to the higher houſe this day, that they might jointly preſent it unto me. Yet know my firm reſolution, not to make this a war of religion: and ſeeing I would be loath to be coney-catch'd by my people; I pray ſtay the poſt, that is going to *Spain*, till I meet with my ſon, who will be here to-morrow morning. Do it upon pretext of ſome more letters ye are to ſend by him: and, if he ſhould be gone, haſten after him, to ſtay him upon ſome ſuch pretext; and let none living know of this, as you love me. And before two in the afternoon to-morrow you ſhall without fail hear from me. Farewel.

James R.

(a) *A Letter of King* James *to Pope* Clement VIII, *from* Holy-rood *Houſe*, Sept. 24, 1599.

Beatiſſime pater. Cùm variis ad nos perlatum fuiſſet rumoribus, quàm diligenter noſtræ ſortis æmuli ſæpiùs egiſſent, ut authoritatis veſtræ acies in nos diſtringeretur, quâque conſtantia id pro veſtra prudentia hactenus fuerit recuſatum; committere noluimus, quin accepti memores beneficii, gratias ageremus; opportunam nacti occaſionem, cùm lator præſentium, natione noſtras, veſter aſcriptitius, in fines ditionis veſtræ reverteretur: quem, pro ſua indole veſtris ornatum beneficiis, veſtræ ſanctitati commendamus; ut eum in iis, quæ noſtro nomine habet impertienda, audire placidè non dedignetur. Et quia adversùs malevolorum calumnias, qui, noſtras in Catholicos injurias commemorando, nobis invidiam, & ſibi gratiam conciliant, nullum tutius remedium agnoſcimus, quàm ut è noſtratibus aliqui veritatis ſtudioſi, quantumvis à religione, quam nos à prima hauſimus infantia, abhorrentes, honeſtam in curiâ Romana demorandi occaſionem ſemper haberent, ex quibus veſtra ſanctitas certò poſſit, in quo ſtatu res noſtræ ſunt, ediſcere: Hoc nomine epiſcopum Vazonienſem vobis commendamus; qui ut ſortis ſuæ qualecunque incrementum veſtræ ſanctitati duntaxat refert acceptum; ita cardinalatus honorem prioribus beneficiis, noſtra præſertim gratia, adjici obnixè rogamus. Sic inimicorum ceſſabunt calumniæ, præſentibus, qui rerum geſtarum veritatem poſſint aſtruere; nec actionum noſtrarum ullam æquos rerum æſtimatores cupimus latere: qui in ea religionis, quam profitemur, puritate enutriti, ſic ſemper ſtatuimus; nihil melius tutiuſque, quàm, citra fucum, in iis promovendis, quæ divini numinis gloriam ſeriò ſpectant, piè contendere; &, remotis invidiæ ſtimulis, non tam, quid religionis inane nomen, quàm quid veræ pietatis ſacroſancta teſſera requirat, charitatis ſemper adhibito fomento, diligenter conſiderare. Sed quia de his copioſiùs cum latore præſentium, viro non inerudito, & in rebus noſtris mediocriter verſato, diſſeruimus, longioris epiſtolæ tædio cenſuimus abſtinendum.

Beatitudinis veſtræ obſequentiſſimus filius

J. R.

E *Sancta-cruce*,
24 *Sept.* 1599.

(z) *Ruſhworth*'s Collections, vol. 1. p. 140

(a) *Ibid.* p. 162.

Inſtructions

Inſtructions to Mr. Drummond, *relating to the above cited Letter.*

Summa mandatorum *Edwardi Drummond*, juriſconſulti, quem ad pontificem maximum, ducem Etruriæ, ducem Sabaudiæ, cæteroſque principes, & cardinales ablegamus.

Salutabis imprimis noſtro nomine, quam potes officioſiſſimè, pontificem maximum, cæteroſque principes & cardinales: datiſque noſtris literis fiduciariis, ſignificabis;

Cupere nos vehementer eum, quem decet, amoris & benevolentiæ modum cum iis conſervare; omnemque removere, non ſuſpicionem modo, ſed & ſuſpicionis leviſſimam quamcunque occaſionem.

Quòd quamvis in ea perſiſtimus religione, quam à teneris hauſimus annis; non tamen ita eſſe charitatis expertes, quin de Chriſtianis omnibus benè ſentiamus, modo in officio, primùm erga Deum optimum maximum, deinde erga magiſtratus, quorum ſubſunt imperio, permanſerint.

Nullam nos unquam ſævitiam contra quoſcunque Catholicos, religionis ergò, exercuiſſe.

Et quia plurimùm intereſt noſtra, ut pari diligentia, qua malevoli mentiuntur, nos per amicos, & ſubditos veritatem poſſimus aſtruere; idcirco enitêris in hoc totis viribus, ut pontifex maximus, tam rogatu noſtro, quam precibus illuſtriſſimorum principum, quos per literas noſtras ad hoc rogavimus, induci poſſit, ut epiſcopus Vazonienſis in cardinalium collegium adſciſcatur. In quo ſi profeceris, ut de eo redditi fuerimus certiores, ulteriùs progrediemur. Cavebis, ne in hoc negotio ad pontificem maximum, aut illuſtriſſimos cardinales, ulteriùs progrediaris, niſi priùs ſubſit certa ſpes optati eventûs.

(*b*) *A Letter of Mr.* Carondolet, *Archdeacon of* Cambray, *and Almoner to the* Spaniſh *Ambaſſador in* London, *to Dr.* Kelliſon, *Preſident of the* Engliſh *College in* Doway, *concerning the Reception of Prince* Charles *at the Court of* Spain, *&c.* April 8, 1623.

Reverende & Eximie Domine,

Non tam ut exolvam me promiſſis, quàm ut hoc voluptatis habeam, tibi ſcribo. Hoc enim temporis momentum mihi jucundiſſimum, quo te alloquor, citra illud quo tibi tuiſque ſervio. Quod ſi hactenus facere tentavi, poſthac multo magis deſidero. Quicquid enim queam facere, ne gratitudinem quidem meam ſufficienter teſtari valeo. Quibus enim officiis tantum amorem, & tanta beneficia compenſem? Sed frivolum eſt verbis reſpondere ejuſmodi effectibus. Præſtolabor occaſionem. Interim, hoc eſt, quod de rebus Britannicis ſcribam. Nudiuſtertiùs huc appulit veredarius à principe Walliæ Madrito miſſus, per quem certiores facti ſumus, dictum principem illuc perveniſſe 17 Martii, & apud comitem de Briſtol, ſive Digby hoſpitatum eſſe. Eadem nocte nuntium, à legato hoc miſſum, literas regi Hiſpaniarum per ſecretarium *Ceriſſe* dediſſe, quibus adventum dicti principis reſcivit. Sequenti die, 18 Martii, rex illum ſalutavit per internuntium, petens, num ſuæ celſitudini luberet agnoſci, & palam honorari, ut decebat. Reſpondit, cupere differri in aliquot dies; ſed rogare, ut quoquo modo daretur ſibi facultas videndi Infantam quamprimum, ſine neceſſitate tamen ſe dandi conſpiciendum populo. Itaque, poſt meridiem, rex ſimul cum Infanta in pratum ſe contulerunt; (vocant del Prado) illic in certo loco, ita ut conſtitutum erat, utraque rheda regis & principis ſibi occurrerunt pedetentim, ſed contra præſcriptum ordinem ſe ſalutaverunt. Vidit Infantam princeps, & regi huic ſcripſit, ſe nihil pulchrius vidiſſe. Ardet & deperit illam. Utinam hic amor ſit irritamentum alterius majoris, divini & cœleſtis: quo reſpublica Chriſtiana hîc poſtliminiò reſtituatur. Tertia die 19 Martii; rex & princeps iterum, ex condicto, illuc convenerunt, ubi humaniſſimè ſalutati, currum regium conſcenderunt, rege principem cogente primos honores accipere. Poſt integram horam colloquii, quiſque ſeorſim penes ſe redit. Hæc ſunt quæ hactenus ſcimus. Diſceſſerunt hinc (niſi aer contrarius obſtiterit) in Hiſpaniam officiarii & domeſtici principis, numero 109 perſonæ. Inter illos my lord Cary camerarius, & my lord Bohun œconomus, & duo alii barones, & duo miniſtri, ne illos inter viros inſignes omittam. Tulerunt cappas clericales optimas, calices, & alia ad ſacrificium; multa volumina liturgiæ Anglicanæ, quibus

(*b*) Original in the *Engliſh* College in *Doway*.

fortè (ridendi profectò) ſperant, ſe gentem illam ineſcaturos. Credunt proculdubio, ſe illic eum concurſum habituros in ſacris ſuis (ſi diis placet) quem hic nos in noſtris. Camerarius principis fert illuc uniones majores hujus coronæ, adamantes, & alia id genus, Infantæ danda, quorum valor eſt maximus. E Gallia ſcimus, regem iniquiori animo, nec ad diſſimulandum ſatis modeſto, tuliſſe tranſitum principis per regnum ſuum: imò conatum fuiſſe illum remorari. Sed tardiùs rem agnovit; parum tamen abfuit, quin mandatum hoc ad fines Galliæ ſatis tempeſtivè pervenerit.

Quod ſi ita contigiſſet, culpandus fuerat princeps, qui æquo ampliùs ſe Pariſiis detinuerat, & aulam & reginam viderat, quod patri plurimum diſplicuit. Cæterum omnia hic pacata ſunt in publico (ne quidquam de inſolentia multorum Puritanorum dicam) præterquam, quòd heri hîc reſcitum fuerit, centum & viginti naves Hollandicas hîc in vicinio eſſe, apud inſulam de Wight. Quod ubi reſcivit ſecretarius Calvert, miſit nuntium regi, & ſimul ad dictas naves miſit exploratores. Multi metuunt, ne aliquid in favorem Palatini hîc moliantur. Brevi ſciemus. A quinque diebus accepit hic rex literas à Cæſare; quarum exemplar, ſi poſſibile ſit tranſcripſiſſe, hîc includam; quia ex eis erit videre, quid actum & agendum ſit in imperio circa Palatinum. Sed ea ne cuiquam communicentur: propterea quòd Domino legato hac conditione oſtenſæ ſint; niſi fortè amicis & domino præpoſito Harlæo, cui copiam ea videndi velim, cum his literis, ut periſſologiam vitem, & feſtinationi indulgeam. Illuſtriſſimum & reverendum patrem Rudiſindum, dominum vice-præſidem, & dominum Farrarum tecum eoſdem duco. Rex hodie venturus eſt à Newmarket in tibulo. Craſtino die dominus Boſquet iturus eſt illuc, veniam redeundi *Bruxellas* petiturus; certè parum obtinuit circa negotia legationis ſuæ; & pauciora, quàm quæ nomine hujus regis Infantæ nuper obtulerunt. Audita enim tranſlatione electoratus in *Bavariam*, omnia retractavit, præterquam quòd urbem de *Frankendal* in manibus dictæ Infantæ ad octodecim menſes deponat. Ad res Catholicorum quod attinet, judices hujus regni ſolito ampliùs ſævire incipiebant, à diſceſſu principis: ſed eorum inſolentiam, non ſine labore, & domini cancellarii benigno favore repreſſimus. Miniſtri verò è ſuggeſtu in has nuptias, & iter principis, inſolenter invehuntur; nec valet illas continere exemplum quorundum in carcerem conjectorum. Ita ſpiritu Chriſti ducuntur. Heri literas à patre magiſtro de la Fuente accepi, quibus agnoſcit affectum & devotionem meam in clerum; de rebus cleri verò nihil ſcribit. Sed hodie alias ab ipſo, & domino *Johanne Benetto* miſi dom. *Edwardo* fratri, in quibus multa fore confido. Jam reſpondi de P. magiſtro, id ipſum de ipſo teſtatus, quod ipſe de me: & animum addo, ut indies magis ac magis clero huic deſolato ſerviat. Scribit diſpenſationem eſſe datam a ſanctiſſimo. Hæc ſunt, quæ modo occurrunt. Alia ſingulis ſeptimanis, Deo favente, ſcribam; licet rudi calamo. Elegantiam non affecto, ſed verum amorem & felicem correſpondentiam. His nemo me prior futurus eſt. Vale, reverende domine; & domine vicepræſ. & domine Farrare; & amate collegii iſtius amantiſſimum cultorem

Reverende & eximie domine

T. R. obſervantiſſimum,

F. P. Carendolet.

P. S. In reditu meo, inveni hic literas, R. T. & concluſum eſſe a legatis, ne literæ tuæ regi darentur, propterea quòd ſuæ majeſtati abundè ſatisfactum erat de tua ſinceritate. Literæ verò viſæ ſunt diſcretiſſimæ; ſed tamen in illis rex facillime irritatur. Submiſi judicium meum. Dominus legatus commiſit mihi, ut tibi circa hoc negotium ſcriberem literas ab ipſo ſubſignatas. Erit alterius nuntii. Salutat te jam legatus ſummo affectu, agnoſcens benevolentiam veſtram, quam illi teſtatus ſum.

Londini, 8 *Aprilis* 1623.

ARTICLE

ARTICLE III.

Records of the Oath of Allegiance.

Form of the Oath of Allegiance.

I *A. B.* do truly and ſincerely acknowledge, profeſs, teſtify, and declare in my conſcience, before God and the world, that our ſoveraign lord king *James* is lawful and rightful king of this realm, and of all other his majeſty's dominions and countries: and that the pope, neither of himſelf, nor by any authority of the church or ſee of *Rome*, or by any other means, with any other, hath any power or authority to depoſe the king, or diſpoſe of any of his majeſty's kingdoms or dominions; or to authoriſe any foreign prince to invade or annoy him, or his countries; or to diſcharge any of his ſubjects of their allegiance and obedience to his majeſty, or to give licence or leave to any of them to bear arms, raiſe tumults, or to offer any violence or hurt to his majeſty's royal perſon, ſtate, or government; or to any of his majeſty's ſubjects within his majeſty's dominions.

Alſo I do ſwear from my heart, that, notwithſtanding any declaration or ſentence of excommunication or deprivation made or granted, or to be made or granted by the pope, or his ſucceſſors, or by any authority derived, or pretended to be derived from him, or his ſee, againſt the ſaid king, his heirs, or ſucceſſors, or any abſolution of the ſaid ſubjects from their obedience; I will bear faith and true allegiance to his majeſty, his heirs, and ſucceſſors; and him and them will defend to the uttermoſt of my power, againſt all conſpiracies and attempts whatſoever, which ſhall be made againſt his or their perſons, their crown and dignity, by reaſon or colour of any ſuch ſentence, or declaration, or otherwiſe; and will do my beſt endeavour to diſcloſe and make known unto his majeſty, his heirs and ſucceſſors, all treaſons, and traiterous conſpiracies, which I ſhall know or hear of, to be againſt him, or any of them.

And I do farther ſwear, that I do from my heart abhor, deteſt, and abjure, as impious and heretical, this damnable doctrine and poſition; that princes, who are excommunicated or deprived by the pope, may be depoſed or murder'd by their ſubjects, or any other whatſoever.

And I do believe, and in my conſcience am reſolved, that neither the pope, nor any other perſon whatſoever, hath power to abſolve me of this oath, or any part thereof, which I acknowledge by good and full authority to be lawfully miniſter'd unto me; and do renounce all pardons and diſpenſations to the contrary. And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to theſe expreſs words by me ſpoken; and according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation, or mental evaſion, or ſecret reſervation whatever. And I do make this recognition and acknowledgment, heartily, willingly, and truly, upon the true faith of a Chriſtian.

So help me God.

Breve Pauli V, *Romani Pontificis, contra Juramentum Fidelitatis.*

Catholicis Anglis,

Dilecti filii, ſalutem & apoſtolicam benedictionem. Magno animi mœrore nos ſemper affecerunt tribulationes & calamitates, quas pro retinenda Catholica fide jugiter ſuſtinuiſtis: ſed cùm intelligamus, omnia hoc tempore magis exacerbari, afflictio noſtra mirum in modum aucta eſt. Accepimus namque compelli vos, graviſſimis pœnis propoſitis, templa hæreticorum adire, cœtus eorum frequentare, concionibus illorum intereſſe. Profecto credimus, proculdubio eos, qui tanta conſtantia atque fortitudine atrociſſimas perſecutiones, infinitas propemodum miſerias hactenus perpeſſi ſunt, ut immaculati ambularent in lege Domini, nunquam commiſſuros eſſe, ut coinquinentur communione deſertorum divinæ legis. Nihilominus zelo paſtoralis officii noſtri impulſi, & pro paterna ſollicitudine, quâ de ſalute animarum veſtrarum aſſiduè laboramus, cogimur monere vos, atque obteſtari, ut nullo pacto ad hæreti-

corum

corum templa accedatis, aut eorum conciones audiatis, vel cum ipsis in ritibus communicetis, ne in iram Dei incurratis. Non enim licet nobis hæc facere, sine detrimento divini cultus, ac universæ salutis. Quemadmodum etiam non potestis absque evidentissima, gravissimaque divini honoris injuria, obligare vos juramento, quod similiter maximo cum nostri cordis dolore audivimus propositum vobis fuisse præstandum, infra scripti tenoris. *Afterwards, the whole Oath being recited* verbatim, *follows:*

Quæ cùm ita sint, satis vobis ex verbis ipsis perspicuum esse debet, quòd hujusmodi juramentum, salva fide Catholica, & salute animarum vestrarum præstari non potest, cùm multa contineat, quæ fidei atque saluti apertè adversantur. Propterea monemus vos, ut ab hoc, & similibus juramentis præstandis omnino caveatis. Quod quidem eò acriùs exigimus à vobis, quia experti fidei vestræ constantiam, quæ, tanquam aurum in fornace, perpetuæ tribulationis igne probata est, pro comperto habemus, vos alacri animo subituros esse quæcuncque atrociora tormenta, ac mortem denique ipsam constanter oppetituros, potiùs quàm Dei ecclesiam ulla in re lædatis. Et fiducia hæc verè confirmatur ex his, quæ quotidie nobis afferuntur de egregia virtute, atque fortitudine vestra, quæ non secùs, ac in ecclesiæ primordiis resplendet noviſſimis hisce temporibus in martyribus vestris. State ergo succincti lumbos vestros in veritate; & induite loricam justitiæ; sumentes scutum fidei, consolamini in Domino, & in potentia virtutis ejus; nec quicquam vos deterreat: ipse enim, qui, coronaturus vos, certamina vestra è cœlo intuetur, bonum opus, quod in vobis cœpit, perficiet. Nostis, quia discipulis suis pollicitus est, se nunquam eos relicturum esse orphanos. Fidelis autem est, qui repromisit. Retinete igitur disciplinam ejus; hoc est, radicati & fundati in charitate, quicquid agitis, quicquid conamini, in simplicitate cordis & unitate spiritus sine murmuratione & hæsitatione unanimes facite. Siquidem in hoc cognoscent omnes, quia discipuli Christi sumus, si dilectionem ad invicem habuerimus. Quæ quidem charitas, cùm sit omnibus Christi fidelibus maximè appetenda; vobis certè, dilectissimi filii, prorsus necessaria est. Hâc enim unâ diaboli potentia infringitur, qui nunc adversus vos tantopere infurgit, cùm ipse contentionibus atque dissidiis filiorum nostrorum præcipuè nitatur. Hortamur itaque vos, per misericordiam Domini nostri Jesu Christi, cujus charitate è faucibus æternæ mortis erepti sumus, ut ante omnia mutuam inter vos charitatem habeatis. Præscripsit sanè vobis præcepta maximè utilia, de fraternâ charitate viciſſim exercendâ, felicis recordationis Clemens p. VIII, suis literis in forma brevis ad dilectum filium magistrum Georgium archipresbyterum Angliæ, datis die 5 mensis Octobris 1602. Ea vos diligenter exequimini, ut ne ulla difficultate aut ambiguitate remoremini. Præcipimus vobis, ut illarum literarum verba ad amussim servetis; & simpliciter, prout sonant & jacent, accipiatis & intelligatis, sublatâ omni facultate aliter illa interpretandi. Interim nos nunquam cessabimus Deum, patrem misericordiarum, precari, ut afflictiones & labores vestros clementer respiciat; ac vos continua protectione custodiat, atque defendat; quibus apost. benedict. nostr. permanenter impertimur. Datum Romæ, apud St. Marcum sub annulo piscatoris.

10 Calend. *Octob.* 1606. Pontificatus nostri an. 2.

Breve alterum Pauli V, *Romani Pontificis, contra Juramentum Fidelitatis.*

Catholicis Anglis,

Dilecti filii, salutem & apostolicam benedictionem. Renuntiatum nobis est, reperiri nonnullos apud vos, qui, cùm satis apertè declaraverimus per nostras literas anno superiori, 10 calend. Octob. in forma brevis datas, vos tuta conscientia præstare non posse juramentum, quod a vobis tunc exigebatur; ac propterea strictè præceperimus, ne ullo modo illud præstaretis: nunc dicere audeant, hujusmodi literas, de prohibitione juramenti, non ex animi nostri sententia, nostraque propria voluntate scriptas fuisse, sed potiùs aliorum intuitu, atque industria; eâque de causâ iidem persuadere nituntur, mandata nostra dictis literis expressa non esse attendenda. Perturbavit sanè hic nos nuntius; eoque magis quòd experti vestram obedientiam, filii nostri unicè dilecti, qui ut huic sanctæ sedi obediretis, opes, facultates, dignitatem, libertatem, vitam denique fortiter, ac generosè nihili feciſtis, nunquam suspicati essemus, potuisse revocari apud vos in dubium fidem

fidem noſtrarum literarum apoſtolicarum; ut hoc prætextu vos ex mandatis noſtris eximeretis. Verum agnoſcimus verſutiam ac fraudem adverſarii humanæ ſalutis: eique potiùs, quàm veſtræ voluntati, tribuimus hanc renitentiam. Eapropter iterùm ad vos ſcribere decrevimus; ac demum vobis ſignificare, literas noſtras apoſtolicas anno præterito, 10 calend. Octob. datas, de prohibitione juramenti, non ſolùm motu proprio, & exacta noſtrâ ſententia, verum etiam poſt longam & gravem deliberationem de omnibus, quæ in illis continentur, adhibitam, ſcriptas fuiſſe; & ob id teneri vos illas omnino obſervare, omni interpretatione, ſecûs ſuadente, rejectâ. Hæc autem eſt neceſſaria, pura, integraque voluntas noſtra; qui, de veſtra ſalute ſolliciti, ſemper cogitamus ea, quæ vobis magis expediunt; &, ut cogitationes & conſcientias veſtras illuminet is, à quo Chriſtiano gregi cuſtodiendo noſtra fuit præpoſita humilitas, indeſinenter oramus: quem etiam jugiter precamur, ut in vobis, filiis noſtris, ſummopere dilectis, fidem, conſtantiam, mutuamque inter vos charitatem & patientiam augeat; quibus omnibus, cum omnis charitatis affectu, permanenter benedicimus. Datum Romæ apud St. Marcum ſub annulo piſcatoris. 10 calend. Septemb. 1607. Pontif. noſtri an. 3tio.

Inferius Scriptum.

Petrus Stroha.

ARTICLE IV.

Records of William *Biſhop of* Chalcedon.

(c) Bulla Conſecrationis Gulielmi Biſhop *Epiſcopi an.* 1622.

(d) GRegorius epiſcopus, ſervus ſervorum Dei, dilecto filio Gulielmo Biſhopo electo Chalcedonenſi, ſalutem & apoſtolicam benedictionem. Apoſtolatus officium, meritis licet imparibus, nobis commiſſum, quo eccleſiarum omnium regimini divina diſpoſitione præſidemus, utiliter exequi coadjuvante Domino cupientes, ſolliciti corde reddimur & ſolertes; ut cùm de eccleſiarum ipſarum regiminibus agitur, tales eis in paſtores præficere ſtudeamus, qui populum, ſuæ curæ creditum, ſciant non ſolùm doctrina verbi, ſed etiam exemplo boni operis informare, commiſſaſque ſibi eccleſias in ſtatu pacifico & tranquillo velint ac valeant authore Domino ſtabiliter regere & fœliciter gubernare. Cùm itaque, ſicut accepimus, eccleſia Chalcedonenſis, quæ in partibus Infidelium conſiſtit, certo modo, quem præſentibus pro expreſſo haberi volumus, ad præſens paſtoris ſolatio deſtituta ſit; nos vacatione hujuſmodi ex fide dignis intellecta, ad proviſionem ejuſdem eccleſiæ, celerem ac fælicem, ne eccleſia ipſa longæ vacationis exponatur incommodis, paribus & ſollicitis ſtudiis intendentes, poſt longum mentis noſtræ diſcurſum, quem de præficiendo eidem eccleſiæ perſonam utilem, ac etiam fructuoſam, intra nos ipſos habuimus, demum ad te, presbyterum Wigornienſis diœceſis, magiſtrum in theologia, de legitimo matrimonio, ac Catholicis parentibus procreatum, & in ætate legitima conſtitutum, direximus oculos noſtræ mentis. Quibus omnibus debitâ meditatione penſatis, te à quibuſvis excommunicationis, ſuſpenſionis, & interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris & pœnis, à jure vel homine quavis occaſione, vel cauſa latis, ſi quibus quomodolibet innodatus exiſtis, ad effectum præſentium duntaxat conſequendum, harum ſerie abſolventes, & abſolutum fore cenſentes: motu proprio; non ad tuam, vel alterius pro te, nobis, ſuper hoc, oblatæ petitionis inſtantiam; ſed ex mera liberalitate noſtra, eidem eccleſiæ de perſona tua, nobis ob tuorum exigentiam meritorum acceptâ, authoritate apoſtolica providemus: teque illi in epiſcopum præficientes & paſtorem, curam & adminiſtrationem ipſius eccleſiæ tibi in ſpiritualibus & temporalibus plenariè committimus; firma ſpe fiduciaque conceptis, quòd, gratiâ aſſiſtente divinâ, eccle-

(c) Original in the *Engliſh* College at *Douay*.

(d) Greg. XV.

ſia prædicta per tuæ circumſpectionis induſtriam, & ſtudium fructuoſum, regetur utiliter, & proſperè dirigetur, ac grata in iiſdem ſpiritualibus & temporalibus ſuſcipiet incrementa. Jugum igitur Domini, tuis impoſitum humeris, prompta devotione ſuſcipiens, curam & adminiſtrationem prædictam ſic exercere ſtudeas ſollicitè & prudenter, quòd eccleſia ipſa gubernatori provido, & fructuoſo adminiſtratori gaudeat ſe commiſſam; tuq; præter æternæ retributionis præmium, noſtram ac dictæ ſedis benedictionem & gratiam exinde ulterius conſequi merearis. Hoc etiam tibi, ut ad dictam eccleſiam, quamdiu ab ipſis infidelibus detinebitur, adire, & apud illam perſonaliter reſidere minimè tenearis, authoritate apoſtolica prædicta, eorundem tenore præſentium, de ſpeciali gratia indulgemus. Præterea, ad ea, quæ in tuæ commoditatis augmentum cedere valeant, favorabiliter intendentes, tuis in hac parte ſupplicationibus inclinati, tibi, ut à quocunque, quem malueris, Catholico antiſtite, gratiam & communionem dictæ ſedis habente, accitis, & in hoc ſibi aſſiſtentibus, duobus vel tribus Catholicis epiſcopis, ſimilem gratiam & communionem habentibus, munus conſecrationis accipere valeas, ac eidem antiſtiti, recepto priùs à te, noſtro, & Romanæ eccleſiæ nomine, fidelitatis debitæ ſolito juramento, juxta formam, quam ſub bulla noſtra mittimus introcluſam, munus prædictum tibi impendere licitè poſſit, plenam & liberam, eorundem tenore præſentium, concedimus facultatem. Volumus autem, & dicta authoritate ſtatuimus atque decernimus, quòd, niſi recepto à te per ipſum antiſtitem hujuſmodi juramento, ipſe antiſtes munus prædictum tibi impendere, & tu illud ſuſcipere præſumpſeritis, idem antiſtes à pontificalis officii exercitio, & ipſe tu ab adminiſtratione tum ſpiritualium, tum temporalium eccleſiarum veſtrarum ſuſpenſi ſitis eo ipſo. Poſtremò etiam volumus, quòd formam à te tunc præſtiti juramenti hujuſmodi nobis de verbo ad verbum per tuas patentes literas, tuo ſigillo munitas, per proprium nuncium quantocyùs deſtinare procures; quódque per hoc venerabili fratri noſtro patriarchæ Conſtantinopolitano, cui prædicta eccleſia metropolitico jure ſubeſſe dignoſcitur, nullum in poſterum præjudicium generetur. Decernentes, promiſſionem, præfectionem, indultum, aliaque præmiſſa valere, plenamque roboris firmitatem obtinere, tibique ſuffragari debere in omnibus, & per omnia, perinde ac ſi illa in conſiſtorio noſtro ſecreto, ac de venerabilium fratrum noſtrorum ſacræ Romanæ eccleſiæ cardinalium conſilio, ut moris eſt, ſervatis omnibus ſolemnitatibus, in ſimilibus obſervari ſolitis & conſuetis, facta fuiſſent & emanaſſent. Sicque, & non aliàs, per quoſcunque judices, ordinarios vel delegatos, quavis authoritate fungentes, etiam cauſarum palatii apoſtolici auditores, ac ejuſdem Romanæ eccleſiæ cardinales, etiam de latere legatos, & vicelegatos, ac ſedis apoſtolicæ nuncios; ſublata iis, & eorum cuilibet quâvis aliter judicandi & interpretandi facultate in quacunque inſtantia, ubique judicari & definiri debere: irritum declarantes, ſi ſecus ſuper his à quoquam, quavis authoritate ſcienter, vel ignoranter contigerit attentari; non obſtantibus præmiſſis, ac quibuſvis conſtitutionibus & ordinationibus apoſtolicis, dictæque eccleſiæ Chalcedonenſis juramento, confirmatione apoſtolica, & quavis firmitate aliâ roboratis ſtatutis & conſuetudinibus, cæteriſque contrariis quibuſcunque. Volumus autem, quòd, antequam munus conſecrationis ſuſcipias, fidem Catholicam, juxta articulos jampridem à ſede apoſtolica propoſitos, in manibus alicujus Catholici antiſtitis, gratiam & communionem dictæ ſedis habentis, profiteri, eamque fidei profeſſionem, ſic per te emiſſam, in publicam & authenticam formam de verbo ad verbum, nihil penitus omiſſo, cum tuâ & dicti antiſtitis ſubſcriptione redactam, ad ſedem prædictam quantocyùs tranſmittere tenearis: alioquin præſens gratia nulla ſit, eo ipſo. Datum *Romæ* apud St. *Petrum:* anno incarnationis Dominicæ milleſimo ſexcenteſimo vigeſimo ſecundo. Idibus Martii. Pontificatus noſtri anno tertio.

Part of Pope Gregory XV's *Brief*, to William, *Biſhop of* Chalcedon, *whereby he conferred upon him full Juriſdiction over all* England, *till its Converſion from Hereſy and Schiſm.*

Item, quòd poſſit prædictus epiſcopus, quos, vel quotquot voluerit, archidiaconos, ſive etiam archipresbyteros, per diverſa intra

intra *Angliam* loca, pro ut ipſi videbitur meliùs expedire, nominare & conſtituere: qui munus & auctoritatem archidiaconum, ſive archipresbyterorum, liberè valeant exercere. Quòd ſi, per Dei gratiam, aliquando fides catholica in *Anglia* revixerit, adeò ut in ſedibus omnibus epiſcopalibus & archiepiſcopalibus, quæ ibidem olim creatæ, confirmatæ, & ſtabilitæ ſunt, viri catholici & idonei ordinari & conſtitui potuerint: volumus & declaramus, quòd poteſtas omnis & juriſdictio, prædicto epiſcopo conceſſa, ex tunc ceſſet omninò & fiat irrita; nullamque habeat prædictus in *Angliam*, ſive perſonas aliquas ibidem degentes, authoritatem & juriſdictionem, donec ad ſedem aliquam epiſcopalem fuerit electus & tranſlatus.

(*e*) *A Letter of Father* Rudiſind Barlow, *Preſident of the Congregation of the* Engliſh Benedictine *Monks, to Dr.* William Biſhop, *Biſhop of* Chalcedon.

Right Reverend Father in Chriſt, and my very good Lord.

Being it hath pleaſed Almighty God, to make choice of your lordſhip's perſon, to be the ordinary biſhop of our nation; by this, in the name of our whole body, which conſiſteth of all the *Benedictines* belonging to the *Spaniſh* or *Engliſh* congregations of St. *Bennet*'s order, I do promiſe unto your lordſhip all due reſpect and reverence; all filial love and correſpondence: and aſſure your lordſhip, that all ours ſhall endeavour, and labour by themſelves and friends, to perſuade all the Catholicks of our nation, to due obedience unto your lordſhip; and to oppoſe ourſelves againſt any, who ſhall impugn or withſtand your lordſhip's place and authority. Thus craving your lordſhip's bleſſing, after my beſt wiſhes for your long life and proſperiy, I ceaſe to be troubleſome. From St. *Gregory*'s college in *Doway*, *June* 15, 1623.

The leaſt of your lordſhip's children,

B. Rudiſind Barlow,

Unworthy Preſident of the *Engliſh Benedictine* Congregation.

(*f*) *A Letter of Father* Leander de St. Martino, *Prior of the* Engliſh Benedictine *Monks of St.* Gregory's *in* Doway, *to Dr.* William Biſhop, *Biſhop of* Chalcedon.

Endorſed: To the moſt reverend Father in God, the Lord William Biſhop *of* Chalcedon, *Ordinary of* England, *&c. my very good Lord and Patron.*

Right Revd. Father in God, and my very good Lord,

With joy and contentment from my heart, I write this title, and congratulate your happy arrival into theſe parts; propoſing, God willing, with all ſpeed, to come in perſon, and be partaker of your holy bleſſing. In the mean ſpace, that you may ſee, I do dearly honour and reſpect you, I write theſe few lines, though rude and homely, yet full of true love and reverence unto your perſon and place; in which I beſeech God to maintain you long in health, grace, contentment, and happineſs, to the good of our poor afflicted church of *England*, and to the happy union of minds and endeavours in the workmen of God's vineyard, of whom you are now here right-worthily made the chief overſeer. *Diſceptavit pro te Dominus Chriſtus, deditque ſententiam notatu digniſſimam: ut qui pro hac cauſa Romæ ab æmulis fueras olim indigne tractatus, nunc, iiſdem invitis, ad ipſum, quem nec tunc, nec nunc ambiebas, ſed pro eccleſia hac procurabas, epiſcopatûs apicem ſis exaltatus.* Bleſſed be his name, that in his due time judges his ſervants cauſe ſo rightly and mercifully. His divine majeſty always protect your lordſhip; and ſo I beſeech you to accept of this poor office of

Your Lordſhip's Humble Servant,

F. Leander de St. Martino.

Aug. 1623.

Prior of the Engliſh Benedictines *of St.* Gregory.

(*e*) Copy in the *Engliſh* College in *Doway*.

(*f*) *Ibia.*

(g) *A Letter of F.* Joſeph de St. Martino, *Provincial of the Benedictines of the Province of* Canterbury, *to Dr.* Biſhop, *Biſhop of* Chalcedon.

Endorſed. To the Right Reverend Father in God, my very good Lord, William, *Biſhop of* Chalcedon, *Ordinary of* England.

Moſt Rev. Father in God, my very good Lord.

I deferred my duty in congratulating our good hap, in ſeeing the hierarchy of our afflicted church begun to be re-eſtabliſh'd in your perſon, after ſo long a diſcontinuance thereof; becauſe I daily expected your coming into theſe parts. But ſince your occaſions bring you not hither ſo ſoon, as I wiſh'd; I do, by this letter, in all love and humility, offer to your lordſhip, in my own and my brethrens name, all the ſervice and duty which our ability can perform; beſeeching your moſt reverend fatherhood, to be fully perſuaded, that we are all moſt ready to concur and correſpond with you in all matters appertaining unto God's honour, and good diſcipline of our church, ſo far forth, as our exemption giveth us leave; and that is as far (I am ſure) as true and plain-dealing men can ſtretch their poor endeavours. Of this our readineſs, I deſire your lordſhip to take this my letter, as an obligatory promiſe. And when it ſhall pleaſe God to guide you hitherward, myſelf and my collegues will, in perſon, confirm ſo much; and actually perform what ſhall, by conference and conſultation, be found fitting, practicable, and convenient to nouriſh love between us, and maintain good order. Thus, wiſhing Almighty God to preſerve you in all happineſs, I humbly take my leave, remaining always

Your Lordſhip's poor Beadſman,

F. Joſeph de St. Martino.

Provincial of the Benedictines *of the Province of* Canterbury; *in the Name alſo of F.* Bede de Montſerat, *Provincial of the Province of* York. Lond. Oct. 26. 1623.

(h) *Inſtrumentum Capituli Cleri* Anglicani, *per* Gulielmum Biſhop, *Epiſcopum* Chalcedonenſem, Septemb. 10, 1623.

Gulielmus Dei, & apoſtolicæ ſedis gratiâ, epiſcopus *Chalcedonenſis*, ordinarius *Angliæ* & *Scotiæ*, univerſis præſentes literas viſuris ſalutem in Domino ſempiternam. Poſtquam Deo, & patri Domini noſtri Jeſu Chriſti; patri miſericordiarum, & Deo totius conſolationis viſum eſt, eccleſiam *Magnæ Britanniæ* Catholico paſtore, quo multorum annorum ſpatio, non ſine gravi ejuſdem detrimento, orbata fuit, tandem poſtliminiò donare, noſque licet meritis longè impares eidem ex infinitâ ſua miſeratione præficere; ad officii noſtri rationem ſpectare videbatur, ut omnibus quibus poſſemus modis, ſartam tectam exornare ſtuderemus. Conſtituto igitur ordinario populi Catholici per potiores regni partes, per vicarios generales, archidiaconos & decanos rurales regimine, ad decanum & capitulum, cleri partem principalem & cujuſque eccleſiæ ornamentum ac firmamentum, inſtaurandum animum adjecimus. Nam cùm epiſcopalis dignitas cathedralem eccleſiam requirat, cathedralis autem eccleſia ex decano & capitulo conſiſtat, in quo plures tum vitæ, ac morum integritate, tum gravitate ac prudentia præditi ſacerdotes aſſociantur, qui Deum aſſiduis precibus laudent, epiſcopo à conſiliis adſint, & reliquo clero piæ converſationis exemplo præluceant; abſque ea certè forma, hierarchicum ordinem imprimis referente, & ad eccleſiæ juriſdictionis ſtabilitatem plurimum conferente, eccleſiæ nobis commiſſæ facies non niſi umbratilis, aut certe valdè informis, atque impolita videretur. Quòd ſi verò eccleſiam materialem, in qua ſedem noſtram figamus, nec dum per temporum conditionem habeamus; uti nec reditus eccleſiaſticos, unde capitulum & ſingula ejus membra de more honeſtè ſuſtententur, id inſtituto noſtro nequaquam obſtare debet: cùm etiam antiquiſſimis Chriſtianis, apud quos tamen eccleſiaſticæ diſciplinæ forma ſanctiſſimè conſtituta inviolabiliter, etiam in mediis perſecutionibus, ſemper viguit, ejuſmodi ſubſidia, ac proventus defuerint. Id nobis ſatis, ſuperque eſt, quòd ſpiritualis eccleſia non deſit; id eſt, cœtus fidelium, ejuſmodi viris, tanquam eccleſi-

(g) Copy in *Doway* College.

(h) Original in *Doway* College.

aſtici

aſtici corporis vivis membris, abundans, qui omnia præfata ſocietatis munera pro dignitate obire, ac præſtare valent. Quapropter, poſt maturam hac de re habitam deliberationem, non tantum cum prudentiſſimis gentis noſtræ hominibus, verum etiam cum exteris prælatis ſapientiſſimis, qui ad epiſcopum ſpectare, in que illius poteſtate ſitum eſſe cenſuerunt, decanum & capitulum in ſua diœceſi conſtituere; illudque ad conſervandam epiſcopalem atque ordinariam juriſdictionem omninò expedire; in eam devenimus ſententiam, ut, prædictis de cauſis, decanum & capitulum Catholicum, à multis jam annis collapſum, inſtauraremus; &, quantum in nobis eſt, ad ſuam originem revocaremus: ſervatâ tamen in hoc, ut & in cæteris omnibus, debita erga ſedem apoſtolicam reverentia atque obſervantia; cui propterea ſupplicandum duximus, ut quicquid poteſtati noſtræ in hac parte meritò deeſſe poterit, id ſummi paſtoris ſuffragio ex poteſtatis ſuæ plenitudine ſuppleatur. Itaque ad Dei omnipotentis imprimis gloriam, & eccleſiaſtici ordinis ac formæ, in cæteris orbis Chriſtiani eccleſiis uſurpatæ, inſtaurationem, decanum & capitulum in eccleſia Anglicana noſtræ paſtorali ſollicitudini commiſſa, erigendum, conſtituendum, & inſtaurandum curavimus, & per præſens inſtrumentum, ac literas noſtras patentes omnibus melioribus, modo, via, jure, cauſa, forma, atque ordine, quibus meliùs, validiùs, & efficaciùs poſſumus, ac debemus, erigimus, conſtituimus, & inſtauramus: Et infra nominatos reverendos dominos, ad idem capitulum componendum & conſtituendum eligimus: nimirum D. *Johannem Colletonum*, reverendiſſimi domini archipreſbyteri vices nuperrimè gerentem. D. *Thomam Worthingtonum*, proto-notarium apoſtolicum. D. *Richardum Smithæum*, D. *Johannem Boſſvill*, D. *Thomam Wright*, ſacræ theologiæ doctores. D. *Johannem Mitchellum*, D. *Arthurum Pitſeum*, D. *Richardum Broughtonum*, D. *Odoardum Bennettum*, D. *Thomam Morum*, D. *Johannem Jackſonum*, D. *Oliverium Almannum*, D. *Cuthbertum Trollopum*, D. *Rogerium Stricklandum*, D. *Joſephum Haynes*, D. *Richardum Buttonum*, D. *Humphredum Hanmerum*, D. *Georgium Fiſherum*, & D. *Humphredum Hughes*, omnes ſpectatæ vitæ & integritatis preſbyteros, & ad clerum populumque Catholicum per univerſam Angliam gubernandum à nobis electos archidiaconos. Ex quibus præfatum D. *Johannem Colletonum* decanum capituli aſſignamus, deputamus, & inveſtimus. Eidem, porrò capitulo, ſive omnibus ſupra nominatis junctim capitulum dictum componentibus & conſtituentibus, tribuimus, concedimus, & permittimus omnem illam dignitatem, poteſtatem, & authoritatem, quæ decano & capitulo, jure communi, vel ordinaria eccleſiæ conſuetudine debentur. In quorum omnium & ſingulorum fidem, præſentes literas fieri, & per ſecretarium noſtrum infra ſcriptum ſubſcribi, ſigillique noſtri juſſimus ac fecimus impreſſione muniri. Datum *Londini* anno à nativitate Domini milleſimo ſexcenteſimo vigeſimo tertio. Indictione ſexta, die decimo menſis Septembris."

De mandato reverendiſſimi Domini,

Gulielmus Farrarus, *Secretarius.*

To make the reader more capable of judging of the tendency of theſe *Records*, concerning *Wm.* biſhop of *Chalcedon*, it will be requiſite, to ſay ſomething of his pretenſions in regard both of juriſdiction, and of the authority of the *Chapter* erected by him. I will ſum up the arguments of both the contending parties, and leave the matter to be decided by thoſe, who have ſufficient abilities and authority, to pronounce upon it. My intention is only to report the fact; and not intereſt myſelf either in the proofs or objections.

The Caſe ſtated concerning Wm. *Biſhop of* Chalcedon's *Juriſdiction.*

The Catholick biſhops, being deprived of their dignities, and confined in the year 1559, were entirely incapacitated, as to the exerciſe of their juriſdiction over the clergy and laity, that adhered to the *Roman* communion; and no care being taken to ſupply their places, as they dropp'd, their whole party labour'd under a kind of *Anarchy*, for want of ſuch a proviſion: and tho' ſome deference was paid to the few ſurviving biſhops, as alſo to perſons of character among the inferior clergy; yet it was only a prudential ſubmiſſion, and a very precarious œconomy. This inconvenience was in ſome meaſure redreſſed in the year 1568; when Dr. *Allen*, having ſent over miſſioners from his college at *Doway*, was appointed to be their ſuperior, with

with a power to inſpect their conduct in *England*. This juriſdiction was farther confirm'd to him, when he was created *Cardinal*, and made protector of the *Engliſh* nation in the year 1587. For then, not only the ſeminary prieſts, but thoſe, that remain'd of queen *Mary*'s reign (who commonly were call'd, the Old Prieſts) became ſubject to him; no other having any pretence, to claim any authority over them, after Dr. *Watſon*, the biſhop of *Lincoln*'s death, which happened in the year 1584, whoſe juriſdiction, while he liv'd, could extend no farther, than his own dioceſe. Yet all this while the clergy, and I may ſay all the Catholicks, were unprovided of an immediate ſuperior reſiding in *England*; every miſſioner acting, as it were independently, according to the nature of the faculties, they received from cardinal *Allen*, or, by his deputation, from the ſuperiors of the colleges, from whence they were ſent. Cardinal *Allen* dying in the year 1594, the Catholicks of *England*, eſpecially the clergy, ſtruggled again, till the year 1598, with all the inconveniences of an anarchy: and, after frequent remonſtrances for a redreſs, pope *Clem.* VIII, at laſt was pleaſed to ſend over Mr. *George Blackwell*, with the title of archprieſt: but with great reluctance of many of the principal perſons among the clergy. Frequent applications had been made by them to the court of *Rome*, from the year 1580, that one with the epiſcopal character might be ſent over to govern them; but father *Parſons*, being moſt in favour, and one of the greateſt authority after cardinal *Allen*'s death, tho' he often ſeem'd to encourage the propoſal, yet, for ſome private reaſons, did ſtrenuouſly aſſert, and ſtand up for the œconomy under an archprieſt. This was the eſtabliſh'd government of the clergy, from 1598, till 1623, under the three archprieſts, *Blackwell*, *Birket*, and *Harriſon*; who, tho' they exerciſed a kind of epiſcopal juriſdiction, yet the *Engliſh* Catholicks ſtill look'd upon themſelves as a flock without a paſtor; the title of archprieſt not coming up to what the diſcipline of the church, appointed by Chriſt, ſeem'd to demand. Hence, time after time, as they found encouragement, the clergy renew'd their petition at *Rome* for a biſhop, but met with no ſucceſs, till, a favourable juncture happening in the year 1623, by means of the deſigned match between *England* and *Spain*, *William Biſhop*, a doctor of *Paris*, was conſecrated by the title of biſhop of *Chalcedon*; but veſted with full juriſdiction over all *England*, till its converſion from hereſy and ſchiſm.

Dr. *Biſhop* came over into *England*, to govern the Catholicks in quality of ordinary; and met with no oppoſition from the regulars in the exerciſe of his juriſdiction; which laſted but a very ſhort while: to wit, only ten months and twenty days from his conſecration. For then it pleas'd God to deprive his flock of him, and of the great hopes they had in him, and call him out of this life.

After his death, the dean and chapter, erected by him, exerciſed the juriſdiction belonging to them *ſede vacante*; and in the mean time applied to the ſee of *Rome* for a ſucceſſor: but all they could obtain, inſtead of that comfort, was a ſucceſſor to his title only, and not to his juriſdiction; as ſhall be ſhewn hereafter, Part VI. Book I. Art. II.

Objections againſt the ordinary Juriſdiction of Wm. *Biſhop of* Chalcedon *over all* England.

Of the many objections made afterwards to the ordinary power and juriſdiction of *Richard*, biſhop of *Chalcedon*, theſe two may be look'd upon as of equal force againſt that of *William*.

1ſt. Obj. It is without a precêdent, that an ordinary ſhould be eſtabliſhed over a whole nation or kingdom; and no leſs contrary to the intention of the court of *Rome*; as was afterwards decreed.

Anſ. The caſe of all the ordinaries in *England* being deceas'd, their chapters extinct, and juriſdictions loſt, without the leaſt endeavour to keep them up by ſupplying the defects as they happen'd, was ſo extraordinary, that 'tis in vain to inſiſt upon precêdents: nor is it the extent of the counties or provinces, over which the power and juriſdiction is granted, that is to be conſider'd; but the number of the ſubjects, or faithful. And it was upon this account, that one archprieſt, with twelve aſſiſtants, was judged ſufficient to have the care of all in the nation, that perſiſted in the communion of the *Roman* ſee: and the regulars, in general, were not diſpleaſed with the œconomy. After which example, it could not, with any good grace be pretended, that to commit the

the ſame power and care to one biſhop, with his chapter, was not convenient.

2*d. Obj.* As the biſhop of *Chalcedon* was conſecrated to the ſee of *Chalcedon*, ſo was his ordinary power and juriſdiction limited to that dioceſe. Therefore whatever power and juriſdiction he had in *England*, was extradioceſan, extraordinary, and delegated.

Anſ. The diſcipline of the church required, that no biſhop ſhould be conſecrated without a title; and it being not ſafe to conſecrate a biſhop to any of the ſees in *England*, for fear of exaſperating the government, and raiſing a perſecution; it was judged moſt proper, to ordain a biſhop titular of ſome vacant ſee among the infidels, and then aſſign him his power and juriſdiction in *England*; much after the ſame manner, as the biſhop of one dioceſe may, upon occaſion, hold another in *commendam*, and have ordinary power over both: tho' there were ancient ſees enow in the nation; as *Hexham* in *Northumberland*, afterwards removed to *York*; and *Lindisfern*, removed to *Durham*; and *Dorceſter* in *Oxfordſhire*, removed to *Lincoln*; with many others in ſeveral counties, to which a biſhop might have been conſecrated, as ſafely, and with as little offence to the government, as to *Chalcedon*; becauſe they were as little known, or mentioned, or even thought of. But this was either not reflected on, or elſe diſregarded.

The Caſe ſtated concerning the Juriſdiction of the Chapter, erected by Wm. *Biſhop of* Chalcedon.

When Dr. *William Biſhop* was conſecrated titular biſhop of *Chalcedon*, and had the full power and epiſcopal juriſdiction over all *England* veſted in him, till the nation ſhould be converted from hereſy and ſchiſm; he conſulted ſeveral of the moſt eminent canoniſts of thoſe days about the beſt and moſt regular manner of executing it, and namely *Herman Ottemberg*, formerly *Auditor Rotæ* at *Rome*, and at that time biſhop of *Arras:* and they all agreed that his epiſcopal power and juriſdiction, being expreſsly ſettled till the converſion of the nation from hereſy and ſchiſm, as aboveſaid, page 467. and not *ad apoſtolicæ ſedis beneplacitum*, nor *for life*, (as certainly the converſion of th nation was not, and is not, was therefore properly and ſtrictly *ordinary*; and that, as the means of ſupporting and continuing ordinary epiſcopal juriſdiction was by a chapter, ſo he had unqueſtionably the power and authority to erect one for that purpoſe, till the nation ſhould be converted.

Accordingly he did ſo. But before he could get it confirm'd by the ſee of *Rome*, he departed this life, the ſixteenth of *April* 1624; and the chapter nevertheleſs exerciſed ordinary juriſdiction, as devolved unto them, till Dr. *Richard Smith* was elected and conſecrated biſhop of *Chalcedon*, with power and juriſdiction over all *England*; but *ad noſtrum & apoſtolicæ ſedis beneplacitum* only; ſo that he was no ſucceſſor to *Wm.* of *Chalcedon* in his power and juriſdiction, but in title only, and no more than a *delegate*, and vicar apoſtolick; and conſequently the chapter, erected by *Wm.* titular of *Chalcedon*, had ſtill all the right to the ordinary juriſdiction of their late biſhop, and it was in their wrong, that he took it upon him; and in their own wrong, that they admitted a vicariate juriſdiction; tho' it does not appear, that the chapter was ever ſenſible of it in the leaſt.

Biſhop *Richard* of *Chalcedon* conſtantly ſtiled himſelf ordinary of *England*; and was complemented by the pope's ſecretary (Cardinal *Bandini*) from *Rome*, with that title. But upon a more ſerious reflexion, he was at laſt admoniſh'd by the pope's *nuncio* at *Paris*, to deſiſt from ſtiling himſelf ordinary of *England*, and from taking that ſtile from others; and with good reaſon. Becauſe the proof of his claim, upon due examination, was found to be weak and inſufficient. By his brief he had granted him all, and every one of the faculties, that ordinaries enjoy in their dioceſes: but by the addition of *ad noſtrum & apoſtolicæ ſedis beneplacitum*, it was expreſsly declared he had the power of an ordinary, without *being* an ordinary. For no ordinary juriſdiction is *ad apoſtolicæ ſedis beneplacitum.* And as a delegate biſhop may, upon ſome occaſions, be impower'd to do all things in another's dioceſe, that the ordinary himſelf can do, yet without being the ordinary of the dioceſe: ſo biſhop *Richard* of *Chalcedon*, was empower'd to do every thing in *England*, that one biſhop by a due commiſſion can do in the dioceſe of another, excepting only what eſſentially requires to be

be done, validly, by the ordinary, as ſuch: and the erecting of a chapter is univerſally acknowledged to be of that nature; becauſe a delegate cannot appoint his juriſdiction to devolve upon any other.

However *Richard* of *Chalcedon*, inſtead of getting the chapter, which had been erected by *William* of *Chalcedon*, ratified and confirmed, undertook to new model it, and as it were to erect a chapter himſelf by two inſtruments, one dated the 13th of *March*, 1627, the other dated the 8th of *January*, 1645. And, what is aſtoniſhing, the chapter never queſtion'd his doing it, but rather look'd upon themſelves, as erected by him. Nevertheleſs, this diſorder did in no wiſe deſtroy the chapter erected by *William* of *Chalcedon*. All the validity, it had, was from him alone: and what was done in its wrong by *Richard* of *Chalcedon*, tho' by their own conſent, could not aboliſh it.

OBJECTIONS.

1ſt. Obj. The chapter was erected by *William* of *Chalcedon*, without the pope's confirmation, or approbation, as the laws of the church require.

Anſ. There was no approbation requiſite to erect the chapter. It was in *William* of *Chalcedon*'s power to erect it, and make it ready for approbation and confirmation: but before it could be approv'd and confirm'd, he died. And tho' nothing was done to that purpoſe, during *Richard* of *Chalcedon*'s life; yet, after his death, the chapter reſumed their ordinary juriſdiction, as it was devolved unto them from their true founder, *William* of *Chalcedon*; and in the mean time ſolicited for an ordinary.

Pope *Alexander* VII. being applied to, and, for ſome reaſons known to himſelf, making a demur, demanded of the clergy's agent, Mr. *Plantin*, whether they had not a chapter and a dean: and being told, that they had a chapter, erected by the late *William* of *Chalcedon*, he anſwered, that that was the moſt fit, for the preſent, to exerciſe juriſdiction, and govern, till they had a biſhop given them; and order'd, it ſhould do ſo. This was as expreſs an approbation, as could be given *viva voce*; and a confirmation too; as being a commiſſion to exerciſe ordinary juriſdiction *ſede vacante*, as other chapters do in all parts of the church: and this exerciſe being publickly, notoriouſly, and undeniably continued for thirty years together, without the leaſt hint of any exception, difficulty, or ſcruple from *Rome*, was, in the opinion of all equitable perſons, equivalent to a confirmation by a brief or a bull, or any authentick inſtrument whatſoever; and the right, thereby created, was not to be forfeited or loſt, otherwiſe than by a canonical fault; and therefore a vicariate juriſdiction could not afterwards be introduced into *England*, but in wrong of the chapter and clergy.

2d. Obj. A chapter fix'd to no particular place, without title, without revenues, privileges, &c. is uncanonical and whimſical.

Anſ. A diſtinction is to be made between what is eſſential, and what is only convenient and accidental to a chapter; between the uſual methods preſcribed by the canons, and the extraordinary circumſtances, which a church may ſometimes be reduced to. Epiſcopal juriſdiction may be reckoned one of the eſſentials of a chapter *ſede vacante*, as being partly the final cauſe of its inſtitution. For ſo ſeveral councils, and the practice of the church have order'd it, with very good reaſon. For otherwiſe, during a vacancy, the flock muſt lie unavoidably under great diſtractions, as being unprovided of many ſpiritual benefits and helps. But as for names, titles, revenues, privileges, &c. wherewith chapters are uſually endowed, they are comfortable and honourable ſupports; but the eſſentials of a chapter may very well ſubſiſt, and be preſerv'd without them.

ARTICLE

ARTICLE V.

Records of the Benedictins.

(i) Breve Pauli Papæ V. Confirmatorium Congregationis Anglicanæ Monachorum Benedictinorum, per Caſſinenſes inſtauratæ.

AD futuram rei memoriam. Cùm, ſicut accepimus aliàs de anno 1607, die 21 menſis Novembris, ſeu alio veriori tempore, quondam Sebertus, aliàs Sigebertus, monachus profeſſus monaſterij S. *Petri Weſtmonaſterienſis* juxta *Londinum*, ordinis S. *Benedicti*, congregationis Angliæ; qui in ſæculo *Robertus Buckleius* vocabatur, &, ut aſſerebat, ſolus ex omnibus monachis dictæ congregationis Angliæ ſuperſtes erat; proindè providere volens, ne jura, & privilegia, prædictæ congregationi conceſſa, quæ in eo, uti ſolo ſuperſtite, conſervabantur, poſt ejus obitum deperirent, dilectum filium *Robertum Sadlerum*, *Petroburgenſem*, & *Edwardum Mayheuum Salisburienſem*, monachos Anglos expreſſè profeſſos, dicti ordinis congregationis Caſſinenſis, aliás S. *Juſtinæ* de *Paduâ*, ſuperiorum dictorum beneplacito in monachos dicti monaſterij receperit, & admiſerit; illiſque omnia jura, privilegia, gradus, honores, libertates, & gratias, quibus monachi in eodem monaſterio ſancti *Petri* profeſſi & habitantes gaviſi fuerunt, & ordini ſancti *Benedicti* in *Anglia* competebant, quantum in ſe fuerat, conceſſerit: necnon dilectis ſimiliter filiis *Thomæ Preſtono Salopienſi*, *Auguſtino*, & *Anſelmo Lancaſtrienſibus*, & *Mauro Elienſi*, monachis ſimiliter Anglis, ejuſdem ordinis, & congregationis *Caſſinenſis* profeſſis, alios in monachos, fratres converſos, necnon oblatos, ejuſdem monaſterij ſancti *Petri* admittendi, & recipiendi; eiſque jura, privilegia, gradus, honores, libertates, & gratias hujuſmodi reſpectivè communicandi facultatem impertitus fuerit, & attribuerit; & deinde receptio, & admiſſio, & conceſſio, & impertitio, necnon attributio hujuſmodi in capitulo generali dictæ congregationis *Caſſinenſis* de ſubſequenti anno 1608, ac die 20 menſis Maij, rata, & grata habita fuiſſent: item Sebertus, aliàs Sigebertus, habitâ notitia confirmationis à dicto capitulo generali emanatæ, illa omnia de novo die 8 Novembris 1609, ratificaverit, & approbaverit, omneſque in monachos fratres converſos, & oblatos per dictos *Thomam*, *Auguſtinum*, *Anſelmum*, & *Maurum*, ut præfertur, admiſſos, & receptos, ſimiliter in prædicti monaſterij S. *Petri* monachos, fratres converſos, & oblatos, receperit, & admiſerit; eiſdem jura, privilegia, gradus, honores, libertates, & gratias hujuſmodi reſpectivè concedendo, impertiendo, & attribuendo, prout, in diverſis ſcripturis deſuper confectis, pleniùs dicitur contineri: nos dictos *Robertum*, & *Edwardum*, omneſque alios, & ſingulos, in miſſione Anglicana exiſtentes, monachos Anglos congregationis *Caſſinenſis*, aliàs S. *Juſtinæ*, hujuſmodi receptos, & admiſſos, tanquam ſtrenuos in vinea domini operarios, ſpecialibus favoribus & gratiis proſequi volentes, & eorum ſingulares perſonas à quibuſvis excommunicationis, ſuſpenſionis & interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris, & pœnis à jure, vel ab homine quâvis occaſione, vel cauſa latis, ſiquibus quomodolibet innodati exiſtant, ad effectum præſentium duntaxat conſequendum, harum ſerie abſolventes; necnon ſingularum literarum prædictarum tenores præſentibus pro expreſſis habentes, motu proprio, non ad ipſorum aut alicujus eorum, aut alterius, pro eis, ſuper hoc nobis oblatæ petitionis inſtantiam; ſed ex certa ſcientia, ac matura deliberatione noſtra, deque apoſtolicæ poteſtatis plenitudine, de conſilio venerabilium fratrum noſtrorum S. R. E. cardinalium, hæreticæ pravitatis generalium inquiſitorum, quibus negotium hujuſmodi diſcutiendum remiſeramus, receptionem, & admiſſionem dictorum *Roberti*, & *Edwardi*, & aliorum patrum, in miſſione *Anglicana* exiſtentium, monachorum Anglorum dictæ congregationis *Caſſinenſis*, aliàs S. *Juſtinæ* de *Paduâ*, in monachos prædicti S. *Petri*, conceſſionemque, impertitionem, ac attributionem omnium jurium, privilegiorum,

(i) *Dugdale's* Monaſt. by *Stephens*.

graduum, libertatum, & gratiarum, eidem *Roberto*, & *Edwardo*, & aliis in miſſione prædicta exiſtentibus, monachis Anglis, tunc congregationis *Caſſinenſis*, aliàs S. *Juſtinæ* de *Paduâ*, hujuſmodi per ipſum *Sebertum*, aliàs *Sigebertum* factas, tenore præſentium approbamus, & confirmamus; illiſque inviolabilis apoſtolicæ firmitatis robur adjicimus; ac omnes, ac ſingulos, tam juris, quam facti, etiam ſubſtantiales defectus, ſi qui in illis quomodolibet intervenerint, ſupplemus: decernentes, præſentes literas validas & efficaces exiſtere, & fore; ſuoſque plenarios & integros effectus ſortiri & obtinere debere; dictamque congregationem Angliæ, ejuſque privilegia, gradus, bona, libertates, & gratias in dictis monachis Anglis, ut præfertur, aggregatis, & tunc congregationis *Caſſinenſis*, aliàs S. *Juſtinæ* de *Paduâ*, verè & realiter ſubſiſtere, prout in dicta congregatione Angliæ tempore receptionis, admiſſionis, conceſſionis, impertitionis, & attributionis hujuſmodi ſubſiſtebant, & non aliàs: ſicque, & non aliter, in præmiſſis omnibus, & ſingulis per quoſcunque judices, ordinarios, & delegatos, ubique judicari, & definiri debere: necnon irritum, & inane, quicquid ſecùs ſuper his à quoquam, quovis modo, ſcienter vel ignoranter, contigerit attentari: non obſtantibus conſtitutionibus, & ordinationibus apoſtolicis, ac ordinis, ac congregationis prædictorum, etiam juramento, confirmatione apoſtolica, vel quavis firmitate aliâ roboratis ſtatutis, & conſuetudinibus, privilegiis quoque, indultis, & literis apoſtolicis eiſdem ordini, & congregationi, ſub quibuſcunque tenoribus, & formis, ac cum quibuſvis clauſulis & decretis, necnon derogatoriarum derogatoriis, in contrarium forſan quomodolibet conceſſis; quibus omnibus, etiamſi de illis ſpecialis, ſpecifica, & expreſſa mentio habenda foret, eadem tenore præſentium pro plenè & ſufficienter expreſſis habentes, illis aliàs in ſuo robore permanſuris, hac vice duntaxat ſpecialiter & expreſſè derogamus; cæteriſque contrariis quibuſcunque. Datum Romæ apud S. Petrum ſub annulo piſcatoris. Die 24 Decemb. 1612. Pontificatus noſtri anno 8. Locus ✠ ſigilli. Subſcriptum

S. Cobellutius.

& infra,

Adamus.

(*k*) *Breve ſanctiſſimi D. N. Pauli Papæ V. pro Continuatione, Reſtauratione, ac de novo, ſi opus eſſet, Erectione, antiquæ Congregationis Anglicanæ.*

Paulus Papa V.

Ad futuram rei memoriam. Ex incumbenti nobis, deſuper, paſtoralis officii debito, religioſorum omnium proſperum fœlicemque ſtatum ſincero deſiderantes affectu, his, quæ propterea providè facta fuiſſe dicuntur, ut firma & illibata perpetuò ſubſiſtant, libenter, cùm à nobis petitur, apoſtolicæ confirmationis robur adjicimus; ac aliàs deſuper ejuſdem officii partes favorabiliter interponimus, prout conſpicimus in Domino ſalubriter expedire. Sanè pro parte dilectorum filiorum, monachorum Anglicorum, ordinis ſancti Benedicti, congregationis Hiſpanicæ, & Anglicanæ, nobis nuper expoſitum fuit, quòd aliàs in eorum definitorio ſtatutum, & decretum fuit, quòd omnes monachi Anglici, dicti ordinis, congregationis *Hiſpanicæ* & *Anglicanæ*, coaleſcerent in unum corpus, quod eſſet, & vocaretur congregatio *Anglicana*; ita, ut per hanc coalitionem & corpus ſic unitum, continuaretur, & reſtauraretur, ac, ſi opus eſſet, de novo erigeretur, antiqua congregatio *Anglicana* ordinis S. *Benedicti:* quæ congregatio Anglicana, ſic ſtabilita, regeretur ab uno ſuperiore, vocato præſide; qui extra *Angliam* reſideret, durante ſchiſmate; & à duobus provincialibus, immediatè ſub dicto præſide in Anglia; parique modo, à prioribus reſidentiarum, ſeu conventuum, extra *Angliam*; ac demum à certo etiam definitorum numero; ac nulli omnino liceret, niſi dicto præſidi, vel licentiam ad hoc ab illo habenti, facultates aliquas miſſionis apoſtolicæ pro prædicto regno Angliæ, alicui monacho Anglo, ordinis & congregationis *Hiſpanicæ & Anglicanæ*, hujuſmodi, in poſterum concedere, vel delegare; quòdque definitorium prædictum, in quo facta fuit hæc unio, per omnia habeat vim capituli generalis: ac demum, quòd monachi miſſionis juramentum præſtarent coram præſide, ſe acceſſuros ad miſſionem, & ad hoc à dicto præſide aſtringerentur; prout in ſcripturis deſuper confectis pleniùs dicitur contineri. Cùm autem, ſicut eadem expoſitio ſubjungebat, monachi prædicti pro ſtatutorum, ac decretorum, ſeu

(*k*) *Dugdale*'s Monaſt. by *Stephens*, in Collect.

capitulorum

capitulorum hujuſmodi firmiori validitate & ſubſiſtentia, illa apoſtolicæ noſtræ confirmationis patrocinio communiri plurimùm deſiderarent; nobis propterea humiliter ſupplicari fecerunt, ut eis in præmiſſis opportunè providere, ac aliàs, ut infrà, indulgere de benignitate apoſtolica dignaremur. Nos igitur monachos prædictos ſpecialibus favoribus, ac gratiis proſequi volentes, & eorum ſingulares perſonas à quibuſvis excommunicationis, ſuſpenſionis, & interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris, & pœnis, à jure vel ab homine, quâvis occaſione, vel cauſa latis (ſi quibus quomodolibet innodati exiſtant) ad effectum præſentium duntaxat conſequendum, harum ſerie abſolventes & abſolutos fore cenſentes; hujuſmodi ſupplicationibus inclinati, ſtatuta, & decreta, ſeu capitula hujuſmodi, authoritate apoſtolica ac tenore præſentium approbamus, & confirmamus; illiſque inviolabilis apoſtolicæ firmitatis robur adjicimus; ac omnes, ac ſingulos tam juris, quàm facti defectus, ſi qui deſuper quomodolibet intervenerint, ſupplemus. Ac inſuper congregationi prædictæ, ſic, ut præfertur, unitæ, quòd omnibus & ſingulis privilegiis, gratiis, indultis, facultatibus, ac aliis prærogativis tam congregationi Hiſpanicæ, quàm veteri congregationi Anglicanæ dicti ordinis, ſeu eidem ordini in Anglia à ſede apoſtolica hactenus conceſſis (dummodo tamen ſint in uſu, nec revocata, aut ſub aliquibus revocationibus comprehenſa, ſacriſque canonibus & concilij Tridentini decretis non adverſentur) frui & gaudere liberè & licitè poſſit, & valeat, eiſdem authoritate & tenore concedimus, & indulgemus; ac privilegia, gratias, indulta, facultates, aliaſque prærogativas, ad congregationem unitam hujuſmodi extendimus, eaque illi de novo, quatenus opus ſit, concedimus. Decernentes, omnes & ſingulas facultates miſſionis apoſtolicæ prædictæ, eiſdem monachis contra ſtatutorum & decretorum hujuſmodi tenorem quomodolibet conceſſas, vel delegatas, nullas & invalidas, nulliuſque roboris vel momenti fore, & eſſe: præſentes verò literas, validas, firmas, & efficaces exiſtere, dictæque congregationi ſic, ut præfertur, unitæ, in omnibus & per omnia pleniſſimè ſuffragari: ac irritum, & inane, ſi ſecùs ſuper his à quoquam, quavis authoritate, ſcienter vel ignoranter, contigerit attentari: non obſtantibus conſtitutionibus & ordinationibus apoſtolicis, necnon ordinis, & congregationis hujuſmodi etiam juramento confirmatis, vel quavis firmitate alia, ſtatutis, & conſuetudinibus; privilegiis quoque indultis & literis apoſtolicis, eiſdem ordini, & congregationi, illorumque ſuperioribus & perſonis, ſub quibuſcunque tenore, & formis, ac cum quibuſvis clauſulis & decretis in contrarium præmiſſorum quomodolibet conceſſis, confirmatis, & juratis; quibus omnibus, & ſingulis eorum omnium, ea tenore præſentium pro plenè & ſufficienter expreſſis habentes, illis aliàs in ſuo robore permanſuris, hac vice duntaxat ſpecialiter, & expreſſè derogamus, cæteriſque contrariis quibuſcunque. Per præſentes autem non intendimus aliis congregationibus vel abbatibus exemptis dicti ordinis aliquod præjudicium inferre. Datum Romæ apud S. Mariam Majorem ſub annulo piſcatoris. Die 23 Auguſti 1619. Pontificatus noſtri ann. 15.

(l) Opinio & Declaratio quatuor Hiſtoricorum Anglorum de Monachatu S. Gregorij Magni, & S. Auguſtini Anglorum Apoſtoli.

Quoniam hac noſtra ætate exorta eſt controverſia de monachatu Gregorij Magni, & Auguſtini Cantuarienſis, ſociorumque ejus, quos Gregorius in Angliam de ſuo monaſterio prædicandi evangelij cauſâ deſtinaſſe legitur; quibuſdam ipſos ordini Benedictino addicentibus, quibuſdam verò id acriter pernegantibus, & ipſos ordini S. Equitij, ſive alicui alii aſcribentibus: nos, qui multum temporis in rebus vetuſtis, tam civilibus quàm ſacris; at iis in primis, quæ ad Britanniam noſtram potiſſimùm ſpectant, impendimus; rogati, ut teſtimonium perhibeamus veritati, cùm neutrius partis præjudiciis ſimus obnoxii: Dicimus, & affirmamus, nos duo ſolum monachorum genera, in primis Saxonicæ apud majores noſtros eccleſiæ temporibus reperiſſe. Unum eorum, qui Ægyptienſium mores ſecuti, in hac inſula florebant ante adventum *Auguſtini*; alterum eorum, qui Benedictini Auguſtino itineri erant comites. Hanc

(l) Clemens Reynenus de Apoſtolatu Benedictinorum.

traditionem à patribus ad filios derivatam eſſe teſtamur ; atque ita derivatam, ut non levibus innitatur fabulis, aut ambitioſis partium conjecturis: quin eam ipſam vetuſta ſignatæ fidei exhibent apud nos monumenta. Ab *Auguſtino* autem ad *Henricum* octavum, perpetuò in hac inſula viguit Benedictina inſtitutio : nec Auguſtino recentiorem ejus originem, originiſve recentioris veſtigium ullibi comperimus. Tantum abeſt, Equitianum aliquem in hac inſula fuiſſe ordinem, ut nulla omninò hujuſmodi ordinis, neque nominis mentio in vetuſtis, quibus verſamur, tabellariis habeatur. Sanè aliorum ferè omnium, in hac inſula, origines ita obſervavimus, ut uniuſcujuſque, etiam minimi, ingreſſum ſuo anno conſignatum habeamus. Solius Benedictini ordinis originem ante Auguſtini ſæculum non invenimus; ipſius ſæculo floruiſſe apertè reperimus. Unde exploratiſſimum nobis eſſe profitemur, non alterius ordinis fuiſſe ipſum, ſocioſque ejus, quàm Benedictini ; qui ideò proculdubio tam altas radices in Angliâ egerit, quoniam primi illi monachi, à Gregorio in inſulam deſtinati, regulæ Benedictinæ profeſſores extiterunt.

Robertus Cotton,
Johannes Seldenus,
Henricus Spelman,
Gulielmus Cambdenus.

(*m*) *Mens Natalis Alexandri de Monachatu S. Gregorii Magni.*

Gregorius, ſenatorii generis, Gordiano patre, Silviâ matre, fœminâ ſanctiſſima, progenitus, atavo Fœlice II pontifice maximo ; priùs urbis præfecturam geſſit. Angelicam deinde monachorum vitam, quibus ſex in Sicilia monaſteria ædificaverat, & ſeptimum Romæ, ſæcularium ſplendori dignitatum antepoſuit. Sancti Equitij, non verò ſancti Benedicti regulam profeſſus eſt; ut ex ipſomet colligimus. Sibi enim, ſuoque monaſterio Valentionem abbatem, Sancti Equitij diſcipulum, præfuiſſe teſtatur, lib. 4. dialog. cap. 21. (*n*.) '*Vitæ nam-*
'*que venerabilis, Valentio, qui pòſt in hac*
'*Romana urbe, mihi, ſicut noſti, meoque*
'*monaſterio præfuit, priùs in Valeriæ pro-*
'*vincia ſuum monaſterium rexit.*' Provinciæ autem *Valeriæ* monaſteria ſub S. *Equitij* diſciplina inſtituta fuiſſe teſtatur, lib. 1. cap. 4. (*o*) '*Qui nimirum* (Equi-
'tius) inquit, *pro ſuæ magnitudine ſanc-*
'*titatis multorum in eadem provincia* Va-
'leriæ *monaſteriorum pater extitit.*' Præterea, cùm vitam S. Benedicti ſtilo ſatis prolixo ſcripſerit in dialogis *Gregorius*; cùm ejus diſcipulos nominet, à quibus acceperat, quæ de illo ſcripſit; cum regulam ejus laudet, *ceu diſcretione præcipuam, ſermone luculentam* ; nunquam ſe eam regulam ſectatum fuiſſe, aut monachis ſuis tradidiſſe, vel leviter innuit. Quamobrem Johanni diacono, & aliis falsò perſuaſum fuit, S. *Gregorium* ſub S. Benedicti regula militaſſe. Denique ſi S. *Gregorius* S. Benedicti regulam profeſſus fuiſſet, non eſt veriſimile, fuiſſe prohibiturum, ne quis ante annum ætatis decimumoctavum monachus fieret, cùm S. Benedictus aliter feciſſet, ſtatuiſſetque : ut ex ejus vita & regula compertum eſt. Hac de re ſi plura cupias, lege P. P. *Henſchenium* & *Papebrochium*, S. J. in prolegomenis ad vitam S. *Gregorij*, in actis ſanctorum menſis Martij, ad diem 12.

(*p*) *Dr.* William Nicolſon's *Account of the Origine of the* Benedictine *Monks in* England.

Which [King *Edgar*'s time, about 800] is as high, as that order could be traced in this kingdom. For whatever may be argued to the contrary, 'tis very plain, that our firſt *Saxon* monks knew nothing of S. *Bennet*'s rule ; but lived under the diſcipline brought from *Ireland*, which was very much different from what was afterwards introduced by St. *Dunſtan*. If *Auguſtin* himſelf was of this order, and planted it at *Canterbury* (which is much queſtioned by very learned men) 'tis demonſtrable, the rules were ſoon forgotten, or laid aſide, even in the ſouthern parts of the iſland : and in the north, *Columbanus* and the men of *Hye* were the founders of all our monaſtick ſchemes.

(*m*) *Natalis Alexander*, Hiſt. Eccl. Sæcul. 6. p. 42. 8vo. *Pariſiis*, 1680.
(*n*) *Greg.* mag. l. 4. Dialog. c. 21.
(*o*) *Greg.* ibidem. l. 1. c. 4.
(*p*) *Will. Nicolſon.* Hiſt. l. 7. p. 143.

(*p*) *Mr.*

(q) *Mr.* Tanner's *Account of the* Benedictin *Order in* England.

Some are of opinion, that the *Benedictins* were not eſtabliſhed in *England*, till long after *Bede*'s time; and that it was never perfectly obſerved, till after the conqueſt. For there is no great credit to be given to that chronicle, which records, that St. *Wilfrid*, *an.* 666, introduced that rule; or rather, as others ſay, improved the orders of the *Engliſh* churches by it. And as for the bull of pope *Conſtantin*, commanding, that the monks of *Eveſham* ſhould live under that rule; there are great probabilities, that 'tis forged and ſpurious: and tho' it was genuine, it does not make much for the patrons of the *Benedictins*. Becauſe it follows, in the next words, that at that time (709) that rule was very little uſed in *England*. For *Bede*, who has given us a very accurate account of the ſtate of religion in this iſle till 731, has nothing of St. *Bennet* or his rule. —— That at the firſt regulation of the monks of *England*, *anno* 707, in the ſynod of *Cloveſhoe*, there was no mention made of St. *Bennet* or his rule, *&c.*

(r) *Epiſtola P. Auguſtini*; prioris monachorum Anglorum ordinis S. *Benedicti Duaci*, ad D. *Nicolaum Fitzherbertum* nobilem laicum Romæ, de Epiſcopis inſtituendis in Anglia.

Quæris à me (nobiliſſime domine, & amice ſingularis) quid cenſeam de negotiatione repentina, & inexpectata aliquorum, qui in ſancta illa curia epiſcoporum nationis noſtræ ordinationem totis nervis ſatagunt; & cùm antea agentibus hoc ipſum aliis, quantum fieri potuit, iſti novi negotiatores reſtiterint, nec aliquos tunc hoc prælationis gradu dignos invenerint; nunc tam multos repererunt. Meam hac de re ſententiam, quoniam tu ita jubes, cui nihil poſſum, nec debeo denegare, paucis verbis aperiam. Cùm autem meam ſententiam dico, intellige non meam ſolius, ſed plerorumque fratrum meorum, cum quibus hanc rem contuli: quorum à ſententia nullus noſtri ordinis diſſentiet. Et quidem, niſi ex ipſo audiviſſem, hoc nunc ab iſtis agi, certè in animum mihi non induxiſſem, ut crederem. Quanquam enim multorum ſermonibus acceperam, epiſcopos nunc ſeriò depoſci, tamen rumores eſſe credebam, non veritatis nuntios. Quoniam memini, me vidiſſe literas D. Cecilij (unius ex legatis ſacerdotum, qui idipſum non ita pridem à S. domino noſtro poſtulaverunt) ad quendam amicum meum datas, in quibus ſcripſit, non potuiſſe ipſos ullo modo convenire de hac re; ſed quos una pars nominabat huic faſtigio idoneos, altera rejiciebat ut indignos & ineptos. Quapropter non exiſtimabam, eos, qui tunc non poterant reperire, quem huic honori objicerent, nunc repentè aliquos, tanquam novi quidam Promethei, excuſſiſſe. Tibi igitur primo omnium fidem adhibeo iſta narranti.

Quod autem ad ipſam rem attinet; equidem exiſtimo epiſcopos neceſſarios eſſe regnis Angliæ; ſi modò poſſint tales eligi, qui ſint verè adiaphori; non perſonarum acceptatores, ſed omnibus æqualiter accepti; & ob hujuſmodi indifferentiam (ut ita loquar) animorum, omnibus nominati. Tales, inquam, neceſſarij ſunt, non ſolùm pro ſancto chriſmate conficiendo, miniſtrandoque confirmationis ſacramento, (quod, ſi unquam antehac in eccleſiâ, nunc certè in Angliâ neceſſarium eſt, ad vacillantes Catholicorum animos in fidei confeſſione corroborandos) aliaque id genus epiſcopalia munera: ſed præcipuè, ut illuſtres perſonæ, in ſublimi illa dignitate collocatæ, majori in veneratione, à clericis Catholiciſque habeantur; & authoritate ſua annoſum hoc diffidium tollant; & ut clerus Angliæ, veram nactus hierarchiam ſuam, auguſtior, venerabilior, terribiliorque ipſis hæreticis, eorumque patri diabolo, revera ſit, & eſſe appareat. At verò ſi tales epiſcopi præficiantur, qui non à pacatis hominibus poſtulantur; ſed ab iis, quorum animi diuturnâ utrimque ſimultate conflagrarunt: non poteſt ullum inde bonum miſeræ *Angliæ* oriri; ſed erit majoris potius incendij cauſa talis ordinatio. Sic enim fiet, ut partes huc uſque periculoſiſſimè diſſentientes, non ſolum non deponant odia, ſed eadem majori molimine reſumant, animiſque longè deteriùs exulceratis perſequantur. Quæ ſanè ſimultas ſola cauſa eſt, (ſi quid humanæ conjecturæ

(q) *Tanner*'s Preface to Notitia Monaſtica

(r) Copy in *Doway* College.

poſſunt aſſequi) cur miſeranda patria noſtra nondum ad gremium Catholicæ eccleſiæ reducta ſit. Quare, ſi illi eligantur in epiſcopos, quos pater *Parſonius*, & *Jeſuitæ* noſtrates, eorumque ſectatores proponunt, hæc odij ſentina non minuetur, ſed augebitur. Idemque fieret, ſi illi aſſumerentur, quos altera pars nominaret. Quicquid enim ab horum molitione proficiſceretur, id omne eſſet meritò alteri parti ſuſpectum. Quod ſi fiant illi, quos viri pacati, neutri parti diſſentientium addicti, ſed ſolius gloriæ divinæ ſtudioſi, nominaverint; nulla poteſt ſubeſſe vel ſuſpicionum cauſa novarum, vel veterum querelarum renovandarum occaſio. Quòd autem dixi, epiſcopos eſſe neceſſarios; velim ſic accipi, pro *Anglia*, & in *Anglia* ipſa, ipſos eſſe neceſſarios: non autem, ſicut audivi ab aliquibus poſtulari, & à præſide hujus ſeminarij inſinuatum eſſe; ſcilicet, ut ex tribus epiſcopis & archiepiſcopo (tot enim cogitat ille) unus hæreret in curia Romanâ, alter in curia regis *Hiſpaniæ*, alter *Bruxellis*, & alter in *Anglia*. Hoc enim eſſet procuratores facere, non epiſcopos. Neceſſitas autem omnis epiſcoporum, poſt ſanctum chriſma, eſt regimen cleri in ipſa *Anglia* exiſtentis; nimirum, ut clerici, ſub una viventes hierarchiâ, ceſſent à mutuis diffidiis & ſimultatibus. Quare unus ſufficit, qui hæreat in curiâ Romani pontificis, qui ſuæ ſanctitati ſuggerat ea, quæ neceſſaria ſunt pro Angliæ neceſſitate: reliqui autem duo, treſve, aut quotquot futuri ſint, in diverſis ipſius Angliæ partibus maneant. Quid enim opus eſt epiſcopis in curiis principum ſæcularium? nonne ſpeciem id præ ſe fert concitandi principes illos contra patriam ſuam? à qua ſuſpicione procul debent eſſe, qui epiſcopi futuri ſunt. Si enim in *Japoniis* & *Chinis* convertendis neceſſarium duxerint patres *Jeſuitæ*, ut quàm pauciſſimi aliorum ordinum ibi verſarentur; ne viderentur potiùs ſubverſionem ſceptrorum, quàm converſionem animarum meditari: quanto magis in Angliâ id obſervandum eſt? ut omnis hujuſmodi ceſſet ſuſpicionis anſa; cùm illud ſit unicum telum, quod adverſùs Catholicos torquent hæretici noſtrates: eſſe ſcilicet eos ſeditionum ſtudioſiores, quàm fidei ſuæ propagandæ: quod utinam non, exemplis aliquot, noſtrorum hominum præcipitantia quodammodo comprobaſſet.

Quod autem attinet ad eos, quos ego, & noſtri amici, fratreſque dignos exiſtimant: primùm loquor de iis, quos, patre *Parſonio* procurante, nominandos audivi. Hi ſunt D. *Thomas Worthingtonus*, hujus Duacenſis ſeminarij præſes. D. *Wrightus* decanus *Cortracenſis*. D. *Blackwellus* archipreſbyter *Angliæ*. D. *Thomas Fitzherbertus* cognatus tuus. Primum & ſecundum liberè pronuntio eſſe omnium, qui nominari poſſunt, indigniſſimos: tum quia homines nullius authoritatis apud ſuos, nullius famæ apud exteros, nullius nominis apud hæreticos; quos nunquam ſcriptis, aut factis, aut conſiliis, cum ulla laude, impugnarunt: tum quia tales ab omnibus cognoſcuntur, qui jurarunt in verba & conſilia *Parſonij Jeſuitarumque* noſtratium, nihilque audeant præſtare, niſi quod ipſis videant placiturum. Id quod nos hic experti ſumus, cùm utrique illi ex collegio ſuo multos adoleſcentes optimæ ſpei expulerint, nullam aliam ob cauſam, niſi quia alterius ordinis religioſis plus favebant, quàm patribus ſocietatis. Præſes autem ſeminarij, impellentibus Jeſuitis, ea contra nos locutus eſt & ſparſit in vulgus; & apud abbates noſtros principemque ipſum calumniatus eſt, quæ ipſe novit eſſe falſiſſima; quæque vel ipſi hæretici erubeſcerent fingere, ſolùm ut nos è Duaco ejiceret, & in odium induceret. Tertius D. archipresbyter, vir certè venerabilis eſt, optimi animi, maximique meriti (ſi Deus illi dederit conſtantiam in vinculis ſuis) omninoque talis, quem vix ulla alia ratio faceret indignum hoc honore; niſi quòd plus quàm par erat, aut per bullam pontificiam ei licebat, à patribus *Jeſuitis* ſemper dependerit: ac propterea ab acceptatione perſonarum non omninò fuerit immunis, ſi preſbyteris appellantibus credendum ſit, qui hoc ipſi objiciunt. *Thomas Fitzherbertus* magis *Jeſuita* eſt, quàm ullus iſtorum. Adeò ſuſpectus eſt ſtatui Anglicano, ut libris impreſſis ſeipſum purgare cogatur à proditionibus illi ab Anglis objectis: quem omnes norunt ita affectum, ut potiùs à ſeipſo, quàm à Parſonio velit diſſentire; à quo jam aliquot annos dicitur (ſicut in Hiſpanico collegio præſens quidam ex fratribus meis meminit jactatum) ad cardinalatum deſignatus. Sed quamvis non culpem ipſius erga patres affectum, quem & ego profiteor; tamen hac in re nemo eſt admittendus, qui tali affectu totus poſſidetur. Quòd ſi iſti eſſent revera cæteris in rebus idonei, tamen cùm ſint ad hoc propoſiti ab una parte diſſentiente, ut alteram partem corrivalem faciliùs opprimeret, quomodo exiſtimandum eſt pacem inde conſecuturam? præſertim cùm alterius partis de-

deputatis, jam Romæ hoc ipſum agentibus, non fuerit conceſſum? ſi hoc, eis abſentibus, concedatur ipſorum adverſariis, an non meritò dolebunt, nullam ſui rationem habitam fuiſſe? neque enim illorum numerus parvus eſt, ideoque negligendus; ſed longe maximus: & ſi merita perſonarum, eruditionem, authoritatem, prudentiam, experientiam, labores, & martyria ſpectes, longe nobilior adverſâ parte: quæ licet jactet majorem numerum, certè non poteſt veraciter nobiliorem. Et qui in hac appellantium acie ſteterunt hactenus, non pauci juvenes; ſed (quantum ego vidi) plerique omnes antiquiſſimi, primoreſque ſacerdotum cleri noſtri ſunt. Et profecto (ut de majori numero dicam) neſcio, quo conſilio tot adoleſcentes ſacerdotes, ignaros, indoctos, inexpertos, in *Angliam*, tanquam immaturos tyrones miſerint nonnulli ex collegiis ſuis, niſi ut, tales cùm eſſent, ab ipſorum imperatis omninò penderent, & ipſi, per *antiperiſtaſin* quandam, inter indoctiſſimos, ſoli docti apparerent.

Quos igitur, inquis, exiſtimatis, vos Benedictini, his honoribus dignos eſſe? Duplici è gradu hominum aliquos tibi ſubligam, ex clericis & laicis. Ex clericis quatuor tibi exhibeo; meo, omniumque fratrum meorum judicio, maximè idoneos. D. *Matthæum Kelliſonum*, D. *Richardum Smithæum*, D. *Gulielmum Giffardum*, veteranos theologiæ doctores, ſcriptiſque ac diſputationibus ſuis hæreticis formidabiles, & D. *Arthurum Pitſeum Lotharingiæ* legationis ſub cardinale cancellarium. Kelliſonus, ſi quis alius, inter Anglos omni generi bonorum hominum amabilis eſt, nulli exoſus, aut inimicus; non patribus Jeſuitis contrarius, non ſacerdotibus appellantibus infeſtus; natura mitiſſimus, maturus conſiliis, longiſſiméque remotus à præcipitantia & ſimultate; non ſolum noſtris hominibus gratus, ſed exteris etiam chariſſimus, *Rhemenſibus* præcipuè, quorum academiæ rector aliquoties fuit, & eſt adhuc primarius theologiæ profeſſor: ipſi regi ſtatuique noſtri regni nullo modo perоſus; propter ſummam hominis modeſtiam, morumque candorem, quæ in ipſo ſita eſſe perſpexit, non modò ex relatione ſuorum, ſed etiam ex doctiſſimis ejus ſcriptis, in quibus rex ipſe modeſtiam cum eruditione conjunctam laudavit. *Richardus Smithæus* cardinalis *Alani* affinis, eidemque charus dum vixit; theologiæ doctor in academia *Valliſoletana* à patribus Jeſuitis factus, poſtquam magnâ cum laude aliquot annis in ipſo ſeminario docuiſſet; homo acerrimi ingenij, ſingulariſque judicij; maturæ ætatis, magnæque prudentiæ, & experientiæ; qui jam novem annos in Anglia inſigniter contra hæreticos laboravit, doctiſſimis ſcriptis impreſſis, concionibus crebrò habitis, maximéque exemplo inculpatæ vitæ, & eccleſiaſticæ gravitatis & conſtantiæ; amantiſſimus pacis, & utriuſque partis ſtudioſiſſimus. Et hi duo ſic à me nominantur, ut certo certiùs ſciam, nullam omnino exceptionem contra eos fieri poſſe, aut admitti debere. *Giffardus* notiſſimus eſt Catholicis Anglis, tum eruditiſſimis ſcriptis, tum nobilitate generis; hoſpitalitatis, & eleemoſynarum gloria, candoréque incorrupti animi celeberrimus; in quo, præter religionem, nihil reprehendunt hæretici noſtrates; propterea quod ſemper abfuerit à conſiliis ſeditioſis in Anglia concitandis, regique ipſi non omninò ingratus; cujus titulo favebat unicè Giffardus, dum adhuc Scotiæ oſtentabat animum Catholicis faventem. Qui ipſe, cùm indictâ cauſa homo eccleſiaſticus à nonnullis æmulis ejectus ſit in exilium, meretur certè, ut calamitatem ipſius ſummus pontifex hac dignitate conſoletur. Vir eſt ſanè doctiſſimus, nobili ortus familiâ, magnanimus, maturæ ætatis, maximo in pretio & amore ab omnibus habitus, niſi ab eis ſolis, qui ipſius injuriæ fuerunt authores; quique omnes æquè perſequuntur, quos ſub nutu ſuo regere ſe poſſe deſperant. D. *Arthurus Pitſeus* in univerſa *Lotharingia* celeberrimus; duci ipſi, & principibus charus, præcipue cardinali, qui eum cancellariatu ſuo ornavit, maximamque in ipſius religione ac pietate fiduciam ponit: homo magnæ eruditionis in theologia & canonibus; ſummi zeli, mitiſſimorum morum, ſine omni felle, procul à præcipitantia; qui diu in *Anglia* ipſa pro fide laboravit, ætatis conſtantis & maturæ, nobilitate etiam generis conſpicuus. Audio etiam multa bona narrari à fratribus meis de D. doctore *Thornello* canonico *Vicentino*; viro undiquaque doctiſſimo; nobili, maturo, in rebus agendis tractandiſque magnæ experientiæ; quem etiam tibi notum eſſe arbitror. Prætereo hic multos digniſſimos viros: utpote D. doctorem *Bagſhaum*, virum eruditione, confeſſione, vinculis, tormentis pro fide ſuperatis notiſſimum. *Colletonum*, *Champneium*, *Muſhæum*, & alios, qui *Romæ* nuper hanc ipſam rem, de qua agimus, egerunt. Prætereo, inquam, iſtos;

iſtos; quia licet pro meritis ſuis ſint, & habeantur à nobis digniſſimi; quia tamen in cauſa contentionis magna pars ſunt, exiſtimavi, eos potiùs nominandos, qui in hujuſmodi ſimultate non verſentur.

Atque hos quidem de clero nominavi. De laicis (nam inter illos fortaſſe multi reperientur maxime idonei; ut olim *Ambroſius Mediolani*, & *Nectarius Conſtantinopoli*) de laicis inquam, neminem habeo, quem libentius nominem, quàm teipſum (nobiliſſime Nicolae) propter ſingularem pietatem, eruditionemque tuam, & fidem in illa cauſâ ſpectatam; ætatemque jam maturam; quæque ætatem illam ſequuntur, rerum omnium experientiam, nobilitatem generis tui, vitæque integritatem. Quod non dico, ut tibi aduler, ſed quia adjuraſti me, ut animorum noſtrorum ſententiam fideliter tibi perſcriberem: ideò, quod ſenſi, ingenuè ſcripſi.

Ecce nominavi viros omnes doctiſſimos; ex quibus tres primi, ſi eruditionem, gravitatem, & authoritatem ſcriptis factiſque ſpectatam, ſpectes; non habent profectò ipſis comparandos in univerſo clero Anglicano; imò nec in ipſis regnis vicinis: in quibus duo ex illis, *Kelliſonus* & *Giffardus*, velut duo luminaria, jam per plurimos annos fulſerunt. Duo autem primi, *Kelliſonus* & *Smithæus*, non admittunt ullam exceptionem. Giffardus & Pitſeus fortaſſe in aliquorum opinione admittent. At re verâ ipſorum dignitas, authoritas, innocentia, facilè quorumvis opiniones ſuperabunt. Contra *Thornellum* audio nihil poſſe objici. Contra teipſum nihil, credo, audere eos proferre, cùm præſentiæ tuæ lux omnes calumniarum nebulas fugabit. Et quid ſimile *Wrightus*, *Worthingtonus*, & *Thomas* cognatus tuus, & alij ſimiles? *Giffardus* jam 24 annos doctor eſt theologiæ in *Muſſipontana* academia: per totidem ferè *Kelliſonus*; uterque per tot ferè annos theologiam profeſſus eſt, & *Kelliſonus* adhuc profitetur. Smithæus per decem annos doctor eſt: omnes tres eruditiſſima patriæ noſtræ lumina, ſcriptiſque ſuis illuſtriſſimi. *Giffardus*, uſque ad hanc calamitatem, invidorum operâ ſibi injectam, decanus *Inſulenſis* fuit. *Pitſeus* celeberrimæ legationis *Lotharingicæ* ſub optimo cardinale cancellarius, cùm antea decanus *Liverdenſis* exſtitiſſet. Si eruditio, ſi authoritas, ſi prælatio, ſi animorum indifferentia, ſi maturitas annorum, ſi nobilitas, ſi omnia ſumma faciant ad hanc rem idoneos, poſſintque in ullo Anglo inveniri; in iſtis profectò invenientur hæc omnia: & præter hæc omnia, illud unum maximi ponderis, quòd nullus iſtorum odio habeatur ab hæreticis, ſtatuque Anglicano, niſi ſolius religionis cauſâ. Non ſunt rei proditionis ullius; non habentur pro ſeditioſis vulgi nobiliumque concitatoribus; imò cognoſcunt Angli, iſtos, quos nominavi, ab hujuſmodi conſiliis abhorrere, ſemperque abhorruiſſe. Quod ſolum profectò ſufficit, ut alios, quos ſupra rejeci, ex Albo epiſcoporum expungantur; cùm epiſcopi filij pacis eſſe debeant, & non ſeditionum ſeminatores. Cùm igitur ipſa, per ſe, epiſcoporum pro Angliâ ordinatio, res ſit, quæ hoc tempore exaſperatura ſit regem ſtatumque regni Anglicani; ſi iſti, quos ego nominavi, ordinentur, mitiùs rem ferent hæretici, dignitate, innocentia, & eruditione ordinatorum convicti: ſin autem illi alii, aut illorum ſimiles (quos ſeditionum accuſant hæretici; quos actionis illius cuniculariæ nuperæ conſcios, ſe putant probaviſſe; quos de hoc rege excludendo, & extraneo inducendo, ſciunt & palam ſcripſiſſe, & ſecretò conſilia contuliſſe) ſi illi, inquam, tales ordinentur, profectò certiſſimum periculum erit, ne omninò Catholicorum pauperes reliquiæ ex *Anglia* exterminentur: nec deerit hæreticis perſequendi probabilis color, ſi quos ipſi norunt hujuſmodi politicis (ut nunc loquuntur) conſiliis delectari, eos viderint etiam à ſede apoſtolica Romana in cathedram innocentiæ ſublevari.

Hæc liberrimè ad te ſcripſi de re propoſita (nobiliſſime & amiciſſime Nicolae) fretus prudentiâ tuâ; qua ſpero, te ſic ſententiam meam fratrumque meorum exquiſiviſſe, ut tamen eam tibi reſerves, neminique noſtratium patefacias; ne nobis inde crees periculum, miniméque neceſſarias inimicitias. Cæterùm iſta ſcripſimus, non ut ulli injuriam faceremus; non quòd ulli hanc dignitatem invideamus; non quia plus æquo his aliiſve addicti ſumus, aut ab iſtis alienati. Sed hæc ſcripſimus, quia ſic nobis dictavit recta (ut opinamur) & ſe minimè quærens conſcientia. Quia re verâ, propter reverentialem amorem, quo ſanctam ſedem dominumque apoſtolicum proſequimur omnes nos, Benedictini nominis hæredes, cupimus, ut omnia ſic fiant, quatenùs ad ipſius dignitatem & exaltationem cedant; ut, qui ſequuntur cœleſtem ipſius fidem, in ea magis confirmentur; &, qui nondum ſequuntur ſuaviter alliciantur: non autem,

ut

ut qui vacillant, vacillent adhuc; & qui alieni ſunt ab ea, alieniores ſint adhuc; ſicut per nonnullorum conſilia factum eſſe hactenus in Anglia noſtra experti ſumus. Reliqua de negotiis noſtris proximâ hebdomada ſcribam *Bruxellis.* Literas omnes tuas, maximè quas maximè volebam, accepi, & tradidi. Interea vale fœliciter, nobiliſſime domine, ſingulariſque amice: noſque, ut ſoles, ama & adjuva. Duaci 7 Auguſti 1607.

V. J. D. obſervantiſſimus, & fideliſſimus in omnibus, D. Auguſtinus. Prior.

(s) *Cenſura Librorum* Rogeri Widdrington Benedictini.

Decretum ſacræ congregationis illuſtriſſimorum S. R. E. cardinalium, à S. D. N. *Paulo papa* V. *ſanctaque ſede apoſtolica ad indicem librorum, eorundemque permiſſionem, prohibitionem, expurgationem & impreſſionem in univerſa republica Chriſtiana, ſpecialiter deputatorum, ubique publicandum.*

Sacra congregatio illuſtriſſimorum S.R.E. cardinalium ad indicem deputatorum, viſo libro falſò inſcripto *Apologia cardinalis Bellarmini pro jure principum adversùs ſuaſ ipſius rationes pro authoritate papali principes ſæculares in ordine ad bonum ſpirituale deponendi. Authore Rogero Widdringtono* Catholico *Anglo* 1611. Ejuſdemque authoris alio libro inſcripto: *Diſputatio theologica de juramento fidelitatis ſanctiſſimo patri Paulo V. dedicata. Albionopoli* 1613: utrumque librum damnandum atque prohibendum eſſe cenſuit, ; ſicuti, de mandato ſanctiſſimi domini noſtri, D. Pauli papæ, præſenti decreto penitùs damnat & prohibet, quovis idiomate impreſſum, aut imprimendum: ac, niſi illorum author, qui ſe Catholicum profitetur, quamprimùm ſeſe purgaverit, cenſuris ac aliis pœnis eccleſiaſticis intelligat ſe omninò coercendum. Mandat autem quòd nullus deinceps, cujuſcunque gradus, aut conditionis, ſub pœnis in ſacro concilio *Tridentino,* & in indice librorum prohibitorum contentis, ſupradictos libros audeat imprimere, aut imprimi curare; vel quomodocunque apud ſe retinere aut legere. Et ſub eiſdem pœnis præcipit, ut quicunque nunc eos habeant, aut habuerint in futurum, locorum ordinariis, ſeu inquiſitoribus, ſtatim à præſentis decreti notitia, illos exhibeant. In quorum fidem præſens decretum manu & ſigillo illuſtriſſimi, & reverendiſſimi D. D. cardinalis S. *Ceciliæ* epiſcopi *Alban.* ſignatum & munitum fuit, die 16 Martij, 1614.

P. Epiſcopus Alban. *Card. S.* Ceciliæ, *locus* + *ſigilli. Regiſt. fol.* 50.
Fr. Thomas Pallavicinus Ord. Præd. Secretarius. Romæ ex Typographia Cameræ Apoſt. 1614.

(t) *A Letter of Dr.* Kelliſon, *Preſident of the* Engliſh *College in* Doway, *to* Roger Widdrington.

Good Sir,

Hearken to the counſel of a ſincere friend of your's; who, you know, of long time has loved you. You are enter'd into a courſe offenſive to your friends, pernicious to the common cauſe, and ſcandalous to the church of God: and how dangerous to yourſelf, you cannot but perceive. For your books are already condemned; yourſelf not acknowledged a ſon of the church; threatened alſo with greater puniſhment, as you will ſee by the cenſure, and decree, which now is come forth againſt you. Retire yourſelf, good ſir. You may do it with honour, both before God and man. Return only: and you will be received with all joy and charity. To go forward in this courſe, you profeſs now, is not only the danger of a further fall, but it is alſo preſent ruin. Think, good ſir, with what talents God hath edowed you: obſcure them not with theſe imputations, which are laid upon you: remember, you received them in, and of the church: uſe them to her honour: employ them, to defend her againſt her enemies; not to impugn her with them, as now you do. Their applauſe, and her complaints do ſufficiently bear witneſs. As you have lived, hitherto, an obedient child of the church; ſo do you endeavour to live and die: and ſhew not yourſelf unkind to her,

(s) Copy in *Doway* College.
(t) *Ibid.*

that bare you, and travelled to bring you to light; aſſuring yourſelf, that you ſhall not have God for your father, unleſs you have her for your mother. Perchance you expect greater preferment in the tents of her enemy, than in her camp and ſervice. But 'tis better to be abject in *domo Dei*, than to abound with wealth and honours in the tabernacles of ſinners. And what ſhould you ſeek after that, which ſo long ſince you have renounced? What, if in lieu of honour and eſtimation, you ſhould find nothing, but diſgrace and contempt amongſt Proteſtants, as well as among Catholicks? And what, if you ſhould find all, which the world can afford you? *Quid prodeſt homini, ſi univerſum mundum lucretur; animæ verò ſuæ detrimentum patiatur?* Perhaps, in retiring yourſelf, you fear the prince's indignation, and rigour of the laws. But ways may be found, to eſcape the one, and decline the other. And if no means could be found, what ſhould you fear them, who can kill the body? Fear rather him, who can put even the ſoul to death, and an eternal death. I could alledge many reaſons, to diſſuade you from both your courſe and your opinion: but I will not, knowing you to be both of learning and judgment ſufficient to inform yourſelf. Wherefore, I will only warn you of your danger: wherein, if I have been too bold, lay it upon the love, I have long born you, and the intereſt, I ſeem'd to have in you. However, either I ſhall prevail with you, or I ſhall not. If I ſhall; oh! how I ſhall rejoice in winning ſuch a loſt friend! If I ſhall not; yet I have done the part of a friend, in warning you of your danger. Adieu, good ſir: think of your ſoul, your ſalvation, honour, hell, and God; to whom I commit you; to whoſe grace and mercy I leave you, this 6th of *June* 1614.

Your loving Friend, who wiſhes you well,

M. K.

(u) *A Letter of King* James I. *to the Archbiſhop of* Canterbury, *in favour of* Thomas Green, *a Benedictin Monk.*

Moſt reverend father in God, right truſty and well-beloved counſellor, we greet you well. Whereas petition hath been made unto us on the behalf of one *Thomas Green*, aliàs *Houghton*, a popiſh prieſt of the order of St. *Benedict* (who hath, for ſome years paſt, been a priſoner in the *Clink*) in regard of his preſent bodily infirmities, to grant unto him liberty for ſome time (though ſtill continuing a priſoner) to be removed from thence to ſome other place; where he may be more conveniently lodged, and better provided for the recovery of his health, upon condition to return to the ſaid priſon within twenty days after warning at ſome certain place, by you to be prefixed: for as much as the life, and health of our ſubjects is dear unto us in general, and having received information, that the ſaid *Thomas Green*, aliàs *Houghton*, being a learned divine, and ſome time publick profeſſor of divinity in foreign parts, hath not only ſubmitted himſelf to the taking of the oath of allegiance, but alſo hath ſo far forth publickly declared himſelf for the juſtifying of the ſaid oath, as that of duty, being required, it ought to be taken of all good and loyal ſubjects; and that by occaſion thereof he ſuffereth at the hands of the *Jeſuits* faction, and the *Romiſh* inquiſitors: We are graciouſly pleaſed hereby to give you authority and power, to enlarge him the ſaid *Thomas Green*, aliàs *Houghton*, for the ſpace of ſix months, upon condition (under a ſure caution as you ſhall think fit) to render himſelf at the ſaid priſon, within twenty days, being ſummon'd, as aforeſaid: in which time he may diſpoſe of himſelf, in private manner, in ſome houſe in or about our cities of *London* and *Weſtminſter*, or the borough of *Southwark*, or within eight miles diſtance of the ſame, for the change of air, and the recovery of his health: giving alſo to you, and all, and any other of our ſubjects, leave and liberty, charitably to entertain and ſuccour him, in this time, for his better ſuſtentation, maintenance, and recovery of his health, by ſuch good and charitable means, as you and they ſhall think fit, notwithſtanding any law to the contrary. And we do further hereby give you authority and power, to extend this our favour, upon

(t) *Ruſhworth*'s Collect. MS. in *Doway* College.

the like caution, to others of the ſame condition; who have the like occaſion of ſickneſs, and deſire the change of air, for ſome time, for the recovery of their healths; provided that they be perſons of a peaceable and dutiful behaviour, both to us, and our ſtate; and ſuch, as have not only ſubmitted to take the oath of allegiance, but will alſo perſiſt in a conſtant defence thereof. And theſe our letters ſhall be your ſufficient warrant in that behalf. Given under our ſignet, *&c.*

Dated at Weſtminſter, January 25, 1622.

ARTICLE VI.

Records of the Jeſuits.

(x) *Letters of Father* Robert Parſons, *concerning the Government of the Clergy: which was chiefly the Subject of his Correſpondence with, and Inſtructions to, the Second Archprieſt, Mr.* Birket.

I. *Parſons* to *Birket* the Archprieſt. *Rome*, 18 May, 1608.

IF I preſumed over much of his approbation [*a common letter of my lord* Mountague's, *&c. to the pope, petitioning for a biſhop; which father* Parſons *refuſed to deliver to his holineſs*] it proceeded out of too much reſpect; and ſhall be amended, God willing, by punctually doing his preſcribed will, without any *Epieikeia* on my part.——I cannot but feel this diſguſt of his [lord *Mountague*'s] but I hope, that out of his good nature, and great charity, he will deliver me from this ſollicitude; whereof, I pray you, advertiſe me in your next.

II. *Rome*, 31 *May*, 1608.

I Doubt not, but that you ſhall find all my friends to be faithfully yours in all occaſions; which ſegnior *Paul* doth greatly alſo wiſh: and for that reſpect was left out the former clauſe of reſtraint [*that the archprieſt ſhou'd not conſult the* Jeſuits *in matters relating to the clergy and their government*] which was procured by the clamour and importunity of ſome, as you know, and cauſed ſome ſtrangeneſs between them, and your predeceſſor. The man, whom you name as the mouth of the reſt, is a man of a ſtrange humour, and ſtrong paſſion; that, in ſo many years, relenteth nothing towards union and peace. And whereas he would have you to give over your correſpondence with your old friend Mr. *Thomas* [*Fitzherbert*, at this time agent for the clergy; but afterwards became a *Jeſuit*] my counſel ſhould be, that, before you leave him for their ſake, they provide you of another ſo fit, able, and willing, as he is, to further the common cauſe. I know few of our nation like him. As for ſending one of them [*the clergy, that oppoſed father* Parſons] or of their company, to be here your agent in his place, for quietneſs ſake, as you ſay: I doubt me, it will breed great unquietneſs if he be not a very quiet man indeed. Albeit, I aſſure myſelf, that Mr. *Fitzherbert* would be glad to excuſe the labour; and I ſhould be well contented, to ſee him well excuſed thereof, if you could find one of them, that would be both confident to you, and current in conformity of union with us here: which, I ſuppoſe, you will hardly do. --- And for making ſome of them your aſſiſtants, it may do well, if by this means you can gain, or content them. I never heard, that Mr. Dr. *Smith* was any ways diſcontented. It hath been written hither, that Mr. *Biſhop* hath not only allowed the taking of the oath, but hath made alſo a treatiſe thereof, though not printed. If it ſhould be ſo; I doubt, it would be taken very ill here, for you to make him an aſſiſtant: --- You muſt bear yourſelf as a ſuperior, indifferent to uſe them, or others for the good of the common cauſe: and they muſt not think

(x) Originals in his own hand writing in my keeping.

to

to preſcribe unto you, whom you muſt uſe, and whom not; or that, for their ſake, you muſt change your former judgment, or affection in the ſaid cauſe; or leave your old tried friends for their brittle friendſhip.

III. *Rome*, 5 *July*, 1608.

I cannot confeſs, that I was any way the cauſe, abſolutely, of your chooſing to that office: but that his holineſs, ſeeing a neceſſity, as he thought, of appointing another in your predeceſſor's place; and, meaning to avoid all occaſion of competition, and contention therein, demanded only a liſt of the aſſiſtants, with a relation of their ages and abilities to perform the office: which ſuch as are here, having utter'd, according as in their conſcience they thought to be true; he had made choice of the very firſt, had not only his age letted; and ſo he paſſed to the ſecond; wherein you ſee rather God Almighty his lot, than my negotiation at all. Therefore have a good courage, that God Almighty may aſſiſt you. --- His holineſs ſaid to me expreſsly, that he would not have any ſent hither for the ſuite of biſhops; for that it ſhould not need. For he would ſend the difficulties thither: and that they could ſay nothing more, than the letter already ſent for the having of biſhops: and will'd me to write ſo to you. Yet, I pray you, do not name me therein. For I know, it will be evil taken, *&c.*

IV. *Rome*, 21 *Aug.* 1608.

Therefore thoſe of our friends there with you, that are ſo deſirous not to have you deal with us, ſhall always find us moſt ready to ſpare that labour, whenſoever we ſhall ſee you otherwiſe provided and furniſhed: but never unwilling to aſſiſt you.---And ſo much the more, for that we perceive it to be grateful to his holineſs, and other ſuperiors here.---As to the two points, which you touch of, *having biſhops*, and *ſending agents hither*, &c. ---- I have been ever a favourer of this motion for biſhops: though I may not deny, but that divers great difficulties do offer themſelves in the execution of the matter. As, for example, among others, they object here, that if more, than one biſhop, be appointed; they muſt be either all of the one ſide, or all of the other; or partly the of one, and partly of the other. If the firſt be granted, then will the one ſide remain more diſcontented, than before: if the latter, then will theſe biſhops be but pillars of greater contention of the one againſt the other. What will you anſwer to this? For if you ſay, that thoſe of different parties will agree the one with the other; it ſeemeth unprobable, and contrary to their own pretence in this letter of yours to his holineſs; which is, that no religious men, or any depending of them ſhould have to do in their affairs.--- As for the new agents, to come hither, ſo they come in *ſpiritu unionis & concordiæ*, we here of the nation have no difficulty. For we ſhall concur with them, as friends.--- Yet will his holineſs uſe his liberty, to take every man's opinion, as he ſhall think beſt. And aſſure yourſelf, if we be divided, though there were twenty agents here, nothing will be done. ---As for the other two things, wherein, you ſay, they do preſs you: firſt to have no correſpondence with me, or with Mr. *Swinnerton* [*Tho. Fitzherbert*] depending upon me, becauſe it is directly againſt *Paul* his firſt brief, wherein he commandeth his predeceſſor's brief to be obſerved *ad literam*; and in the ſame, *Clement* prohibited you to have any dealing with any of ours.---- And whereas they name Mr. *Swinnerton*, as dependant upon me; it is ſpoken injurioufly. For he dependeth upon no man, but upon his holineſs, and the king of *Spain*; from whom he hath an honourable penſion, and is of that known wiſdom, and ſufficiency, as he needeth to depend on no man: and whoſoever ſhall come to be agents here, they muſt think, his holineſs will hear him, in affairs of our country, as ſoon as them. -----To all other matters, I told you my opinion ſincerely; and am ſorry to hear, that Mr. *Blackwell*, and the reſt in the *Clink*, or elſewhere, do perſiſt in their etroneous opinion about the oath. It is generally wonder'd at here, and pitied: nor will the qualification, by you mention'd, of holding it privately, without publiſhing the ſame, any way ſerve, for the cauſes, which yourſelf doth well and diſcreetly touch. And as for the doubt, *whether you may reſtore faculties to ſuch, as conform themſelves after the time preſcribed*; we ſhall procure it, if

if it may, reſolv'd from the fountain head, before this poſt depart. The opinion of the learned is, that you may; but with ſome difference of ſatisfaction, *&c.*

V. *Rome*, 23 *Aug.* 1608.

This I write to yourſelf alone, to the end you may ſhew the other to your brethren there, that preſs you ſo much, if you think it expedient. For by that anſwer it may be, they ſhall ſee, that you have propoſed all their affairs *efficaciter*. But indeed you muſt reſerve yourſelf ſuperior, as well of theirs, as of other men's demands and reaſons; and not fear over much any man's preſages, or importunities. For otherwiſe you will be carried down the river, before you ſee it; and ſo gone into great diffidence with others, who in our judgments, and in that of his holineſs alſo, I doubt not, but do ſeem the better and quieter part. And as to the point itſelf of having biſhops, I proteſt unto you here, that I do not only protect and favour it, but alſo deſire it. Yet *modus agendi* by ſuch violence liketh me not; and much leſs the end propoſed, of oppoſing againſt religious men.----There is a form ſent hither of a new oath, ſet down in divers faſhions; and therewithal is an *Engliſh* memorial to the lords of the counſel, in your name, and of your aſſiſtants, and of the provincials of the *Benedictins*, *Franciſcans*, and *Jeſuits*; a certain particular form of oath: which, as I have not had time to confer it with any learned men, much leſs with his holineſs, becauſe the poſt is preſently to depart; ſo I do aſſure myſelf, that it will be miſlik'd by many, and moſt of all by his holineſs, that any forwardneſs ſhould be ſhewed to ſuch oaths, wherein either *tacitè* or *expreſſè*, his authority is impugned, *&c.* And for your own part, I would give you this counſel; that you be always the laſt in theſe matters; and urge ſtill his holineſs, for particular direction; wherein, here, we ſhall aſſiſt you, what we may. Even now cometh a reſolution from his holineſs and the inquiſition; which is to be intimated to you by the protector cardinal *Farneſius*; but I know not, whether he can do it it by this poſt or no. The effect is, that you may admit them [*prieſts, that had taken the oath of allegiance*] that do return *poſt tempus præſcriptum duorum menſium, impoſita illis ſalutari pro arbitrio ſuo pœnitentiâ*; and ſo may reſtore them their faculties again. This light I thought fit to give you now of the matter.---The moderation, or temperance of them, that will promiſe not to teach or profeſs publickly, but in private will hold their opinion; is rejected utterly, *&c.*

VI. *Rome*, 4 *Sept.* 1608.

Tibi ſoli.

Good Sir,

Having writ the other letter demonſtrable, that you may uſe it to the quieting of the ardent ſpirits of your brethren, if it may be; I thought beſt to add theſe few lines alone to yourſelf.

His holineſs's anſwer to the three forms of a new oath, is; that he diſliketh them all: or any other, whatſoever, that directly, or indirectly, may concern the authority of the ſee apoſtolick. And he wondereth very much, that you were backward in them all. And as for the biſhops, his anſwer was; that he is willing to make them, if he may be certified, that it is the general deſire of all; and that, by the ſame conſent, ſome fit men may be repreſented unto him. In which point I muſt advertiſe you in confidence; that if any ſhould be named, that may be remembered, or probably ſuſpected to have had part in thoſe books, which were ſet forth by the appellants, and which are here in the inquiſition; they will hardly paſs, till they have made their canonical purgation, *&c.* but this to yourſelf alone.

VII. *Rome*, 13 *Sept.* 1608.

For your reſolution to give contentment to your brethren there (ſo far as reaſon may content them) I think it very good and behoveful; and we ſhall all concur with you. But if they will enter into paſſion, and violence of importunity; you ſhall do well to ſtand upon yourſelf, as ſuperior to all; leſt the quieter ſort begin to complain alſo, on their ſide.---For wreſtling here, if any ſuch wreſtlers come here, they may worſe weary themſelves, than hurt other men. For that *Rome* is a large ſtable, wherein a horſe may out-labour himſelf in kicking and wincing, without ſtriking others, *&c.*-----And for yourſelf,

you muſt be of good courage. For that God hath choſen you, and put you *in ſpeculo*, in this time of contradiction and difficulty.

VIII. *Rome*, 4 *Oct.* 1608.

I wonder, that your ſaid brethren, that are ſo earneſt with you to break off all friendly correſpondence with us here, what good end they can have in conſcience and for the ſame.---And in very deed, no man is ſo ſimple, but ſeeth that, the accuſation falleth rather upon his holineſs, whom they falſely ſuppoſe, and give out, to be ruled by me, than upon myſelf.---I ſhall never be weary to ſerve you, wherein I may, notwithſtanding any contradiction whatſoever, either of theirs, or others.

IX. *Rome*, 12 *Oct.* 1608.

This day ſe'night I wrote to you of a point or two, which I thought expedient, for putting in reaſon (if it may be) your earneſt brethren there; who ſhew ſo much diſcontent againſt me, and my doings here: whereof the far greater part be mere apprehenſions of theirs, without ground, or verity: as my intermeddling in their matters; my being againſt the making of biſhops, and the coming hither of their, and your agents, and the like, *&c.*

X. *Rome*, 26 *Nov.* 1608.

I am ſorry your beſt friend [lord *Montague*] makes ſuch difficulties, to interpret well the proceedings about his letters [*to procure biſhops.*] I preſume it cometh not from himſelf. For where ſo much dutiful affection was in the doers [*Parſons* and *Fitzherbert*] and ſo much reaſon, the time being conſider'd, to do it; I cannot perſuade myſelf, that his own good nature would take it ſo evil.

XI. *Rome*, 14 *Feb.* 1609.

Eſpecially he [the agent of the clergy from *England*] coming in loving and peaceable manner; and appointed, by your commiſſion, to join with Mr. *Fitzherbert* in the affairs committed to him by you. This is our opinion, *&c.*

XII. *Rome*, 14 *March*, 1609.

I underſtand, tho' not from yourſelf, that your unfortunate predeceſſor, with his company, have had ſent them from my lord archbiſhop twenty pounds a-piece; and that he is permitted to go abroad at his pleaſure. It will be good that his holineſs be here informed thereof by you, and of all ſuch things, as there do paſs: and, if you ſhall think it convenient, that ſome declaration be made of the loſs of his faculties, which he hath incurr'd; it will alſo be fit, it be ſuggeſted from you to your agent here. For the care ſhewn of ſuch affairs, cannot but be very grateful from them, who have ſpecial charge thereof.

XIII. *Rome*, 2 *May*, 1609.

We have received no letter or meſſage from him [*Dr.* Smith *the clergy's agent ſent to* Rome] ſince his landing on this ſide the ſea: tho' many have written of him. And ſome make large diſcourſes, why he, being at St. *Omers*, would not ſee the pope's nuncio in his paſſage; nor ſee *Doway:* it being the proper ſeminary of ſecular prieſts, where himſelf had lived: and why he went to *Paris.* And it was alſo written, that he was to paſs thence to *Rheims*, where Mr. Dr. *Giffard* is; and that father *White*, the *Benedictin* monk, goes from *Doway* to meet him there: and that, from thence, the Dr. was to paſs into *Lorain*, where Mr. *Pitts*, and others are: all which points highly ſeem to raiſe, in ſome men's heads, great ſuſpicions, that peace is not ſought.

XIV. *Rome*, 6 *June*, 1609.

The firſt [inſtruction of the archprieſt to Dr. *Smith* and Mr. *More*, the clergy's agents ſent to *Rome*] was, for you to be bound, not to deal with us, or any of ours, in matters of your government; wherein he [Dr. *Smith*] was very earneſt, to have my conſent.----I could not well enter into that treatiſe, except that either father general were come home; or that a word were ſpoken to the pope.---His holineſs did, without difficulty, tranſplace the obligation of the laſt archprieſt [for conſulting the *Jeſuits* in affairs belonging

to the *clergy*] upon yourſelf, with this interpretation: that the prohibition ſhould be only *quoad diſpoſitionem ſubditorum, & materias ſtatûs*; but in matters of doctrine, caſes of conſcience, or ſpiritual affairs, you ſhould be free to deal with whom you would: which is the very ſame interpretation, which his holineſs had given before by cardinal *Farneſius* to the laſt archprieſt. And ſo I truſt, that about this there will be no more matter of contention, or falling out.---He [*Fitzherbert*] is a man both learned, pious, and wiſe; and of very good credit, and experience in this court; and will deal confidently and friendly with them [Dr. *Smith* and Mr. *More*, the two new agents for the clergy] and for them, if they uſe the like proceedings towards him; and do not ſeek to diſturb him, or uſe him only for a cypher, as ſome ſuſpect they do mean. For in that caſe, they will find him no child; and ſo I hope it will not fall out. And, in my opinion, you may do well, to prevent it prudently by your letters, for the common good, as of yourſelf, without ſhewing to have received advertiſement from me.---Mr. Dr. [*Smith*] told me, that he had ſeen a letter of mine unto you; wherein I affirmed, his holineſs would neither hear any more reaſons, nor have any thing written, nor any men ſent about the affairs of *England*. If you have the letter, I pray you ſend me the clauſe, together with the date of the letter. For I remember not ſo many clauſes written by me; I mean the firſt two.

XV. *Rome*, 6 *June*, 1609.

Soli.

Sir,

Albeit I have written largely enough unto you by another man's hand, touching our common buſineſs; yet our old love requireth, that I ſhould confidently let you know ſome particulars apart, which if you like to read, and underſtand, then I muſt impoſe upon you the obligation of ſecret: which if you like not, then do you not read the ſame; but preſently burn the letter: and if you read it, then muſt you remain bound to impart it with none, except it be with the ſuperior of our fathers there, or with ſome other of his company, with his liberty. By the papers you ſent hither, to wit, the commiſſion, and your inſtruction, together with the *puncta proponenda*, and letters both to his holineſs, and others; we did eaſily ſee the ſtreights, you were in, by the importunity of ſome there, that urged you: for ſatisfying of whom, you were, of neceſſity, to yield to divers points; which, of yourſelf, we preſume you would not have ſet down: as when you ſay of one: *non quidem ideo id facio, quaſi eum in rebus ad regimen & officium meum ſpectantibus dominando occupari, aut aliquam inter nos & illum ſubordinationem conſtitutam eſſe vellem*, &c. The words *dominando occupari*, we do not think proceeded of yourſelf; for ſo much as the ſenſe might have been explicated in more friendly terms: but we preſume, whence they came: as alſo the other clauſe following, in the next point, touching your old agent; what you ſay about his reſigning to the other, *maximam ei totius negotij partem remittere paratus erit*; which may ſeem a ſecret and cloſe diſcharging of him, contrary, in effect, to that, which the commiſſion containeth, and the letter to his holineſs; wherein he is jointly put in authority with the agent. But this alſo we imagine how it paſſed. Yet notwithſtanding you ſhall be ſure to find us, as your old faſt friends; and ready to concur with any reaſonable means, you can think upon, for the peace ſo much deſired. And ſo we have done here, in this occaſion, yielding to every thing demanded at our hands (tho' as to us it ſeemed, with never ſo ſmall reaſon) to take away all matter of complaint. And for my own part, I have born myſelf towards them, I mean your agent, and his companion, as tho' I had been their ſcholar, and they brought me up, and not I them; and as if they were ancient men in this court, and knew all things, that were to be done; and I were young, and knew nothing, which was needful, if any peace were to be held. For truly, upon my conſcience, I never dealt with any men in my life more heady, and reſolute in their opinions than is the doctor, whom the other in all things ſecondeth: And of this judgment, I doubt not, is Mr. *Swinnerton*, who was forced, ſome days gone, in a conference with them, to hold up his hands, and ſay: that he never found himſelf ſo overlayed, and oppreſſed with words in his life: and with that, he got ſome audience, and leave to ſpeak, at length. But this we interpret to proceed of lack of expe-

experience; and ſo in great part will, in time, perhaps be remedied. The chief point is, how they will agree with you, and your ſenſe in the principal affairs, that are to be treated. For as for the firſt, about binding you, not to deal with us; it ſeemeth, that they dealt, indirectly at leaſt, againſt you. For it had been better for you, to be free in all mens judgments here: who alſo do note, that when any matter is talked of, wherein the appellant prieſts, and you may ſeem to be of different judgments (as in the former point;) then they urge for the prieſts, and clergy of *England*: and when they propoſe any thing, that is not like to be the common judgment or deſire of all, or of the more part of the clergy; then they urge, that you, as head, do demand the ſame, and conſequently the body; tho' you permit it only to be propoſed. So as, in effect, we find them to be ſureſt to the appellants, both in judgment and affection: and we do not think, that you could eaſily have ſent two others, more paſſionately addicted that way, than thoſe, out of all your clergy. Yet I do hope, that we ſhall proceed friendly with them, if they will contain themſelves in any temper of moderation. The doctor's large oration to his honeſs, in compariſon of prieſts and religious men, and of their labours in *England*, ſo glorioufly advancing the one above the other, did diſpleaſe all, that heard of it, to my knowledge: and it could not but make his holineſs to ſee a great ſpleen among us; even in thoſe, that came to pretend peace: and the ſame was not a little confirmed by the preſent vehement urging of the excluſion aforeſaid [*of* Jeſuits *interferring in the clergy's affairs.*] Yet could no man perſuade himſelf, that theſe ſpeeches did proceed out of your ſenſe (as commonly ambaſſadors ſpeeches are preſumed to do from the ſenſe of their patrons) but did aſcribe it to their own affections. And one thing was noted in particular; that albeit his holineſs asked for you, and *Swinnerton* took occaſion thereby to ſpeak honourably of you; yet none of them ſpoke any thing in your praiſe: thinking, perhaps, that to be ſufficient, which the other had ſaid. And in truth, what they would do, if you ſhould not give them contentment in all their demands, I know not; and how you will be able to yield that contentment in all, I leſs know. For I do eaſily foreſee, that you will have no ſmall contradiction from others. I ſhall pray to God, to give you light and aſſiſtance: and my counſel ſhall be, to proceed as reſervedly as you may, and to take the verdict alſo of your old aſſiſtants, when the matters are of weight, and do concern the whole. For I ſee ſome murmuring like to be in that behalf. And ſo, hoping, that this will be taken well, as proceeding from the old love you know, and be kept in ſilence, as before is requeſted, I end with my heartieſt commendations, this 6th of *June*, 1609.

You know the hand and heart of the writer.

XVI. *Rome*, 4 *July*, 1609.

Soli.

Good Sir,

By my laſt, of the 6th of *June*, I wrote to you a large *ſoli*, with obligation of ſecrecy; and ſo I do this.------About thoſe of the *Clink* [*a priſon, where ſeveral prieſts were kept, that had taken the oath of allegiance*] He [*Dr.* Smith, *the clergy's agent at* Rome] talketh very favourably, except only of your predeceſſor; and is no way inclined, that their caſe ſhould be propoſed to his holineſs, to take ſome other remedy, to remedy the ſcandal, and contempt therein uſed: wherein others here are of another opinion, and have diſputed with him about it. But he would have no other thing done therein, before they were written unto, to know why they did not obey: and ſaith, that to take away faculties, were a great loſs, and may drive them to worſe, *&c.* But I have told him, that I cannot ſuſpect ſo bad; but rather, that being further urged, God will give them grace to obey.---Whereby, and by many other things, we ſee here, that he [Dr. *Smith*] and his friends do ſtand upon other principles, and miſlike the preſent ſtate of things and men: and do take every leaſt occaſion, to urge the ſame, with very ſhallow reaſons oftentimes, as to me they ſeem: and they are ſo earneſt in their own new conceits, as they will ſcarce, with patience, hear any thing againſt the ſame: and perhaps, when they ſhall have proved other deſignments againſt their own, they will prove, and find far other difficulties, than they do now.---You write

in one of yours, that ſome of ours have given new occaſion, by ſharp words, of new concerns.

XVII. *Rome*, 4 *July*, 1609.

Now as for buſineſs; I have written to you before, that I promiſed Dr. *Smith* and his companion [Mr. *More*] that wherein I might, and ſo far as I might, not going againſt my own conſcience and judgment, I would alſo concur: and ſo I did preſently in the firſt matter by them propoſed (tho' we differed ſomewhat *in modo & tempore proponendi)* to wit, forbidding of you to treat with any of our order in matters belonging to your government. Though I had many reaſons to perſuade me, that it could not be your deſire, or benefit ſo to be bound; but rather to be free, to help yourſelf, where you liked moſt, as other prelates do; yet I did concur, and confirm alſo our father general in the ſame: which being known to his holineſs, the matter paſſed without difficulty. To which effect Mr. Dr. *Cecil* alſo writeth from *Paris*, that his holineſs anſwered to the *Nuncio*, writing of the coming to *Rome* of the two agents, that, if he ſhould ſee them agree with others here, naming us of the college, he would hear them; otherwiſe not.---An audience being asked, and obtained for Mr. Dr. and Mr. *More* by cardinal *Bianchetti* without Mr. *Swinnerton*'s knowledge [Fitzherbert, *the old agent of the clergy*] and the aforeſaid two points propoſed to his holineſs [viz. *erecting a houſe for clergy writers, and repealing the brief againſt their taking degrees*] it ſeeming to Mr. *Swinnerton*, that they made little account of him, he felt it not a little.

XVIII. *Rome*, 25 *July*, 1609.

Some words they [*Dr.*Smith *and Mr.*More *the clergy's agents*] caſt out, as tho' ſome had gone about to the cardinals, to croſs this ſuit [*for having the brief repealed, that prohibited the clergy from taking academical degrees*]---I would have them [*the agents*] to propoſe ſome profitable things to the common cauſe, and ſuch, as might not have *ſpeciem oppoſitionis, vel animoſitatis.*

XIX. *Rome*, 15 *Sept.* 1609.

Soli.

This time alſo I have thought good to preſume, confidently, to advertiſe you, apart, of ſome points of more ſecreſy, under the condition agreed before between us two. Your agent and I have talk'd largely.--I do alſo exhort others, to deal with him, as from themſelves; and, if it be poſſible, to gain him; tho' we find him to be of a very ſtiff nature, founded in a good opinion of himſelf. He hath been overliberal in talk here to divers; eſpecially about his opinion, that it is not *de fide, quòd papa habeat ullam authoritatem deponendi principes:* and he hath defended the ſame before divers; and alſo told, how Mr. *Blackwell* and he jarr'd about that point; Mr. *Blackwell* requiring, that he ſhould have held the contrary in that book, he wrote, that it was *de fide*: but that he denied to do it, as he ſaith; which here ſoundeth not well: and moreover, I hear, that ſome have noted, and write hither of that book; that in the very firſt chapter thereof, the queſtion being between *Bell* and him of this very matter; and *Bell* bringing forth two ſeveral teſtimonies, out of the ſecular prieſts books, denying flatly all authority in the pope *to depoſe*, &c. he is ſaid, to have anſwered nothing to it at all; nor ſo much as to ſay, they err'd therein; which diſſimulation ſeemeth to ſome to be a certain conceſſion: to which effect ſome alſo write, that Mr. *Blackwell*, for his excuſe, doth ſtill alledge (among other grounds) the authority of this book, and of the writer: and I hear ſay, that there is one in this city, that affirmeth to have heard it from Mr. *Blackwell*'s own mouth. But the worſt is, that he is ſaid to have ſpoken it here, and defended it before divers: as alſo that other opinion of his, *that there is no true Catholick church now in* England, *ſo long as they have no biſhops:* which, as, in rigour of ſpeech, cannot be defended; ſo ſeemeth it to involve a great reprehenſion of the ſee appoſtolick, ſo long to have ſuffered the want of biſhops in *England.* ----- In whoſe name [yours] all is taken to be done, whatſoever he doth or ſaith.---And whereas you marvel, that I write, that I did eaſily foreſee, that you would meet with contradiction of ſome in this affair [*of the agency*] my meaning was, that divers both prieſts and others, conſidering

this miſſion of ſuch an agent, and the points that he was to propoſe, and that in the name, as he here ſaid, of the *Engliſh* clergy; and that he came in the name and virtue of the head; would not eaſily concur therein, except their conſents had been asked before. And now I ſee it to be otherwiſe. And, albeit I hope, open breaches will not follow; yet ſecret miſtruſtings they want not, as though you were wholly carried away with the other party. But we, your friends, do mitigate that, and anſwer for you,

XX. *Rome*, 16 *Sept.* 1609.

You write very earneſtly, in both your foreſaid laſt letters, that it would be a great means of peace, if ſome of your brethren, there and here, might be placed in *Doway* college for bringing up the ſame to a better ſtate. —— Could I perſuade myſelf, that theſe effects would follow, of peace, and bettering the college, which you conceive; I ſhould be moſt glad to concur, and co-operate with you therein. For what could be more acceptable, than this unto the fathers of our ſociety, to have it well governed by ſecular prieſts, as always it hath been from the beginning thereof, and ſo is like to be ſtill, for any any thing we mean to attempt to the contrary, tho' the government thereof hath been both often, and earneſtly urged upon us, not only in theſe latter days, but even in the cardinal's time, if we would have taken it; as father general well knoweth.--- This diſpoſition of minds and affections being diſcovered in ſome of your brethren, at the very time, that we treat of peace by the means of *Doway* college (and I ſay *ſome*, for that I think verily, that many are not of ſo intemperate humour) I would ask you, what hope of peace or friendſhip can there be, if, having that college in their hands, they ſhould proſecute this diſaffection againſt our fathers, that have the government of the other ſeminaries, and muſt of neceſſity have good correſpondence with that of *Doway?* —— I had forgotten to anſwer you a word about *Doway*. The preſident [Dr. *Worthington*] you know is a good man, and a friend to us both, and not to be taken at the worſt, now in this common affliction, now when his penſion is not paid, which I take to be the chief ground of all defects and diſorders; which he meaneth to redreſs as ſoon as his temporal ability ſhall be reſtored, which we all hope will be ſhortly. He deſireth to have ſufficient men about him, when he ſhall have wherewith to maintain them according to their qualities. I grant he had a certain deſire to give up the government to the ſociety. It was not, nor will not be accepted. Perhaps ſome other religious order near him, will not make ſo great difficulty to take it, if he offer them the ſame. My inclination is, that it ſhould be maintained as it was begun, under ſecular prieſts, if any moderate men may be found, that will agree with others, and with ſuch religious, as, of neceſſity, they muſt have correſpondence with, for holding up the common cauſe.

XXI. *Rome*, 30 *Oct.* 1609.

Moſt Reverend Sir,

Albeit, I perceive, by your late letter, written to Mr. *Fitzherbert*, and otherwiſe, that you eſteem yourſelf bound, to have leſs intelligence with me and mine, than heretofore, in reſpect of the late order procured from hence by your agent; yet do not I think, that I am any way reſtrained from writing, or dealing with you thereby; nor you any otherwiſe with me, or mine, than in caſe of government of your ſubjects. And if his holineſs ſhould underſtand, that that, which was ordained for increaſe of friendſhip, ſhould be uſed to any diminiſhing thereof; I doubt not but he would ſay; that his meaning were abuſed. —— We have prayed alſo ſundry times your agent, that he would not place the hope of peace and friendſhip, only in granting to whatſoever is by him propoſed: but to be content with what, in conſcience, men may yield unto. He maketh himſelf a ſtranger unto us, and is thought abroad to be oppoſite to us of this college and ſociety.

XXII. *Rome*, 20 *March*, 1610.

Your doctrine is good and evangelical; to love, not in words and tongue, but in deed and truth; and ſo I hope you have found in deeds at my hands, whenſoever any occaſion hath been offered to ſerve and pleaſure you: and the like I may ſay, and much more of your agent; though he,

he, for his part, doth repay me in far different coin. But between God and him be it. You ſay, that you and yours are deſirous of our friendſhip, if it may be had. But alas! ſir, what difficulty is there of our parts? Have we been actors in theſe innovations ſought? You ſay, that it would be a great procuration to confidence, if ours would ſhew ſo great alacrity of countenance for the order given by his holineſs for governing yourſelves, as you and yours do. We, you know, yielded here willingly to the petition.—— I could feel deeply that you write, that if I ſeek to oppreſs your agent by falſe informations, you muſt bend yourſelf to defend him, *&c.* I did never think to receive from you ſuch a ſpeech.

(y) Letters of Mr. Thomas Fitzherbert, *Agent for the Clergy (who afterwards became a* Jeſuit) *to Mr.* Birket, *the Second Archprieſt.*

I. Fitzherbert *to* Birket *the Archprieſt.* Rome, 18 May, 1608.

If you write, write to *Paul* [the pope] for otherwiſe your letters may be remitted to others to be read and related; and not read by the parties themſelves: which would hinder the good effects, that otherwiſe may be expected. And of this we have ſo much experience here, that I think it important to be known, and conſider'd of you.----Having underſtood, that your old and beſt patron [lord *Montague*] hath conceived ſomewhat hardly of father *Parſons*, for not delivering certain letters of his, ſent two years ago or thereabouts [*containing a remonſtrance of the neceſſity of, and a petition for a biſhop in* England] to *P.* [the pope] I can do no leſs, than teſtify unto you, what I know thereof.---The truth is, that father *Parſons* receiving the foreſaid letters, and conſidering the danger of thoſe times, and divers other inconveniences concurring, conſulted with ſome few confident friends, whereof myſelf was one, whether it were more convenient to deliver the letters themſelves; or to ſuggeſt and repreſent the effect thereof to the party, to whom they were written; and the ſame to be done in your patron's name, and as by particular commiſſion from him. And it ſeeming to us, that the latter would be moſt ſecure —— we preſumed ſo far of your patron's allowance. —— He [*Parſons*] deſerves a far better conſtruction of his action herein, than as I underſtand your patron maketh —— though it may be, we preſumed too far of the confidence, that we thought he repoſed in us: and conſequently of his approbation of what we ſhould think moſt fit to be done.

II. *Rome*, 31 *May*, 1608.

I underſtand, that ſome of the unquiet are diſcontented, that you hold correſpondence with me; and that it is ſuggeſted unto you, to ſend hither ſome of the appellants [*clergy, that appealed to* Rome *formerly, againſt the archprieſt* Blackwell's *male-adminiſtration: eſpecially for being directed totally by the* Jeſuits *in the management of the clergy's affairs*] or their friends, for your agent here. —— We ſhall not be able to perform [good offices] to any purpoſe, if your agent be not united with us; as, you may well perceive by the ſuggeſtion made unto you, thoſe men never determine to be. —— To appoint any man to their liking, who ſhall not, in their conceit, be an enemy to the fathers, I think it impoſſible.

III. *Rome*, 13 *June*, 1608.

And ſo was the reſolution lately taken, to make a new archprieſt for the time, in that manner, that it hath been done. And therefore, if any go about to contradict it, they are like to have a cold ſuite.

IV. *Rome*, 21 *June*, 1608.

Since which time, father *Parſons*, having had occaſion to go to his holineſs, hath dealt with him about your faculties.

V. *Rome*, 27 *July*, 1608.

The other inconvenience would be [*in ſending an agent, that was a friend to the*

(y) Originals in his own hand writing in my keeping.

old

old appellant clergy] that no one of that body, who ſhall ſtill hold correſpondence, and intrinſical amity with the reſt, will ſeem to the greater, and better part of *Engliſh* Catholicks here, to deſerve credit in this court. ——And therefore, that you may well do in this caſe, to content them, in my opinion, is to make choice yourſelf of ſome quiet man, and confident friend of yours to be your agent here. —— We, who are your good friends here, will be glad to concur, as occaſion ſhall ſerve.

VI. *Fitzherbert* to Dr. *Worthington*. *Rome*, 2 *Aug.* 1608.

Tibi ſoli.

I muſt in confidence deſire you to advertiſe me, whether, if his holineſs ſhould reſolve to make ſome biſhops for our country (wherein he hath been of late greatly urged from *England*) you would be content, for God's greater glory and ſervice, that the dignity ſhould be impoſed upon you, with condition to go into *England*.

VII. *Fitzherbert* to *Birket*, the Archprieſt. *Rome*, 23 *Aug.* 1608.

Though I muſt needs ſay, that the reaſon, you add to the demand [*of having agents ſent from* England *to* Rome] cannot but diſguſt his holineſs; for that it ſheweth a ſtrange averſion, not from ſome, but from all religious men without exception: ſeeing that you ſay, that they will not have *ullos religioſos immiſcere ſe*, &c. which muſt needs move his holineſs to reflect upon their ſmall inclination to peace; tho' you perſuade yourſelf, that their ſatisfaction in this, would procure and further it. But to tell you truly my opinion, I cannot, for my own part, expect that it can follow of the employment of men of that humour in this place: whereof I ſhall not need to ſay any more in this matter; becauſe I have written to you amply thereof in my former. Only I will add, that my hope is, that thoſe, who are of that opinion, are not either the greateſt, or moſt important part of our clergy. For truly, to ſpeak my conſcience, it were a pitiful caſe, if it were ſo. And therefore I would wiſh you to conſider, how many they may be, that importune you in this matter, I mean with ſuch a tooth againſt religious men; and take heed, leſt, to content them, you diſcontent a far greater number; who, I verily believe, would be loath to be thought to be of that humour. —— I do aſſure you, and I do promiſe ſo much for father *Parſons*, that I will moſt willingly acknowledge my fault [*if good reaſons can be alledged, why they ſhould have delivered lord* Mountague's *letter, concerning the neceſſity of a biſhop, to the pope*] and crave pardon, when I ſhall ſee juſt cauſe. —— I perceive you have many bad reports of Mr. Preſident [Dr. *Worthington*] at *Doway*, whereof I wiſh you had mentioned ſome part, to the end I might have ſignified to you my opinion of the truth thereof: for I make no doubt, but that he is wrongfully charged.

VIII. *Fitzherbert* to Dr. *Worthington*, Preſident of the *Engliſh* College at *Doüay*. *Rome*, 6 *Sept.* 1608.

They [*the* Benedictin *Monks*] object againſt you, in their own defence, that you are altogether ruled in this matter by father *Parſons*, and the *Jeſuits*; and that this your demand of their remove from *Doüay* proceedeth rather from them, than from you. —— Finally, I ſtill inſiſt upon this point; that what compoſition ſoever be made betwixt them [*the* Benedictins] and the fathers [*the Jeſuits*] for other colleges; there can be none made with you, but to remove either them or you.

IX. *Fitzherbert* to *Birket*, the Archprieſt. *Rome*, 4 *Oct.* 1608.

In the mean time, I am to advertiſe you, that ſince my laſt, wherein I gave you to underſtand the reſolution of his holineſs, given to cardinal *Bianchetti*, the 4th of *September*, concerning the procurators, that your brethren deſired to ſend hither in the name of the *Engliſh* clergy, *viz.* That his holineſs doth not think it convenient, that any ſhould come. I further underſtand, *&c.* —— He [the pope] had ſeen two or three different forms of new oaths, framed in *England*, to be taken by the *Catholicks*; and his holineſs doth utterly diſlike and diſallow them, and commandeth all Catholicks, that they ſhall not take them, —— And whereas you

you ſignify to me, as in all your former, that ſome there do much miſlike your correſpondence with me, no leſs, or rather more than with father *Parſons*; truly you ſhall do me a ſingular pleaſure, to eaſe me of my burden therein. —— Nevertheleſs I muſt needs tell you, that whoſoever cometh hither for you or others, I cannot loſe all care of God's ſervice, and cauſe in matters touching my country; but will ever be found to ſignify my mind to his holineſs, and others here, as I ſhall think it needful.

X. *Rome*, 11 *Oct.* 1608.

In the mean time, to tell you our opinion here, concerning the hearing of the maſſes of the prieſts in the *Clink*; we think, that, ſeeing no excommunication hath paſſed againſt them, for any thing, that we know, there is no doubt, but that their maſſes may be heard, tho' they have loſt their faculties. It may be, you ſuppoſe, they are excommunicated; which is more than we know. Whereas you earneſtly deſire to know my opinion, concerning ſome means, to ſatisfy your brethren's requeſt, *&c.* Father *Parſons* and I have conferr'd about it; and he will write unto you, what hath occurr'd to him for your and their ſatisfaction in that point: which ſeems to me a good means to content them with reaſon.

XI. *Rome*, 23 *May*, 1609.

The truth is, I have made ſome difficulty to make ſuite, that you ſhould be directly bound, not to conſult with the fathers [*the* Jeſuits] becauſe I do not ſee, by your inſtructions or letters, that you deſire it; but only, that the clauſe in pope *Clement*'s brief may be interpreted; whether you ſtand already bound thereby, or no. But foraſmuch as Mr. Doctor [*the clergy's agent*] proteſteth, that there will never be peace otherwiſe; and that I find him reſolute therein, and have reaſon withal to think, that he knoweth your mind better than I do; I therefore yield, that it may be propounded in ſuch manner, as I make full account, that you will be declared bound; tho' how far, I cannot yet tell.

XII. *Rome*, 27 *June*, 1609.

Nevertheleſs Mr. Dr. *Smith* hath moved it already [*to have the brief recall'd, which prohibited the clergy to take degrees*] in a particular audience, which he hath had two days ago; and, ſince that, requeſted me, not to hinder it; tho' I dare not further it; and ſhould be loath to be thought to have a hand in it.——I remember, in a poſtſcript of your letter of the 2d of *May*, you ſay you muſt remit thoſe of the *Clink* to the higheſt: in which ſenſe you have written alſo to Mr. Doctor *Smith*, as he ſaith. Whereupon it hath ſeemed very convenient to father *Parſons* and me, that his holineſs were dealt with, to know his mind concerning them. But Mr. Dr. doth not like of it by any means; being loath, that they ſhould be made deſperate.

XIII. *Fitzherbert* to Dr. *Worthington*, Preſident of the *Engliſh* College in *Doüay*. *Rome*, 22 *Aug.* 1609.

My laſt letters, I fear me, gave you ſmall content: and theſe, I think, will give you as little; though I verily hope, it will turn to your credit and reputation in the end. Our vice-protector writeth unto you, what hath been ſent hither, from thoſe parts, againſt you: and hath alſo given me a commiſſion to advertiſe you thereof; which in effect is: that the *Nuncio* hath ſent the cardinal a letter of yours to him, to be preſented to his holineſs; with his anſwer to you; and a memorial, which was given to the ſaid nuncio againſt you; charging you to have made a precept or decree (for ſo the cardinal termeth it) that whoſoever ſhall be prieſt in your college, muſt take an oath, or promiſe at leaſt, not to enter into any religion, except it be into the ſociety. And furthermore, the *Nuncio* hath written unto the cardinal, that you deny to be ſubject to the rules made by his holineſs, betwixt the *Benedictins* and the Fathers; and that he hath reprehended you for the ſame, and for the aforeſaid decree. Thus much concerning the *Nuncio*'s letters hither. All this being read before his holineſs in the congregation of the inquiſition, his holineſs commanded the cardinal, to advertiſe you, that you are to take yourſelf to be comprehended in the rules lately made be-

betwixt the *Benedictins* and the Fathers,--- If you clear yourſelf of that decree laid to your charge, as I doubt not but you will; you may do well, by that occaſion, to repreſent the ſmall likelihood you have of the quiet demeanour of your neighbours [*the* Benedictins] and thereupon to urge, in humble and mild manner, your ſeparation, as before you did.

XIV. *Fitzherbert* to *Birket*, the Archprieſt. *Rome*, 19 *Sept.* 1609.

Whereas you inſinuate in yours to me, and declare it more plainly to your old friend [*F.* Parſons] that the motion, mentioned in the articles of your inſtructions to Mr. Dr. *Smith*, concerning readers to be obtained for *Doway*, tendeth further, than hitherto hath been imagined by any here; to wit, to the depoſition of the preſident [Dr. *Worthington*] and other deſignments; I cannot but ſay, I am very ſorry, to ſee ſuch intentions in any of our brethren, and ſpecially in yourſelf. —— For my part, all I will do therein, or in any matter, which ſhall be moved by you againſt him, ſhall be no other, but to ſtand neuter or indifferent betwixt you, being procurator to you both, as I am. And therefore, except I be demanded to ſpeak my conſcience, I mean not to meddle therein. Though I muſt needs ſay, that if it were not againſt yourſelf, I could not but oppoſe myſelf directly, as his procurator, againſt any man, that ſhould touch his credit in this court, until I ſhould ſee more cauſe, than hitherto I have done. And thus much for this point; leaving it to your wiſdom to conſider. Whereas you ſignify in your poſtſcript, that your brethren there hold me either to be a *Jeſuit*, or diſpoſed thereto; wherein you wiſh me alſo to give Dr. *Smith* ſatisfaction: I aſſure you, I am heartily glad, that you hold me for ſo honeſt a man; and do not ſee any reaſon, why I ſhould ſeek, to purge myſelf of a matter of that quality.---Surely they go very near me, that will examine my ſecret inclinations, which are betwixt God and me. But howſoever it is, I ſhall be very well content, that Mr. Dr. here, or any of our brethren with you, ſhall take that exception againſt me. —— I perceive the Dr. is ſomewhat diſguſted with the evil ſucceſs of his buſineſs here: tho' truly, he may rather aſcribe it to the nature and quality of the matters propounded, than to any thing elſe; and eſpecially to any man's labour againſt him. —— I am ſtill ready to do him all ſervice, except in ſuch of his propoſitions, as I cannot in conſcience approve; wherein I leave him to his own opinion: for that no advice of mine, or your old friend [F. *Parſons*] can any thing at all prevail with him.

XV. *Rome*, 30 *Oct.* 1609.

Rumours have been ſpread there amongſt our brethren, that I, and your old friend [F. *Parſons*] have croſſed Dr. *Smith* in his petitions. —— Nor ſo much as to declare my opinion unto his holineſs, or the cardinals, except I were commanded to do it. —— And though it were true, which, you ſay, is there reported, and he, it ſeemeth, ſuppoſeth; I mean that any man had croſſed him: yet he ſhould have no reaſon to doubt of the equity of his holineſs's judgment, and of the cardinals of the inquiſition. —— I cannot but hope, not only that the beſt reſolution is taken; I mean moſt convenient for our church, and moſt for God's glory; but alſo, that you of your wiſdom will ſo conceive, and reſt ſatisfied therewith, howſoever Mr. Dr. or any man elſe may incite you to the contrary. —— Notwithſtanding any diverſity, or contrariety of opinion or judgment, which I may have in any of Mr. Doctor's propoſitions; I will, in reſpect of you (ſo long as I am your agent) forbear to ſignify the ſame to his holineſs, or the cardinals: except I be commanded to declare it in ſuch ſort, that I may think myſelf bound thereunto in conſcience. In which caſe, I am ſure, neither you, nor any man elſe, would wiſh me to conceal it. —— I hope, that your wiſdom will provide, that his holineſs's interpretation of the late brief ſhall not produce a contrary effect to his meaning: I mean, a greater ſeparation, and diviſion than before; as it muſt needs do, if you may not hold with the fathers ſo much as friendly correſpondence by letters, which ſhall not concern your government.

XVI. *Rome*, 21 *Nov.* 1609.

I have received another of yours of the 24th of *July*; which, I think, was one of

of the two letters mentioned in that of *Auguſt*; wherein you ſay, you had written ſomewhat roundly unto me. Whereunto I ſhall not need to ſay much in this; for that I anſwer'd the ſame largely in my laſt; only I will add, that whereas you ſay in your poſtſcript, that, if I be not of the ſociety, as many think, I am; you muſt enjoin me, to concur with Mr. Dr. *Smith* in ſuch things, as you and your brethren, there, ſhall think convenient: and if I be of the ſociety, then I am not fit to be uſed of yours. I anſwer to the firſt part of your propoſition; for of the latter I have written heretofore; that, if you will needs enjoin me, to concur with Mr. Dr. *Smith*, as you ſay you muſt; I muſt then intreat you, that thoſe things, which you ſhall recommend unto him to be propounded, may be ſuch, as I may in conſcience think convenient. For otherwiſe, I have already a greater injunction laid upon me, than any man can diſpenſe with: and I think, yourſelf will not wiſh me to do againſt my conſcience, to ſatisfy you or any man elſe. Neither can I perſuade myſelf, that you and thoſe, with whom you conſult, have any ſuch infallibility in your reſolutions, that I am bound to conform my conſcience thereto, when I ſee reaſon to the contrary. And that I may have reaſon ſometimes, yea and have had already, to diſſent from Mr. Dr. *Smith*'s opinion, and your reſolutions there, it appeareth ſufficiently by the late deciſion of his holineſs, and of the whole congregation of the inquiſition, in thoſe propoſitions, which they have rejected; wherein I refuſed to concur with Mr. Dr.---—— But good ſir, if I may be ſo bold, as an old friend, to ſpeak my mind plainly to you; I ſhould rather have expected, that conſidering as well my longer experience in this court, and in matters of negotiation, than Mr. Doctor's; as alſo my ſervice, good-will, and affection to you, it might have ſeemed good unto you, to enjoin Mr. Doctor to follow, at leaſt ſometimes, my opinion, when I ſhould judge your reſolutions not likely to be grateful to this court: which neither you there (if I may be ſo bold to ſay it) nor yet Mr. Dr. here, for ought I ſee, may be like to know ſo well as I, by reaſon of the eight or nine years experience, which I have already had here. Beſides that, ſpeaking ſtill under your correction, methinks I might claim ſome little privilege in this kind, for that I am Mr. Doctor's. ancient in this our agency; hoping, that my ſervice is no leſs grateful unto you, nor of leſs merit, than his: becauſe mine was firſt offer'd you of my own good will, as to a friend; his, either required, or commanded by you as his ſuperior. For though, in ſome caſes, where either commodity or honour is ſought, profer'd ſervice is little to be reſpected; yet in my caſe, where I can expect neither of both, I have good cauſe to think it very worthy of acceptance. For truly, what I gain by it, yourſelf may eaſily imagine: and if any man think, that I take myſelf to be any way honour'd by it, he is greatly deceived. For tho' I doubt not, but that far better men of our nation, than myſelf, might be well contented, and think themſelves honour'd with the title of your agent; yet for my part, having ſerved the Catholick king ſo many years, as I have done heretofore, in honourable commiſſions and employments; and having ſtill the honour to be his ſervant, as I am, and it pleaſeth him to take me; I cannot think it any reputation to me, to be agent to any ſubject whatſoever: in which reſpect, I muſt needs ſay, I flatly refuſed to be agent to your predeceſſor, when I was earneſtly intreated thereto by his two procurators, Mr. *Parker* (whoſe ſoul God pardon) and Mr. *Archer:* which I ſay, to the end you may conceive rightly of the motives of my offer'd ſervice; which were no other, but mere good will, and old friendſhip to you, and reſpect to our common cauſe, which I prefer before all other conſiderations whatſoever —— It ſeemeth ſtrange to me, that any with you can perſuade you, or themſelves, that it will be an eaſy matter to expell him [Dr. *Worthington* preſident of *Doüay* college] ſeeing there is nothing objected againſt him, which, if it were true, could deſerve half ſuch a rigorous chaſtiſement —— He [Dr. *Worthington*] hath now ſettled his college reaſonably well, upon the ſupply of money ſent him from *Spain:* and altho' he have not thoſe learned men about him, which ſome with you may have deſired; yet he hath ſuch, as are, no doubt, ſufficient; and being well known to his holineſs, and the cardinals, will be able the better to anſwer for him, in caſe he or they be impugned.

XVII.

XVII. *Rome* 6 *Feb.* 1610.

I cannot ſee how there can be any further cauſe of diſſention betwixt you and the fathers; who will not, I am well aſſur'd, deal with you, or with any matter pertaining to your government.

XVIII. *Rome* 18 *June*, 1610.

I ſhould be loath, that Mr. Dr. *Smith* ſhould confer about your buſineſs with me, until I ſhould ſee him more apt to take advice, and follow counſel, than I found him to be, when we dealt together—— which I leave to your prudent conſideration, eſpecially concerning the college of *Doway* (which toucheth me moſt) wherein I muſt, much againſt my will, be an adverſary to you, or any, that ſhall any way impugn the authority or government of the preſident [Dr. *Worthington*] ſo long as I ſhall be his procurator; not doubting, but that I ſhall ever be able to procure him juſtice in this court.

I. (z) *A Letter of Father* Joſeph Creſwell *a* Jeſuit, *at* Madrid, *to Dr.* Worthington *Preſident of* Doway College, Jan. 30, 1608.

There is one *Matthew Laſſels*, aliàs *Okeley*, gone from *Valladolid*, to come to *Doway*; who either is ſlandered, or he has been a very bad inſtrument in making of parties for the *Benedictins*; who, I think, if they knew his qualities, would uſe none of his means. But rather, I think, it is the devil, who attempts now by way of lewd perſons, under pretence of a monk's cowl, what he could not before effect by appellants cloaks. For neither are ſuch truly and religiouſly reſolved, for the love of Almighty God, to become good monks; nor do they any whit ſavour of holy St. *Benedict*'s ſpirit; nor ever are like well to keep his rules. Alſo another *Welſhman*, I think, will ſhortly follow him, whom I took up in *Seville* as poor and bare as a ſnake: and now he begins to play *Æſop*'s ſnake with us. For thoſe, and any ſuch other, who ſhall at any time, come, as ſent to you with ordinary letters; know, that we mean not to oblige you to receive them: but they are ever deſirous to come thither themſelves, and we have no better means to diſcharge them quietly, and without publick ſcandal. Wherefore be adviſed, that, except they bring ſome extraordinary commendations, we leave it to your diſcretion, to let them paſs as they come.

(a) II. *A Letter of Dr.* William Singleton, *a Clergyman, to Father* Floyd, *a* Jeſuit *in* Liſbo, April 9, 1609.

Dear Reverend Father,

My couſin *Gerard* having appointed me, to keep correſpondence with you, I make bold to trouble you, eſpecially being of myſelf not a little deſirous to ſhew my affection and obligation I have to you; to whom I am and was at my being in *Rome* ſo much obliged. I will therefore ſatisfy your deſire hereafter by the poſts, in relating every particular news, we learn from *England*. And for this time, becauſe you ſhall not think me *ſterilis*, it may pleaſe you to underſtand, that the *Benedictins* are bridled by certain rules, preſcribed by his holineſs and ſacred inquiſition, how to proceed towards the ſcholars in the ſeminaries, and in *England:* which rules do much prohibit their contumacious proceedings hitherto. Don *Anſelmo*, who was agent for them at *Rome*, is inhibited to go into *England*, or from *Rome* without his holineſs's expreſs licence. I would now have ſent you a copy of the rules, but that *John Baldwin* aſſured me, that he hath ſent them already. This ſummer our *Nuncio* of *Flanders* goeth in progreſs; and intends to viſit *Doway* ſeminary, and the *Benedictins* monaſtery: upon which viſitation, and information afterwards, dependeth the *Benedictins* removal, or ſtay at *Doway*, as Mr. *Fitzherbert* writeth to me. But this is a ſecret, till it be done. You muſt underſtand, that the *Benedictins* in *England* receive, as they call them, many donates in *England*; and omit nothing to make themſelves populous and

(z) Copy in *Doway* College.

(a) *Ibid.*

great

great in multitude; imagining to do by numbers, what they cannot by virtue. There is, at this time, come over about biſhops, Dr. *Smith*, and Mr. *Thomas More*, and another, who went away by *Rouen* to father *Bennet*, a *Capucin*, to draw him to their bend. Theſe two firſt are gone by *Paris*, that they may communicate counſels. They are deſperate: for they give out, that they will not return homewards to *England* again, unleſs they prevail. It is thought, they are accompanied with my lord *Mountacute*'s letters: and God grant not others to deal, for the removing of the fathers out of *England*; and to make large offers from thoſe, which never intend to perform any of them, to compaſs what they deſire. Theſe men are yet but at *Paris* in their journey; with whom Mr. Dr. *Norton* is to encounter; who, for that purpoſe, is either gone, or to go preſently from *Pontàmouſſon* for *Rome*. We, here in *Flanders*, provide to prevent their intended plots by our letters with the firſt poſt.

(*b*) III. *A Letter of Mr.* George Birket, *the Archprieſt, to Father* Parſons, 8 *January*, 1610.

Moſt Reverend and my very Good Father,

Whereas in your laſt of the 30th of *October*, you wrote, that you, nor any of yours, are not any way reſtrained from writing, or dealing with me, otherwiſe than in caſes of the government of my ſubjects; I muſt needs confeſs the ſame, and meant nothing elſe in that meſſage, which I willed Mr. *Fitzherbert* to deliver unto you, as by me at that time apprehended to be very fit: which I did not to the diminiſhing of increaſe of friendſhip amongſt us, and ſo to abuſe his holineſs's meaning, as you ſeem to object; but rather for the preſervation of the ſame: which was and is my whole intent and deſire. Wherefore to your doubt herein, I anſwer nothing, but *operibus credite*. Even, at that time, I alſo wrote to yourſelf, and expounded my meaning to be no otherwiſe, but that, notwithſtanding I were barred from having correſpondence with you in matters of my government, yet I would be always ready to give you my friendly correſpondence, and to do you any ſervice that lieth in me to perform. Beſides, you have written no letter unto me ſince that time, but that I have anſwered the ſame, even in ſuch things concerning my government, as perhaps might have given to ſome occaſion of complaint againſt me. As for the letter written from *Flanders* to *Portugal*, I have not been curious; though I had as much cauſe, as others to except againſt it. The contradiction which you have made againſt my agent, I leave to your conſcience; hoping, that one day you will more candidly interpret my meaning; and not judge my articles to be articles of oppoſition, or animoſity; as one of yours, there, hath ſaid; who never knew me in his life to proceed of a wicked or diabolical ſpirit. Neither his holineſs, nor our protectors, nor any cardinal, that I can hear of, hath as yet rebuked me for the ſame, or cenſured it to be diabolical, or to proceed of animoſity. Is this the way, think you, to preſerve any quietneſs and peace amongſt us? If my agent, by any miſdemeanour, do behave himſelf not well in that place, you may complain to thoſe, that can correct him: and when they give me notice, that they like not of his behaviour, you ſhall ſee, that, I ſhall be moſt ready to do with him, as that ſhall pleaſe their highneſſes to command and direct me. God knows, how gladly myſelf, and others alſo, for my ſake, would be of your friendſhip; and a number can bear witneſs for my labours therein. Which courſe, by God's grace, I mean to hold; with full hope in the end, by the ſaid grace, to obtain my deſire: which might the ſooner be compaſſed, if we could once learn not to love in word or in tongue, but in deed and truth. Will your reverence have my poor opinion, what may help much in this matter of uniting us in peace? Let your company and friends, that be here, ſhew in their countenances as much alacrity for the order, which his holineſs hath taken concerning our government, as I and mine have done; and I would not doubt, but that it would be a great provocation to confidence, peace, and concord amongſt us. What I have here written, let it be to yourſelf, and between us two alone. God knows my heart, and how much I deſire, that all impediments may be re-

(*b*) Copy in St. *Gregory*'s Seminary in *Paris*,

moved. For my own part, I am reſolved and hope to perform it, to uſe all yours as courteouſly as I can: and ſo I truſt they will do me: and, tho' I am not ignorant of my beſt friend his preſent averſion, yet I have of late adventured, in place of his intereſt, to give ſome of yours the moſt friendly and beſt entertainment, I could for the ſhort time they were with with me: yea even ſome of them, ſuch, as againſt whom he hath taken the greateſt diſguſt. Good father; I never, as yet, have complained of you or yours, but to yourſelf. I truſt you will ſo prudently handle all matters, as that, hereafter, I ſhall never have any occaſion to do it. If you object againſt my agent things that are true; I cannot but take it in good part. But if you ſeek to oppreſs him by falſe informations, I muſt bend myſelf, in all due reſpect to your gravity and years, to defend him, as well as I can; if he give me no cauſe to the contrary.

(c) IV. *A Letter of Mr.* Pilkington, *an* Engliſh *Clergyman, Paſtor of a Church in* Valenciennes, *to Mr.* Steward, *concerning the Deſign of ſurrendering up* Doway *College to the* Jeſuits, 30 Sept. 1612.

Good Mr. Steward,

I moſt heartily commend me unto you. This is to let you underſtand, that the viſitors called on me, in paſſing this way; but I would not be known to know of their being at *Doway*; and, in the end, they broke it unto me, and asked me: if I had a biſhoprick to give. I ſtill making ignorant, in the end they ſaid, it was reported at *Doway*, that the fathers dealt with me, to deal with the preſident, to give up the college into their hands; and that they would make him a biſhop. I ſaid that, Mr. *William Singleton*, dealt with me, to ſpeak unto the preſident thereabout; and withal told me, that he had authority from the fathers ſo to do: that there was a biſhop to be made of our country; and in reſpect of the honour and love, he bare unto our country and the preſident, he would rather, he were, than any other. I ſaid, I thought the fathers would not accept thereof: for methought, they had as much, as they could well deal withal. Wherefore, going the next day to the fathers, I fell in ſpeech with a lay-brother, that I went to viſit, that was not well. I communicated this affair with him; who after a while ſent for the rector: and when he came, I was bid to go into another chamber, while they talked: which ended, I enter'd again; who laughing on me ſaid; I might do well to perſuade Mr. Preſident thereto, and it would be grateful unto the ſociety. And I dealt thus with the preſident; and this is all I ſaid; and this is true. Whereby one may eaſily ſee, that the fathers would have it. And that they of the college affirmed, that the fathers dealt with me, was but forgetfulneſs in the perſon. For it was with Mr. *William Singleton*, as he ſaid, by their authority; and when I dealt with the preſident, I dealt in the name of *Singleton*. This I would have you to tell Mr. *John Worthington*. They deſired me to ſet it down in writing; and ſo I did. I talked with Mr. *Chambers*; and asked him, whether it was to put out the preſident. He ſaid, he thought, no: but there was many complaints made againſt him. I ſaid they were either for Mr. Dr. *Norton*, or *Singleton*; but more for Dr. *Norton*. It was ſaid at *Macklin*, a good while ago, that he was already preſident; or elſe was to be very ſhortly. So I perceive, he burneth, till he have it. For Mr. *Singleton*, in Mr. Dr. *Barret*'s time he was a great doer; but as ſoon as he was preſident, he diſpatched himſelf of him, and others ſuchlike. Mr. *Chambers* told me, that the preſident was much changed, ſince I knew him. This is all I had about that matter.

30 *Sept.* 1612.

N. Pilkington.

(d) V. *A Letter of Mr.* George Birket, *the Archprieſt, to the* Jeſuits *in general*, 3 April, 1614.

Very Reverend F. F.

The great deſire I have had, ſince my firſt calling by his holineſs to this place, to keep unity and peace amongſt the la-

(c) Copy in *Doway* College.

(d) Copy in St. *Gregory*'s Seminary in *Paris*.

bourers

bourers of this vineyard, beſides the teſtimony of my conſcience, the effects, that have followed my endeavours, are good witneſſes to the ſame. What difference I found, at my firſt entry, between your fathers, who labour with us, and the chiefeſt and moſt ſufficient prieſts, as I have found by experience of my own body, I would rather in ſilence they were wrapt up, never to be thought of, than by unfolding of them, to bring that into memory, which will not be ſo eaſily forgotten. It reſteth now only, on my part, who, wearied with age, and ſore weakened with ſickneſs, as that I am ready to take my laſt farewel, that nothing ſhould be moved, or ſaid by me which did not altogether tend to the glory of God, and good of our country: which, in few words (my weakneſs conſidered, being not able to uſe many) is, to intreat, that you would lovingly concur, and charitably help the clergy of this kingdom; for whoſe aſſiſtance you were firſt ſent into this harveſt. I know your profeſſion is honourable in God's church; your labours againſt hereſy and ſin commendable: but if peace and charity guide not your endeavours, we labour in vain; and all will periſh, and come to deſtruction and ruin, that we have undertaken. I have dealt with the chiefeſt of my own, who, I know, you have held in greater jealouſy, than there is cauſe. And to deal plainly, and ſincerely with you, I find them moſt ready to give you that correſpondence, is neceſſary you ſhould give one another, who travel in ſo holy a work. They only deſire, that in their government you meddle no farther, than they do in yours: withal, that you oppoſe not yourſelves in any ſuite, they propoſe to the chief paſtor, for the good of their own body; eſpecially in matters of ſuperiority, which canonically belongeth to their vocation. This being done, there will be no occaſion, but that you will friendly and charitably ſet forwards this great work, you have undertaken. For my own part, I wiſh you all as well as I do my own heart: therefore with all indifferency intreat, you would keep amongſt you this holy league. It is the will of the chief paſtor: it is deſired by all mine; and I hope, will be accompliſhed of all parts. Sweet *Jeſus* keep you; to whom deſiring you would remember my poor ſoul, I reſt from my bed, your B. in all charity and love.

3 *April*, 1614.

George Birket, Archp.

(e) VI. *A Letter of Dr.* Cæſar Clement, *Dean of St.* Gudule's *in* Bruſſels, *to Dr.* Kelliſon, *Preſident of* Doway *College*, *June* 26, 1616,

At my being at *Lovain*, I had great talk, with one of the fathers, of the college affairs, and of yourſelf. Your labouring ſo hard for the removal of their ghoſtly father, and to bring in Dr. *Smith* their profeſſed enemy, ſay they, did ſufficiently diſcover you to be no good willer of theirs; and hath made you ſo ſuſpected unto them, as it ſeemeth, they had rather ſee another in your place. For thoſe two doctors [*viz. Norton* and *Singleton*] you wrote of, they defend them tooth and nail: and cry out of open injury, that they ſhould be condemned to be removed *inauditi*; and ſay, you ſhall have ſhortly orders *à protectore meliùs informato:* and that it cannot be proved, they did inform againſt you. *Et quod caput eſt:* that thoſe matters, that were informed, will be found to be true, if the matter come to an examination: and that in the late purge about the oath of allegiance, tho' you ſeem to call *Widdrington*'s opinion erroneous; yet you do not poſitively ſet down, that you do not hold, the contrary opinion to *Widdrington* to be *de fide*. To which I replying, that their late martyr in *Scotland* did not alſo affirm it be *de fide*, *whether the pope might depoſe princes or not?* They anſwered me, that this anſwer, he made, was naught: and therefore the pamphlet of his martyrdom is recalled by father general, and that anſwer of his changed.

VII. *The Grievances of the* Engliſh *Secular Clergy Miſſioners, exhibited in a Memorial to Pope* Paul V. *by Dr.* William Hariſon, *Archprieſt, and his Aſſiſtants*, December 20, 1619.

(e) Original in *Doway* College.

Moſt

Moſt Holy Father,

The hopes of reſtoring the Catholick religion in *England* depending, for the moſt part, upon ſeminaries, where the labourers of the Lord's vineyard are educated expreſsly for that purpoſe; it will not ſeem unreaſonable to your holineſs, if we, who, tho' unworthy, are appointed ſupervisors over the affairs of the clergy, have ſome regard to 'em: ſeeing that the original deſign of inſtituting ſeminaries in God's church, was that they might be a nurſery and ſupport of the clergy; without whom the church itſelf could not ſubſiſt. Wherefore, we preſume, it is a point not to be neglected by the clergy, that care be taken, that ſuch as have a call that way, may be well informed of the qualifications belonging to that ſtate; and prepare themſelves, as perſons purpoſely inſtructed for it, and not ſent as it were by chance. Upon this account, as we formerly ſent up a ſupplication to your holineſs in favour of the ſeminary in *Doway*, to reſtore it to its primitive integrity, wherein it had ſuffer'd very much of late years: ſo we cannot now grow indolent in the ſame cauſe; but renew our petition both with opportunity and importunity, that your holineſs will be pleaſed to order, that it may recover its ancient ſplendour. Indeed, from the time that Mr. *Kelliſon*, a perſon well deſerving in all reſpects, but eſpecially from us, was by your authority made preſident of the houſe, we were in great hopes, that, by little and little, ſome points of diſcipline wou'd be recover'd again, which through the ſpirit of emulation had been laid aſide to the great detriment of the publick good. Nor were we diſappointed in our expectations. He had no ſooner enter'd upon this charge, but calling to mind the ancient glory of that houſe, many years ago, under the clergy, whereof he himſelf had been an eye-witneſs; he apply'd his thoughts, and judged it to be both equitable and convenient to reſtore diſcipline, and promote both learning and virtue: theſe being the proper arms of thoſe, that had engaged themſelves in that undertaking. He was ſenſible, the attack was to be made by theſe engines, in order to ſubdue hereſy in *England:* it being the method, which the firſt undertakers, as alſo their ſucceſſors, followed; and whereby having brought great multitudes back from the precipices of ſchiſm, they laid down their lives gloriouſly in the Lord's cauſe: Wherefore having firſt opened the theological and philoſophical ſchools in his ſeminary, which a long time had been ſhut up to its great prejudice, and many other regulations made for the reputation of the houſe, and profit of the ſtudents; he made ſo happy a progreſs, that little now ſeem'd to be wanting to what we had ſo long wiſh'd for. But our hopes were lately daſh'd all on a ſudden by two obſtacles, thrown in the way by a letter from our illuſtrious protector, directed to the preſident of the ſeminary: the contents whereof we have judged convenient to lay before your holineſs. One is a prohibition, not to employ profeſſors any longer within the houſe. The other renews and confirms an order, that a Jeſuit ſhould be the ordinary confeſſor of the ſeminary. Now, how prejudicial both theſe orders are to our cauſe, may eaſily be made apparent to your holineſs. If hereſy, which relies very much upon the plauſible terms of human wiſdom, cannot effectually be confuted, but by ſound learning (as the ancient fathers inform us) thoſe, who are to expoſe themſelves in the engagement, cannot be better provided, than by exerciſing their talents by learning and teaching in their ſchool; by which means they will be furniſh'd with all things neceſſary on the occaſion, and behave themſelves with bravery on the day of battle. By this method, ſufficient men will never be wanting among the clergy, able to make their part good againſt hereticks, and by the advantage of teaching in the ſeminaries, and publiſhing books, maintain the *Catholick* faith in *England*, and ſap the very foundation of hereſy. Wherefore, if they, who firſt laid the foundation of this ſeminary, thought it proper, to appoint profeſſors within their own walls (whereby the ſtudents profited no leſs in learning, than the houſe increaſed in reputation) the preſident ought not to be obſtructed; but rather praiſed and encouraged, when he endeavours to re-eſtabliſh the ancient diſcipline of the ſeminary. Beſides, we know very well, that the *Jeſuits* themſelves took the ſame liberty both in *Spain*, and lately at St. *Omer*'s in *Flanders*, in thoſe colleges, where they were ſuperiors, by obliging the ſtudents to forſake the publick ſchools, and appointing maſters to teach 'em within their own houſes: and this, without alledging any former cuſtom (which is the

preſident

preſident of *Doway*'s caſe) but by an order entirely new. Again, ſpeaking upon the ſuppoſition of *England*'s converſion (which we do not deſpair, but God, of his infinite mercy, will at his own time bring about) the preſervation and continuation of religion will require a learned and able clergy. For whereas moſt of the *Engliſh* nobility and gentry, keep not their reſidence in cities, as they commonly do in the kingdom of *Naples*, and ſome other places, (where there is generally a greater plenty of regulars) but at their ſeats in the country; tis requiſite, that the paſtors, who are obliged *ex officio* to the care of ſouls in thoſe places, ſhould be perſons of learning and ſingular erudition, to promote virtue and eſtabliſh religion, not only among the better ſort, but among the common people; who with us are generally perſons of good underſtanding, as well as rich and powerful. This conſideration induced the illuſtrious *Allen*, after he had founded his ſeminary, to apply himſelf wholly to the qualifying of his clergy; who could not be equal to their task, in attempting the converſion of *England*, unleſs they diſtinguiſhed themſelves by virtue and learning. He ſaw very well, what occaſion there was of able paſtors. Seeing therefore, that there is no more proper, nor eaſier method to be furniſh'd with a learned clergy, than that profeſſors, repetitors, confeſſors, catechiſts, &c. ſhould be choſen from the members of the ſeminary: to obſtruct ſuch a regulation, would not only be depreciating the clergy, but deprive the whole catholick church of one of her great ſupports. Now as to the *Jeſuit* confeſſor, impoſed upon the ſeminary, and look'd upon by us to be inconſiſtent with the peace and intereſt of the clergy, your holineſs has formerly been made acquainted, that we never conſented to the regulation; but remonſtrated ſtrongly againſt it, as entirely a contrivance of the *Jeſuits*, to encreaſe the reputation of their ſociety, and have an opportunity thereby, to buſy themſelves in the affairs of the ſeminary. The conſequence of this was contention, animoſities, private grudges, averſions, and ſuch like ſcandalous doings between the *Jeſuits* and the members of the college, never known before, and whereby the clergy became great ſufferers both at home and abroad. To redreſs theſe evils, and allay the ſtorm, both the preſident and we have, more than once, petition'd your holineſs, that the Jeſuit confeſſor might be removed; and, by that means, the way precluded, and all pretext, and colour avoided, of the *Jeſuits* intermeddling either in our temporal or ſpiritual concerns. Moreover the *Jeſuits* being in poſſeſſion of all the other ſeminaries of the *Engliſh* nation, and that of *Doway* only being in the hands of the clergy (which yet we can ſcarce call our own) nothing can reflect more upon the reputation of our body, than that we ſhould be under the ſubjection of regulars in ſpiritual matters. Is not this to proclaim publickly, that the clergy cannot furniſh the ſeminary with perſons capable of that employment? And yet 'tis well known, that there are ſome hundreds of 'em excellently qualified both for converting hereticks, inſtructing the faithful, and acquitting themſelves of their duty in any other part of the ſacerdotal function. On the other hand, we have found by long experience, that the *Jeſuits* rather had regard to domeſtic convenience, and were far from being ſerviceable to the clergy in that office: which plainly appeared from their continual practiſing upon the ſtudents, to withdraw 'em from that inſtitution, wherein they were engaged by oaths, and bring them over either to the ſociety, or to ſome other religious order. This kind of practices being detected by St. *Charles Borromeus* (of pious memory) among the *Jeſuits*, to whoſe care he had committed his ſeminary in *Milan*, he removed them; and gave the whole government up to the clergy. But we, alas! not a little unfortunate on this account, have been obliged, now ſeveral years, to ſubmit to all the inconveniences of that œconomy, not only in the ſeminaries of *Rome* and *Spain* (which, tho' inſtituted for the benefit and propagation of the clergy, are now become, as it were, only noviceſhips for the ſociety) but even in that ſeminary, which was founded, and carried on by the labours and blood of the clergy. Laſtly (that we may not run too far into excurſions.) 'Tis well known to your holineſs, that *Clement* VIII. of happy memory, having order'd a viſitation in the *Engliſh* college at *Rome*, under the inſpection of the rev. Segn. *Mori*; and the ſtudents and prieſts reaſons againſt their *Jeſuit* confeſſor, and repetitors of the ſame ſociety, being heard and diſcuſſed: not only the repetitors, but the confeſſor alſo

was removed; and thoſe employments given to the clergy, tho' at the ſame time a *Jeſuit* ſtill remain'd rector of the college. Now, if the ſeminary at *Doway*, from the beginning, was govern'd only by the clergy; and had only of late years, a *Jeſuit* for their confeſſor, which was procured by the *Jeſuits* above, *reclamante clero*; nothing can appear more reaſonable, than that matters ſhould be order'd according to the original inſtitution; and the clergy replaced in the confeſſion ſeat. By this means it will come to paſs, that all jealouſies and occaſions of contention being removed, we may mutually labour for peace; and put an end to party diſputes, by embracing the *Jeſuits*, as alſo all other regulars, with a ſincere affection in the bowels of *Jeſus Chriſt*; as it has always been our cordial wiſhes. In the mean time, 'tis a melancholy reflexion to ſee all things in the utmoſt confuſion amongſt us; and that nothing ſhould be approved of, either in the ſeminary, or elſewhere among the clergy, but what firſt paſſes thro' the *Jeſuits* hands, and receives a ſanction from them; as if we were deſtin'd to be their ſlaves. For to ſpeak the truth, things of late years were come to ſuch a paſs, that whatever affairs were in agitation concerning the clergy (we ſhall not mention others) means were found to have them firſt canvaſs'd in the ſociety, and clandeſtinely brought under their juriſdiction. By this method the clergy were obliged to admit of a new kind of œconomy by their contrivance; and their creatures, being appointed ſuperiors, governed them at pleaſure, notwithſtanding the appeals and remonſtrances almoſt yearly ſent to *Rome* to complain of the hardſhip. At laſt the diſturbances, occaſion'd by this way of proceeding, arrived at ſuch a hight, that pope *Clement* VIII. thought it neceſſary to interpoſe his authority, and ſilence both parties by a particular brief for that purpoſe; which, in a great meaſure, pacified mens minds, your holineſs at that time being very inſtrumental in the work. Mean time, the *Jeſuits* apprehending, leſt their intereſt ſhould gradually decline by this ceſſation, gave occaſion of new diſturbances in the ſeminaries at *Rome*, and in *Spain*; where every thing was in confuſion, and thoſe eſtabliſhments for the benefit of the clergy managed in ſuch a manner (as we obſerved before) as if the intention of the founders had been only to furniſh them with ſo many noviceſhips. An inſtance of this may be found in the ſeminary in *Rome*, which is placed under your holineſs's eye. Formerly it ſent forth yearly many labourers into the vineyard: but now ſcarce one in two, or ſometimes in three years. Young men of the moſt promiſing parts have no ſooner compleated their ſtudies, but they are diſpatch'd away into *Flanders* to commence their noviceſhip in the ſociety; by which method the clergy are deprived of their right, and the intention of the founder pope *Gregory* XIII. entirely fruſtrated. This brings into our memory, what the illuſtrious *Allen* ſo much complain'd of, towards the latter end of his days, againſt the rectors of the ſeminary in *Rome*; who had ſo many ways of drawing the ſtudents into their ſociety; as alſo againſt father *Parſons*, who put his brethren upon the ſame method in the *Spaniſh* ſeminaries; where, tho' he pretended, they were founded, to propagate the *Engliſh* clergy, and upon that view procured large benefactions for their ſubſiſtence; yet the greateſt part of thoſe charities were employed in fitting up young men for the ſociety. We only wiſh, that your holineſs would condeſcend ſo far, as to inſpect the number of *Jeſuits*, that are maintain'd in thoſe ſeminaries, where they are ſuperiors; and they will plainly appear to be rather colleges entirely appropriated to the ſociety, than ſeminaries deſigned for the clergy. Add to this: That when any of the clergy miſſioners, after ſeveral years impriſonment, are ſent into baniſhment; they have no place of refuge, even for one night's lodging: which circumſtance, as it will aſtoniſh poſterity, when they read it in the annals of the church; ſo 'tis not the leaſt hardſhip the clergy lie under, nor unſeaſonably made mention of upon the preſent occaſion. On the other hand, when the *Jeſuits* happen to be ſent into baniſhment, they meet with good entertainment abroad. For beſides ſeveral particular reſidentiaries, they have three colleges, viz. at St. *Omer*'s, *Lovain*, and *Liege:* at which laſt place a good foundation and a noble ſtructure have been obtained for their profit only; whereas the ſecular clergy, who have undergone all the toil and heat of the day, when they are baniſh'd, find no place to put their heads in (excepting the college in *Doway*, which is too ſmall, and labours under

under too many difficulties, to afford them entertainment) but being obliged to return back into *England*, are ſometimes in a few months, or may be in a few days, recommitted to the ſame priſons, from whence they lately had been freed. Theſe things, as they have often happened before; ſo we have a late inſtance in ſeveral of our brethren being diſcharged upon condition of going into exile, and retaken upon their returning. But to proceed; nothing can be a more convincing proof, how ill the affairs of the clergy ſucceed under the direction of the ſociety, than to conſider, that thoſe few clergymen, who are ſent into *England* from their ſeminaries, come amongſt us without dimiſſory letters, to ſignify, who they are, with proper teſtimonials of their learning, behaviour, and morals, and other qualifications, we ought to be made acquainted with, as if they were not to be under our inſpection. This we look upon to be highly injurious, and prejudicial to all eccleſiaſtical order and diſcipline. And yet after all theſe grievances, and injuries offer'd to the clergy, tho' the *Jeſuits* are maſters of five ſeminaries, and that of *Doway* only is in our hands, it is ſo influenced by their contrivances, that we can ſcarce call it our own. They daily endeavour to diſtreſs it more and more: and, as the prophet *Nathan* ſaid to *David*, feaſt themſelves upon that only ſheep, which the poor man was maſter of. To this purpoſe, ſome of them have lately ſpread about a report, that the worthy preſident, Dr. *Kelliſon*, is in a ſhort time to be diſplaced: and tho' we are perſuaded, your holineſs had never any ſuch thoughts, yet we cannot but reſent it, that ſuch rumours ſhould find encouragement againſt a perſon of his worth, and unblemiſh'd character. Theſe matters, moſt holy father, we make bold to lay before you, not to aſperſe the ſociety, or detract from their perſonal merits, whom we embrace with a ſincere charity in *Chriſt*, as brethren and fellow-labourers; but only to expreſs the inward ſorrow of our hearts at the dejected and deplorable condition of the clergy: and applying ourſelves to your holineſs for relief, we approach you with the ſame ſubmiſſion, as children do a parent, and members their head. The whole of the matter therefore lies in this one point. That the *Jeſuits* may be prohibited from exerciſing any power or juriſdiction over the clergy, or their colleges; with an injunction not to intermeddle with our affairs, no more than we do with theirs. For this we humbly beſeech your holineſs to interpoſe your authority, and repeat our petition over and over again at your holineſs's feet, and in the preſence of God, *Chriſt Jeſus*, and all the angels in heaven. Wherefore, if there be any comfort in *Chriſt*, any relief from charity, any ſociety of ſpirit, any bowels of compaſſion; render, O holy father, our joy compleat by a ſeaſonable decree in our favour; that every body may enjoy itſelf, and perform its functions by its own proper members; and ſo cut off all occaſion of contention. For we muſt needs own, and confeſs to your holineſs; that tho' we have always met with very ſevere treatment from hereticks, yet it never went ſo near our hearts, as that we have received from the hands of the *Jeſuits*. For theſe reaſons, we ceaſe not to importune your holineſs, and with redoubled petitions, beſeech you, thro' the bowels of *Chriſt*, not to add ſorrow to ſorrow; but to grant what we ſue for: that the root of contention being plucked up, and all occaſions removed, as we are all labourers for the ſame cauſe, ſo we may live in unity in the houſe of the Lord. This is the only thing, we deſire, and the true motive of this ſupplication to your holineſs: It only remains, that we put you in mind of the great labours of the ſecular clergy, and humbly recommend unto your holineſs's protection the ſeminary in *Doway*; ſo well deſerving of the *Engliſh* nation, that in leſs than 60 years, a hundred and twelve miſſioners, educated within thoſe walls, have laid down their lives, and ſuffered martyrdom in defence of the apoſtolick ſee. Mean time we will beſeech the Almighty to preſerve your holineſs's life for the good of his church, for the good of our country, as alſo of us your petitioners.

Given at *London*, *December* 20, 1619.

Your Holineſs's Children and Servants with all Humility,

William Harriſon, Archprieſt,

Morgan Clenor, *John Boſwell*,
Cuthbert Frollop, *John Jackſon*,
John Bennet, *John Colleton*,
John Mitchel, *Edward Bennet*,
Richard Broughton, *Roger Strickland*,
Joſeph Haynes, Aſſiſtants.

(g) VIII. *A Letter of F.* Blackfan, *a* Jeſuit, *Superior of the Miſſioners in the* Spaniſh *Seminaries, to Mr.* William Newman, *a Clergyman, at that Time reſiding at* Madrid, *in order to have a College eſtabliſhed at* Liſbo, *for the Secular Clergy*, Aug. 7, 1621.

Good Sir, and my dear Friend,

You well remember, that now ſome fourteen years ago father *Parſons*, as prefect of the *Engliſh* miſſion, placed you in the reſidence of *Lisbo*, to adminiſter the ſame till the place might otherwiſe be provided; and for the induſtry you have uſed therein, you will not want your reward in heaven. But now conſidering the obligation of the oath, you made, to go into *England*, whenſoever it ſhould pleaſe your ſuperiors to command it in our Lord; from which you were never yet abſolved; I thought good now, to put you in mind of the accompliſhment thereof: letting you underſtand, that I have provided another, to ſucceed you in that place. And therefore I pray you, diſpoſe of this your journey towards *England* with the beſt expedition you may. As for your *Viaticum*, I have wrote to the rector of *Seville*, to whom you made your oath; and promiſe to provide your *Viaticum*, and have it ready for you, whenſover he ſhall underſtand you are in readineſs for to go. For it were not reaſon, that we ſhould altogether deprive you of the benefit of this glorious miſſion, albeit, for the common good, as we thought, we ſuſpended it for a time. And thus expecting your ſpeedy anſwer hereunto; I take my leave this 7th of *Auguſt*, 1621.

Yours ever to his Power,

John Blackfan.

(h) IX. *Mr.* Newman's *Anſwer to Father* Blackfan.

Moſt Reverend Father,

I have received yours of the 7th of this preſent, wherein it pleaſeth your reverence to put me in mind of the oath I made in the college of *Seville*; which, being on *Aſſumption-day* of our B. Lady, will be tomorrow betwixt nine and ten of the clock, neither more nor leſs, than juſt ſixteen years ago; which your reverence doth now think fit to be accompliſhed by me; for that, you ſay, I was never abſolved, nor freed thereof: but that it was only ſuſpended for a time. Let it pleaſe your reverence to underſtand, that I had much rather give anſwer, and ſatisfaction to this, and all other things, that ſiniſter information may have wronged me in, unto your reverence by vocal conference with your reverence in preſence (as I did imagine, I ſhould have done, when I came from *Liſbo* unto this court) than by letters in abſence; which can never ſo perfectly declare the true intent of their author's plain meaning mind. But, ſince I have not been ſo happy, as to obtain the one by reaſon of your reverence's departure from hence, ſome few days before I arrived here; I will endeavour, by the other, to give full ſatisfaction in this point unto your reverence, as by duty I am bound, and the place of prefect of this miſſion, which your reverence now poſſeſſeth, doth require. Know therefore, reverend father, that I was ſent unto the reſidence of *Lisbo*, not by father *Parſons*, nor until another might be provided, as your reverence doth imagine; but abſolutely, and immediately by father *Creſwell*, the prefect then, as your reverence is now: and was ſo diſobliged of the college, and the rector thereof, as one ſent by his lawful ſuperior directly to ſerve, and aſſiſt the miſſion in that place, ſubordinate only to father *Creſwell*, as prefect here, and ſo to father *Parſons* then chief in *Rome*, without any other, or further obligation, than only to behave myſelf well in that place. But not finding my employment there to be anſwerable to my deſign, I made many propoſitions to have gone to *England*, as father *Creſwell*, by my letters to him, can teſtify, if he pleaſes; wherein, notwithſtanding all my diligence, I could not prevail. And upon this occaſion, father *Creſwell* wiſhed me indeed to have patience, until another might be provided, which only I deſired might be ſo. But before this was either done, or any effectual diligence uſed thereabout (and yet there paſſed no leſs than the compaſs of a whole year)

(g) Copy in St. *Gregory*'s Seminary in *Paris*.

(h) *Ibid.*

year) it chanced that father *Nicolas Aſhton* (that had been my predeceſſor in this reſidency, but was then viſitor for the inquiſition of all the ſtrangers ſhips, that came into that port) died. Which place of viſitor, both father *Creſwell*, father *Henry Floyd*, father Provincial, and many grave fathers, and the inquiſitors themſelves, did not only offer, but would needs impoſe and lay upon me. I gave my reaſons of refuſal unto all; and particularly unto father *Creſwell* and father *Floyd:* alledging my inſufficiency, for want of perfect knowledge of ſo many languages, as were neceſſary for that place; but eſpecially did inſiſt, that it would altogether diſable me to go over upon the miſſion of *England*, by reaſon of my dealing, ſo publickly, with ſuch an infinite number of all ſorts of people; as that it would afterwards be impoſſible to live in any place of *England*, but that either by traveller, or merchant, or mariner, I muſt needs be diſcovered and known. To this father *Creſwell* and the reſt anſwered; that the end, I could have to go for *England*, was but to ſerve God; and, with my beſt endeavours, to help forward the common Catholick cauſe. And that, to this purpoſe, it were better to captivate my underſtanding, and to ſubject myſelf to the counſel of ſo many grave and prudent perſons, and to determine to ſet up my reſt there by the judgment of them, than to make any other ſingular election of my own, to diſpoſe of myſelf elſewhere. This ſeemed ſomewhat hard for me to undertake. But notwithſtanding, upon condition only, that father *Creſwell* would pleaſe to give me my faculties for *England* into my own power, to the end, that, upon only ſix months warning to provide another, I might go for my country; I was content to accept of the place, and to oblige myſelf to ſtay. This it pleaſed father *Creſwell* to grant me; and ſo ſent me his letter, with my faculties incloſed therein; ſaying: that *he was wonderfully ſatisfied with this my conformity unto their deſire; and that he did not doubt, but my ſtay there would redound both to my own comfort, and the particular good of my country; and that alſo I ſhould not want means there to be employed in the converſion of ſouls.* And ſo he writ to me expreſsly, that he was very well content, that I ſhould remain there, ſo long as it ſhould ſeem good unto myſelf; and yet might keep my faculties by me, and ſo go into *England* whenſoever, and not before, I would. This was likewiſe confirmed by a letter by father *Parſons* alſo: both which letters, and my faculties for *England*, under father *Creſwell* his own hand, I have yet to ſhew. Moreover, ſome three or four years after this again, there was a certain occaſion, which required my preſence in *England*; at leaſt for ſome good time: about which father *Floyd* was dealt withal. Whereupon he propoſed the caſe to ſome divines of that houſe, to examine the circumſtances of danger, wherein I was to put myſelf, and all thoſe Catholicks, that were to receive me; and with whom I was to converſe. And thoſe circumſtances were then held to be ſo far different from thoſe of the ordinary miſſion of the ſeminaries, as it was determined, that my ſuperiours could not only not ſend me into ſuch a ſingular and certain danger; but alſo, that, without ſome ſingular hope of ſome extraordinary great good, they could not condeſcend, nor give me leave to go. Nay, that it was very probable, that I myſelf (in theſe circumſtances) could not expoſe myſelf, and the *Engliſh* Catholicks, unto ſuch unaccuſtomed and ſingular dangers, until I had firſt communicated the ſame with the archprieſt, as the ſuperior there. This was likewiſe given father *Creſwell* to underſtand: and ſo, from that day unto this, I never ſpoke, nor yet was ſpoken unto hereabout, any more. And this, as I ſay, was within three or four years, after I entered to ſerve the inquiſition. What therefore may be inferred now, when I have been an officer in that houſe, and employed in ſo many things of conſequence, well known unto the inquiſitors, and vice-king, as hath made me odious by name unto the ſtate of *England* upon ſeveral occaſions, in this following time of ſeven or eight years more, your reverence will eaſily conceive. This, I hope, will give your reverence ſatisfaction about the obligation, I have to comply farther with my foreſaid oath: ſeeing I know myſelf ſpeak unto ſo religious and pious a perſon, as will not do any action of ſuch conſequence, and in publick, that may ſeem to proceed of any kind of paſſion; and who will alſo conſider, that it is yet without any example, that ever any was ſent into *England*, after he had once ſerved in that place; and much more being, as I ſay, a ſworn ſervant *de ſecretis*, and an actual miniſter of the inquiſition; and without any notice, order, or leave

from the inquiſitors for the ſame. Sent from *Madrid* in *Auguſt*, on the eve of the aſſumption of our B. Lady, 1621.

(*i*) X. *Father* Blackfan's *Anſwer to Mr.* Newman's *Letter.*

Good Sir, and my Dear Friend,

Yours of the 14th of *Auguſt* I could not anſwer immediately, being in the country, when your letter came. And whereas you ſay, you were not put into that office by father *Parſons*, but father *Creſwell*; it little importeth, by which of the two you had that office committed to your charge; ſith that, which one did, the other alſo did: and both they and we had ſuch confidence in your loyal heart towards us, that, as we gave you that, ſo we would have given you a kingdom, if it had laid in our power. And therefore I muſt needs ſay, that you have fail'd much in correſpondence to ſo great kindneſs and confidence put in you, if all be true that hath been written unto me. For whereas we have been negotiating many years, to have an *Engliſh* ſeminary in *Lisboe*; and for that end, firſt procured, and eſtabliſhed that reſidence there, that it might be an introduction thereunto. Now that the buſineſs began to grow to a head, you have been ſo ungrateful, ſo unmindful of the education you had under us, and of the confidence we repoſed in you, that you have endeavoured to turn it off to ſecular prieſts, or *Dominican* friers; giving up papers to the counſel full of falſe calumniations againſt our government, whereby you have made yourſelf altogether uncapable of the place, and unworthy to hold it. And therefore, if, for the reaſons you alledge, you be not ſo fit for the miſſion, as may be wiſhed; yet you can alledge nothing, why I ſhould not put another there, who ſhould be more confident with us. And in this I proceed not out of paſſion, as in your letter you charge me withal; but out of prudent deliberation; moved thereto out of the fear of God, and not to be wanting to the charge committed to me. And therefore, in this you muſt pardon me, if I put another in your place. And this neither the inquiſition, nor any body elſe can be againſt; being informed of the truth of the matter, as it paſſeth. Father *Nicolas Aſhton*, who purchaſed and prepared that houſe for a ſeminary, nor any other of his predeceſſors, would have ſerved us ſo. What reaſon you had for it, I know not: but I hope, in that point, I ſhall hear further from you. In the mean time our ſweet Lord *Jeſus* keep, and protect you for his further ſervice. *Valladolid, Auguſt* 21, 1621.

Yours ever to his Power,

John Blackfan.

(*k*) XI. *Mr.* Newman's *Reply to Father* Blackfan's *Letter.*

Moſt Reverend Sir,

Yours of the 21ſt of *Auguſt* I received; and am very ſorry to ſee your reverence ſo credulous of ſuch calumniations, as ſeem to be raiſed upon me; becauſe I do not know, that I have any way infringed the confidence, that was put in me: and conſequently not any way deſerved, that your reverence ſhould be ſo incenſed againſt me, as your rough letter doth declare you to be. This in itſelf is truly moſt evident; and when it ſhall pleaſe God to ſend you hither, which, I am told, will be very ſhortly; I hope to make it ſo manifeſt, that your reverence ſhall have no juſt cauſe to be offended with any one of my actions; and much leſs to complain, that I have put up papers in the counſel, with calumniations againſt your government: unto which I can ſay no more at the preſent, than that it is a pure, flat, and falſe calumniation againſt me. And whereas it is ſaid, that I have laboured, to bring a ſeminary in *Lisbo* under the juriſdiction of the *Dominican* friers, it is ſo far from the truth, as it is moſt certain, that if I had any way concurred with them; yea, if I had not diſſwaded, and did not now actually diſſwade the gentleman, from granting it unto them, it had long ſince been put into their hands. And this I have made ſo manifeſt unto father *Forcer*, as *it is evident, when the ſun ſhineth, it is certain, that it is day.* And finally, where it is laid to my charge, as a heinous offence, that I have diverted this ſeminary from the

(*i*) Copy in St. *Gregory*'s Seminary in *Paris.*

(*k*) *Ibid.*

fathers,

fathers, and turned it to the ſecular prieſts; I have ſaid, ſworn, and given the proof of all credible arguments, to declare, that the firſt ground of the ſubjection of this ſeminary unto the archprieſt was laid, and ſprung up from the founder himſelf: becauſe I did only accept of the gift and profer of the gentleman, when, and not before, that he of himſelf, and without any propoſition and inducement of mine, did expreſsly, and in plain terms, exclude the fathers of the company from having any hand in the government therein. So that, except I would tell him, how this ſeminary might be governed, without the fathers having any juriſdiction or command therein, he would neither ſpeak thereof any further, nor give me ſo much, as one ſingle groat. In which circumſtances, which I can prove to be moſt true, I cannot ſee, what fault can be laid to my charge; nor what want of any honeſt correſpondence; or wherein I have broke my fidelity, or any kind of truſt, that was committed unto me; having done nothing elſe, than only accepted of an alms, and procured to help therewith my poor country out of hereſy, which otherwiſe would not have been given unto it. And neither the fathers, nor any other *Engliſh*, have gotten thereof one ſingle penny, nor ſcarce have known, or had any notice of any ſuch thing in the world. Which, together with what I have already ſaid in my former, touching the letters of father *Parſons* and father *Creſwell*; and ſuch other things as I have there alledged, I hope, will give your reverence ſuch ſufficient ſatisfaction, as that I ſhall not need in this matter to ſay any more, than only to intreat to be remembered in your holy ſacrifices, and ſo humbly take my leave.

Madrid, 28 *Aug.* 1621.

ARTICLE VII.

Records Miſcellaneous.

(*l*) I. *A Letter directed to Lord* Mounteagle, *intimating, as it was expounded, the Deſign of the* Gunpowder-plot.

My Lord,

OUT of the love, I bear to ſome of your friends, I have a care of your preſervation. Therefore I would adviſe you, as you tender your life, to deviſe ſome excuſe, to ſhift off your attendance at this parliament. For God and man hath concurred to puniſh the wickedneſs of this time. And think not ſlightly of this advertiſement; but retire yourſelf into your country, where you may expect the event in ſafety. For tho' there be no appearance of any ſtir; yet I ſay, they ſhall receive a terrible blow this parliament: and yet they ſhall not ſee, who hurts them. This counſel is not to be contemned: becauſe it may do you good, and can do you no harm. For the danger is paſt, as ſoon as you have burnt the letter: and I hope, God will give you the grace, to make good of it; to whoſe holy protection I commend you.

(*m*) II. *Mr.* John Colleton's *Letter to King* James I. *concerning a Book of Dr.* Kelliſon's.

May it pleaſe your moſt excellent Majeſty.

Whereas your highneſs was graciouſly pleaſed to intimate your princely pleaſure by this gentleman unto me, for advertiſing the name of the author of the book intituled: *The Right of the Prelate and Prince.* I your majeſty's moſt humble ſubject, in all dutiful obeiſance to your princely commandment, do certify; that the ſaid book, as I am given to underſtand (for I never ſaw the ſame, till it was ſhewed me by this bearer) was firſt printed ſome ſeven years paſt; and the ſecond impreſſion, augmented, was, as I have heard, drawn from the author, by reaſon of certain exceptions taken by *Roger*

(*l*) *Speed's* Chron. *&c.*

(*m*) Copy in *Douay* College.

Wid-

Widdrington againſt ſome points of the book, as it was firſt ſet forth. Concerning the name of the author, I can ſay nothing of my own knowledge; but that, which report gives, I have deliver'd to this bearer in diſcharge of my duty to your majeſty. I intend, ſo ſoon as conveniently I may, to write to the ſuppoſed author; nothing doubting, but he will give unto your royal majeſty ſuch ſatisfaction, as a loyal ſubject ought to do; for ſo he hath been generally held to be. So, inceſſantly beſeeching almighty God, to bleſs your majeſty with long life, and all royal proſperity, I moſt humbly proſtrate myſelf at your highneſs's feet.

John Colleton.

(*n*) III. *Epiſtola* Iſaaci Caſaubon *ad* D. Carrier.

Vir Præſtantiſſime,

Magno cum gaudio tuas accepi, quæ mihi fuerunt heri redditæ. Quæſiveram ſæpè de te, & communes amicos interrogaveram. Sed certò nihil ad hanc diem diſcere poteram. Tantùm narraverat mihi reverendiſſimus Elienſis ad aquas *Spadanas* te eſſe profectum; & ibi, aut in itinere, morbo correptum hæſiſſe. Ago gratias Deo immortali, quòd de te, ex tuis, non ſolum certiora, ſed etiam meliora cognovi. Opto celerem tibi reditum, & fauſtum. Legi accuratè ſcriptum, quod miſiſti; quodque, ut regi oſtendam, à me petis. Ego verò, vir doctiſſime, voluntati tuæ hac in parte morem non geram. Conſtat enim mihi certò & liquidò, eam ſcriptionem magno tuo damno ceſſuram, ſi in regis manus illa pervenerit. Optat quidem rex ſereniſſimus pacem eccleſiæ; & concordiam inter diſſidentes partes magno redimeret. Sed nullis unquam conditionibus ejus majeſtas adducetur, ut ſocietatem cum ea eccleſia ineat, quæ, tot horridis depravationibus deformata, ſibi plaudit, & dicit: *Formoſa ſum, neque eſt in me ruga.* Cogita verò, vir præſtantiſſime, quid hodie Romæ agatur, niſi ut per omne fraudum, ſcelerum, paricidiorumque genus illa infanda omnipotentia papalis aſtruatur. Quò ſpectant libri, ad defenſionem *Garneti Romæ* ſcripti, ac editi? Quò illi, quos ſenatus Pariſienſis cremavit manu carnificis? Hæc tibi nota ſint, neceſſe eſt. Quot impietates ſceleſtus ille *Bellarminus* defendit contra regem, & in ſuis aliis ſcriptis omnibus? Graviſſimè tu quidem diſputas de erroribus eorum, quos Puritanos vocant. Sed non videtur ea eſſe ratio adducendi papam ad æquas conditiones. Cùm noſtra crudeliſſimo tyranno mala aperimus, ridet *Phalaris*; ridet, & omnia noſtra brevi ruitura, ſibi pollicetur. Ego ex iis, quæ legi in illorum ſcriptis; quæ animadverti in eorum factis; perſuaſiſſimum habeo, toto cœlo aberrare eos, qui aliud à Papiſtis expectant, quàm ſuperſtitionem, perfidiam, cædes, & rapinas. Moneo autem te, pro meà in te fide atque obſervantia, ut diligentiſſimè etiam atque etiam caveas, ne tuum illud ſcriptum in manus veniat tuorum ſuperiorum. Nam qui viderint, id moliri, ut papæ authoritas in hoc regno reſtituatur; ſine dubio in magnum ſuarum fortunarum periculum adducentur. Atque, ut ingenuè tibi animi mei ſenſum exponam; concordiæ via alia ineunda eſt, ſi Deo & hominibus operam noſtram probare volumus. Quis neſcit, ſanctiſſimam paparum authoritatem dudum verſam eſſe in horribilem tyrannidem? Jam elapſa ſunt multa ſecula, cùm omnes boni hoc vident, & gemunt. Unus *Matthæus Pariſienſis* probationi ejus rei ſatis ſuperque fuerit. Nullus unquam tyrannus crudeliùs ſæviit in viſcera ſubditorum ſuorum, quàm ſævitum eſt in miſeros Anglos, quamdiu papæ in ſua poteſtate illos habuerunt. Denique regnum iſtud papæ, & illud papis vindicat *Bellarminus*, & id genus deteſtanda paparum mancipia. Sed de regno parum eſt, præ veritate religionis, quam hodie retineri à Papiſtis dici non poteſt. Ut autem intelligas cauſam habere me juſtam, cur tuum ſcriptum regi non offeram, narrabo tibi recentem hiſtoriam, quæ ad rem cum primis facit. Paucæ elapſæ ſunt hebdomades, cùm venit in aulam hanc Nemauſo (quæ magni nominis eſt urbs in *Gallia Narbonenſi*) juvenis quidam, à patre ad hoc miſſus, ut regi paræneſim ad pacem, in cauſa religionis, oſtenderet: cui erat præfixa epiſtola ad ipſum regem, ſanè elegans, & concinna. Authori ejus libri nomen eſt Cornelio; & fuit hic quondam miniſter; deinde ſtationem deſeruit, aut eâ dejectus

(*n*) Original in *Douay* college.

eſt.

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eſt. Cùm eſſet is liber regi traditus, juſſus ſum illum legere; ut cùm primùm in aulam redirem, ſcopum ſcriptionis ejus majeſtati regiæ indicarem. Legi, & quod eram juſſus, feci. Sereniſſimus verò rex, ut cognovit, omnes papæ poteſtati revocari, neque reformationem neceſſariam inſtitui; graviſſimè indignatus, parum abfuit, quin miſerum filium noxam patris luere juberet. Illuſtriſſimus archiepiſcopus vulcano tradendum id ſcriptum putavit: & erat profectò digniſſimum, in cujus authorem animadverteretur; qui non potuit ignorare, quis ſit regis animus; &, in negotio religionis, quid probet, quid improbet. Si tua hæc ſcriptio, quæ papæ tyrannidem videtur in hoc regnum revocare, in manus aut regis, aut D. archiepiſcopi veniret; ſuſpicor, ipſos non multo minùs in te permotos fore. Habes, vir clariſſime, cauſam conſilij mei; &, cur ego tibi morem non ſim geſturus. Si tamen aliter tibi viſum fuerit, & hoc à me iterum petieris, obſequar voluntati tuæ potius, quàm judicio meo. Deus optimus maximus te ſervet. Londini 10 Calend. Sept. 1613.

Tuus ex animo, ſine fuco & fallaciis.

J. Caſaubon.

(o) IV. *A Letter of the* Pope's Nuncio *from* Liege *to Dr.* Carrier *at* Colen.

Illuſtriſſime Domine,

Literas dominationis veſtræ ſub veſperam heri recepi, quæ mihi pergratæ fuerunt: tum quia à tali viro veniebant, tum etiam quia pietatem & animarum zelum ſpirabant. Longè tamen gratiores fuiſſent, ſi per illas intellexiſſem, dominationem veſtram in eccleſiam Catholicam fuiſſe admiſſam; divinamque gratiam à fontibus Salvatoris, quibus eccleſia irrigatur, hauſiſſe. Nam tunc majori cum efficacia aliorum ſaluti incumbimus, quando noſmetipſi divinâ gratiâ imbuti ſumus. De mediis verò temporalibus non eſt quod dubiter, ſi in numerum filiorum eccleſiæ conſcribatur. Nam neque divina providentia, neque ſedis apoſtolicæ charitas aliquid patientur illi deeſſe, qui tam multa pro Dei gloria, ſuâ, ac proximorum ſalute reliquerit. Miſi ad patrem commiſſarium exemplar literarum, à ſummo pontifice mihi ſcriptarum, vobis conſpiciendum: ex quibus intelligere poterit paternam ſolicitudinem de vobis piè conceptam: & dubio procul quod promittitur, cum fœnore præſtabitur. Interim de propria ſalute cogitet; & de reliquis poſteà cogitabimus. Literas veſtras, præ temporis anguſtiis, non niſi raptim legi; quas poſteà meditatè magis expendam. Cùm enim res maximi momenti ac novas complectantur, & ſenatui orbis terræ, ſummis, inquam, ingeniis ac judiciis examinandæ præſentabuntur: non niſi magna prudentia, ac maturitate proponendæ erunt. Quocirca de illis multum cogitandum, & deliberandum; & latiùs cum dominatione veſtra de his agam. Interim ſaluti ſuæ conſulat, lumen & auxilium quærat. *Leodij*, Sept. 6, 1613.

Ant. Epiſcop. Vigiliarum. Nun. Apoſt.

(p) V. *A Letter of Dr.* Carrier *to Mr.* C.* *his Correſpondent in* Paris.

Good Sir,

I received letters from you about three weeks, or a month ſince; and withal I received letters from Mr. *Ireland*. I, being then to go out of the town in haſte, by reaſon of ſome great *Engliſh* ſchiſmaticks, that were to come hither, did write to Mr. *Ireland* only, and requeſted him, to impart my letters to you. Now at my return, and more leiſure, I have written to you alſo; and do ſend you, incloſed, letters to the moſt renowned cardinal himſelf. I pray you deliver them from me, with the humble kiſſing of his ſacred hands. I am at *Colen*, as yet, with the *Capucin*'s there. If I ſtir, I will go to *Liege* to Dr. *Wright*. I muſt make, as if I were at the *Spaw*; or in the way to *Heidelberg*, as long as I can; that I may gain time to diſpoſe both at home and abroad. I have ſeen no man, but the *Capucins* as yet. I am invited to *Rome*; and am not unwilling,

(o) Original in *Doway* College.
(p) Original in *Doway* College.
* Mr. *Conſtable*, a learned *Engliſh* gentleman who died at *Liege*: whither he was ſent by Cardinal *du Perron*, to conduct Dr. *Carrier* to *Paris*.

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that I might do any good there to the common cauſe: but I ſee not how. I am requeſted, to ſtay here; and fairly promiſed: where, I hear ſay, there are many opportunities. But the air, the language, the way to *Heidelberg*, and *England* do not ſit me. I wiſh to be at *Paris*, rather than any where; for that famous cardinal's favour, and the love of yourſelf, and Mr. *Ireland*. But the *Hugonots* and *Calviniſts*, who all know me, and hate me, would be willing to diſpatch me, if they might ſeem to do ſervice thereby. I have written to his grace, about theſe matters; as alſo about ſome other ſcruples, which do much trouble me. If he anſwer any thing, I pray you, let me receive it. I have lately ſent my man into *England*, with many letters; and would gladly hear ſome anſwer, before I ſtir. Winter will come on apace; when there will be no good travelling: and my health is wont to be worſe in cold weather. And therefore, unleſs I have good convenience of paſſage, and ſome good invitement, or warrant for my coming; I ſhall find ſome excuſe to ſtay in theſe parts, which may ſeem more convenient. I do ſubmit myſelf to the will and diſpoſition of that moſt illuſtrious prelate, whoſe favour you ſignify unto me in your letter: for which I moſt humbly thank you, and reſt your loving poor friend.

Colen, Sept. 8, 1613.

Benj. Carrier.

(q) VI. *A Second Letter of the Pope's* Nuncio *to Dr.* Carrier.

Illuſtriſſime Domine.

Literæ, quas ad me miſit, admodum mihi placuerunt, quippe quæ ad inſtitutum ſuum, & inſtituti rationem non nihil detexerunt. Verùm adhuc in priori conſiſto conſilio, ac dominationem veſtram adhortor; ut, mediantibus eccleſiæ ſacramentis, induat Dominum noſtrum JeſumChriſtum. Sat ſcio, negotia, quæ pertractat, & ad fœlicem exitum perducere conatur, eſſe maximi momenti; ac propterea divino auxilio indigere. Dominationem veſtram minimè latet, gratiam illam inhærentem, & animam ſanctificantem, quam Deus per ſacramenta nobis communicat, radicem eſſe meritorum, fontem virtutum, fundamentum favorum, & auxiliorum cœleſtium; *reſpexit enim Deus priùs ad* Abel, *deinde ad ſacrificia ejus. Palmes non inhærens viti nullum prorſus fructum adfert.* Quocirca, cùm iſtis ſummis negotiis digitus Dei ſit neceſſariò apponendus, reconcilietur priùs Deo, & cum omnium origine amicitiam ineat, conſervet, adaugeat: & deinde, *ſicut lignum plantatum ſecus decurſus aquarum, dabit fructum in tempore ſuo, & omnia quæ faciet proſperabuntur.* Verùm dominationem veſtram non premo, ſed conſulo; non urgeo, ſed cum ſapiente dicam: *non tardes converti ad Dominum, & ne differas de die in diem: ſubitò enim veniet ira illius.* Neque verendum eſt, ne hinc inſtitutum veſtrum propaleſcat, atque in hæreticorum ora, & aures promanet. Nam omnia ita ſecurè conficientur, ut nullus præter meipſum, & alium fideliſſimum, intelligat. Neque opus erit D. V. exteriùs ſe magis declarare, aut plura indicia ſuæ reconciliationis edere, quàm modo edidit: imò nec tanta hoc tempore flagitarem. Interim ſi D. V. *Leodium* venerit, (cùm tamen illi magis commodum & opportunum videbitur) adventus erit mihi gratiſſimus, & multa tractabimus, quorum poſtea, ut ſpero, non pœnitebit. Deus D. V. ſervet incolumem, & multam illi gratiam concedat, ut multa, & magnifica in Dei eccleſiâ præſtet opera.

Leodij, die 13 Sept. 1613.

Addictiſſimus in Domino Ant. Epiſcop. Vigiliarum, Nun. Apoſt.

(r) VII. *A Letter of Cardinal* du Perron, *to Dr.* Carrier.

Delectatus ſum tuis literis, quibus intellexi, quanto in religionem ſtudio eſſes; quamque cupidè & ardenter in patria tua opem & operam conferres ad propagationem eccleſiæ Chriſti: ſicut ſermonibus plurimorum, ac præcipuè veſtratium, mihi pridem renuntiatum fuit. Quæ tua militia non mediocriter laudanda eſt; teque hortor, ut in ea conſtanter perſeveres: unaque polliceor, non defuturum tibi

(q) Original in *Doway* College.

(r) *Ibid.*

auxilium

auxilium meum in rebus, quæ ad honeſtiſſimum ſtudij decurſum tibi uſui erunt, aut neceſſitati. Quòd ſi tibi conſilium eſt, in haſce *Galliæ* noſtræ partes migrare; quantum in me erit, efficiam, ut commodiùs vitam traducere, & majori cum tranquillitate ſtudia tua colere poſſis. Nullam enim occaſionem benè de te merendi, tuæque fortunæ conſulendi, prætermittam. *Lutetiæ Pariſiorum.* Calend. Oct. 1613.

Tui Amantiſſimus, Cardinalis Perronius.

(s) VIII. *Letters from Father* Copperus, *Rector of the* Jeſuits *College in* Colen, *to Dr.* Carrier.

Firſt Letter.

Reverende atq; eximie Domine. Pax Chriſti.

Accepi D. V. literas gratiſſimas, quibus quòd preces noſtras petit, paratas offero libenter. De epiſcopatu iſto *Lincolnienſi* nihil diſſuaderem, ſi res eſſent in eo loco, quo illum olim St. *Hugo* Lincolnienſis obtinuit. Nunc autem longè melius eſt, *affligi cum populo Dei, quàm temporalis peccati habere jucunditatem, majoreſque divitias æſtimare, theſauro* Ægyptiorum, *improperium Chriſti.* Novit interim Deus ſuos de tentatione eripere, & cum eadem quoque dare proventum. Animabit hic honoris atque opum contemptus Catholicos, qui de D. V. converſione cognoſcent; & inter ſalebras adhuc errorum hærentibus erit ſtimulo, ut ipſi quoque cupiant aſpirare in libertatem filiorum Dei, emerſi è pedicis, quibus adhuc detinentur. De itinere *Romano* dabit hyems tempus deliberandi & conſultus ſubeundi. Ardentibus precibus magni conſilij angelus Chriſtus Redemptor noſter bona conſilia ſuggeret, bonoſque conſiliarios ſuppeditabit. Si quid mihi interea boni, eo donante, occurrerit, promptus ſuggeram; etſi iſtic ſat multos habet talium gnaros. Quod nuper de communicatione Catholicorum cum Proteſtantibus, ingrediendo eorum eccleſias, inter nos contulimus, de eo heri vidi prolixam diſputationem patris *Franciſci Suarez*, recenter ex *Anglia* allatam; in qua citatis iis, quæ *Navarrus* & *Azorius* docent, multiſque in utramque partem rationibus allatis, tandem concludit, nullo modo licere Catholicis in *Anglia*, propter edicta regia, Proteſtantium ſacra adire. Confirmat hoc ex ſanctis patribus, ratione ita nervoſa, ut mihi ſatisfaciat, quantum ad illos, qui hactenus Catholici fuerunt, & habiti ſunt; prorſuſque credam, non aliter ſentiendum eſſe: præſertim, cùm etiam breve *Pauli* V. pont. max. recitet, quo illa communicatio expreſsè prohibetur. Solùm fortè dubitaverit aliquis de illis, qui ex Proteſtantibus ad fidem Catholicam privatim convertuntur, quid illis permitti poſſit, quamdiu de eorum converſione in vulgus non conſtat: quandoquidem rationes, quas *Suarez* affert, non ita propriè videntur illos attingere, ut cenſeantur, vel religionem contemptui exponere, vel aliis ſcandalum præbere, niſi mox apertè fidem ſuam, diſceſſione à Proteſtantium eccleſiis, proteſtentur, & prodeant. Sed id malo doctiorum judicio relinquere —— Denique Deum oro, ut D. V. in animo & corpore confirmet cœleſti gratiâ. Quod in me erit, ubicunque commodare potero, id libentiſſimè faciam; & deſidero ſæpiùs de ſtatu veſtro certior fieri. Idem, non dubito, patres noſtri faciunt, qui *Leodij* ſunt. Benè valeat in Chriſto; in eoque ſpem omnem, qui neminem in ſe ſperantem deſeruit benedictus in ſæcula, ponat.

Coloniæ, Octob. 14. 1613.

R. D. V. Servus in Chriſto,

Johannes Copperus.

IX. *Second Letter.*

Reverende atq; eximie Domine. Pax Chriſti.

Conſilium R. D. V. de differendâ editione libelli, quo publicè teſtatam faciat converſionem ſuam, non poſſum non probare: præſertim cùm in morâ nullum videatur eſſe periculum; in præcipitatione autem facile poſſit amitti occaſio ejus boni, quod per privatas priùs literas D. V. ad plurium ſalutem procurare intendit. Et quamvis illud non obtineatur; tamen nihil oberit, vel hanc viam tentare quorundam animos lucrifaciendi, & trahendi *in funiculis Adam* *. Quòd, ſi non ſucceſſerit ex voto, dabunt ipſi tanto juſtiorem cauſam reddendæ publico ſcripto rationis; cur,

(s) Original in *Douay* College.

* *Oſeæ* xi. 4.

dif-

diſceſſione ab iis factâ, in ſinum matris eccleſiæ ſe retulerit. Præſtat laceſſitum ſcribere, quàm ultro mutatæ religionis cauſas ingerere. Dixerit forſan aliquis, repentino illo ſcripto multorum animos Catholicorum poſſe erigi. Sed potiùs id quoque (& neſcio an non efficaciùs) priùs familiaribus ac privatis ſcriptis fieri poterit. Novi ego quendam, imò norunt plerique in *Germania*, D. Juſtum Baroninium, qui id fecit, cùm primum ad Catholicos tranſiret; poſtquam multos annos *Heidelbergæ* theologiam docuiſſet. Egit, in initio, multa per literas cum collegis & conſanguineis, movitque aliquos. Tandem, cùm à pluribus illi defectio objiceretur, publicam apologiam & egregiam ſcripſit; quæ etiam nunc eſt in multorum manibus; & ipſe honeſtiſſimâ conditione eſt apud archiepiſcopum *Moguntinum*. Scio de alio celebri prædicante *Calviniano*, qui cum hîc *Coloniæ* abjuraſſet hæreſim, mox ſcripto publico cauſas edidit converſionis ſuæ, magno in ſpecie ſigno conſtantiæ. Sed brevi turpiſſimè lapſus eſt, & receſſit in priſtinum lutum. Si qui certiorem fidem de converſione D. V. requirunt, poterit eam nihilominùs aliis rationibus comprobare iis, qui ſe patronos offerent. Interim quæ D. V. privatim quoque in *Angliam* ad amicos ſcripſerit, ſuaſerim ita accuratè ſcribenda, ut quæ aliquando in lucem edenda ſint. Hoc enim adverti, aliis, in ſimili cauſa, uſu veniſſe. Scripſi, quod mihi videretur, ſalvo aliorum judicio. Credo illuſt. D. nuncium rationibus D. V. facilè acquieturum. Quod à me petit, ut apud R. P. N. generalem agam, id libentiſſimè præſtabo. Benè valeat in Chriſto Salvatore noſtro, quem oro ut D. V. confirmet, ſolidetque in omni bono. Amen. *Colon.* 21 Octob. *Feſto S.* Urſulæ *Clariſſimæ* virginis & martyris *ex Anglia*, 1613.

R. D. V. Servus in Chriſto,

Johannes Copperus.

(*t*) X. *A Letter of Sir* Thomas Lake, *one of the Secretaries of State, to Dr.* Carrier.

SIR,

Immediately after the receipt of your letters, I acquainted his majeſty with them; who, at the very firſt ſight, obſerved, that, for a mark of your ſeparation from the church, you had ſet in the top the ſign of the croſs: not that ſuch a ſign is odious to him in itſelf; but that you, knowing, that it is a form, that our adverſaries uſe in their writings, would, as it were, in a triumphant manner uſe it to ſhew, that you had ſettled yourſelf there. Which, if it prove true, his majeſty muſt ſay of you: *exiit à nobis, ſed ex nobis nunquam fuit* *. But thereof his majeſty muſt judge by the farther event. That which at preſent, his pleaſure was, ſhould be ſignified to you, is becauſe you do not anſwer directly about your return; whether you intend it, or no; his will is, that you do declare it affirmatively, or negatively, without excuſes: that he may hereby diſcover, whether, as you have withdrawn yourſelf from the church (if ſo it be) ſo you have left your duty and allegiance to him as your ſoveraign, by the hand whereof you were commanded to return. For as for that excuſe, which you alledge, his majeſty holdeth it for vain: and you ſhall not be the firſt man, that hath travelled in cold weather, without danger. So I leave you to God. From the court, *November* 1, 1613.

Your loving Friend, if you be capable of Friendſhip,

Tho. Lake.

(*u*) XI. *A Letter of Mr.* Trumbull, *Envoy in* Bruſſels, *to Dr.* Carrier *at* Liege.

SIR,

By commandment from his majeſty, I am enjoined to ſend you this encloſed letter from Sir *Thomas Lake* [*ſecretary of ſtate*] and likewiſe to pray, and require you, in his royal name, to make a *categorick* and direct anſwer unto it, negatively or affirmatively, that you will, or will not return into *England*. I have therefore thought good, to cover it with theſe few

(*t*) Original in *Doway* College.
* 1 John ii. 9

(*u*) *Ibid.*

lines;

lines; which ſerve for no other end, but to acquaint you with his majeſty's good pleaſure; and to advertiſe you, that you may ſafely convey your anſwer to me by this bearer, or any other meſſenger of that town, which travelleth to *Bruſſels*, where I am lodged over-againſt the houſe of the archbiſhop of *Cambray*. At leaſt I pray you, let me intreat you, to ſend me a certificate, that this letter of Sir *Thomas Lake* is come ſafely to your hands; and that only for my diſcharge. The good report, I have heard of your learning, and other virtues, have made me to love and honour you; and to wiſh, that I might have had the happineſs, to ſee you, and make acquaintance with you, in your paſſage through theſe countries. And I will not yet deſpair, to be ſatisfied in that longing, as you return towards *England*. Tho' I have not the hap, to know you, nor you me, I aſſure myſelf you will take theſe few words in good part; which I would more willingly have wrote in another method. And ſo with the unfeigned offer of my beſt wiſhes and ſervice to you, I take leave, and reſt your very loving friend to command,

Bruſſels, the $\frac{13}{23}$ *December*, 1613.

W. Trumbull.

XII. *Third Letter, from Father* Copper, *Rector of the* Jeſuits *College at* Colen, *to Dr.* Carrier.

Reverende atq; eximie Domine. Pax Chriſti. Condoleo R. D. V. quòd moleſtiam ſuſtineat ab iis, à quibus ſolatium & auxilium in primis expectandum fuerat. Sed novit Dominus huic quoque tentationi finem dare, & illorum animos ad benignitatem convertere pro bonâ ſuâ voluntate. Scripſit mihi Româ, 23 Novemb. R. P. *Ferdinandus Alberinus*, aſſiſtens Germaniæ, congratulari ſe R. D. V. quòd in viam ſalutis per veræ fidei profeſſionem conſtitutus ſit; Deumque orare, ut exemplo ſuo operâque plures, ab errore abſtractos, ad eandem reducat. Deinde addit hæc verba: *Indicavi de hac converſione illuſtriſſimo Bellarmino, & R. P. noſtro generali; qui ipſi quoque Deum laudarunt, & alios juvandos ſperant.* Probant D. *Benjamini* conſilium, ut per literas, aliiſque ſuavibus rationibus, conſilii ſui converſioniſque cauſas explicet; & aliis prodeſſe ſtudeat, antequam typis in publicum prodeat, & intempeſtivè contra ſe alios concitet, & exacerbet. Hæc ille: quod ſcribo ad conſolationem Reverendæ dominationis veſtræ: non quòd cupiam, illuſtriſſimo domino nuntio innoteſcere, quaſi diverſum ab eo ſentiamus; ſed ſuadeo potiùs ut dominatio veſtra ſe illi attemperet, quantum poteſt; & ubi diverſa ratio occurrit, cur non videatur conducibile, quod ille hortatur, ſtudeat ex modeſtiâ excuſare; ut nihilhominùs benevolentia retineatur; quod non dubito, quin reverenda dominatio veſtra faciat. Sed volui hæc ſignificare; ut eundem meum eſſe ſenſum intelligat. Si quid nunc, inter hæc initia, patiendum ſit; cogitet dominatio veſtra, hanc primam eſſe probationem, quâ, tanquam aurum in igne, probetur; ut tanto purior poſtea ſit & probatior ſervus Chriſti, quanto minus cauſæ ad calumniandum habuerit dæmon, ejuſque ſatellites: quemadmodum de *B. Job* dicebat: Nunquid *Job* fruſtra timet Deum? id quod poſt probationem objectare non eſt auſus. Ita mi Domine *ſpera in Deo, & in divitiis bonitatis ejus.* Quo fortiorem inter adverſa animum viderit, eo propenſius & Deus, & angeli, & homines ad ſubveniendum accurrent. Placet, quod R. P. rector illius collegii de conſcientia agere, inſtantibus his natalitiis, ſtatuerit. Poterit cum illo tam confidenter, quàm mecum agere; & faciet ille in gratiam dominationis veſtræ quicquid poterit. Ita mihi de illo perſuadeo; & quod à me dominatio veſtra petit, pergam agere cum R. P. N. Romæ. Deum precor, ut per nati unigeniti ſui gaudia, dominationi veſtræ uberem gratiam & conſolationem ex alto largiri dignetur. Amen. *Colon.* 23 *Decemb.* 1613.

R. D. V. Servus in Chriſto,

Johannes Copperus.

XIII. *Fourth Letter.*

Reverende atq; eximie Domine. Pax Chriſti. Gaudeo ex animo, & gratulor reverendæ dominationi veſtræ, quòd ad ſanctum iſtud otium in quo ſoli Deo vacet, acceſſerit; in eoque optatam animi quietem & conſolationem inveniat. Deum oro, ut gratiam ſuam in reverentiæ veſtræ pectore conſervare, & augere dignetur. Literas veſtras ad R. P. N. generalem priores jam deſtinavi: deſtinabo etiam alteras, Deo volente, cum proximo veredario. Utræque placent. Petrum

trum illum, qui priores tulit, non vidi: dedit enim janitori noſtro, me non vocato; nec ſcio, ubi moratur, ut ſchedulam reverentiæ veſtræ tradere poſſim. Aliud modò non occurrit; nec cœleſtibus occupatum, pluribus interturbare volo. Sed commendo me reverentiæ veſtræ ſanctis precibus. *Coloniæ* 27 *Jan.* 1614.

R. V. Servus in Chriſto.

Johannes Copperus.

XIV. *Fifth Letter.*

Reverende atq; eximie Domine. Pax Chriſti.

Literæ reverendæ dominationis veſtræ duplici me gaudio affecerunt: tùm quòd ſignificarent de ſuavitate iſtius otii veſtri ſpiritualis; tum etiam quòd bonam ſpem inducerent de regno Angliæ. Deum precor ex intimis præcordiis, ut utrumque boni fortunet. Pergat reverentia veſtra ita ſuaviter colligere illud manna, quod nemo novit, niſi qui accipit. Pergat etiam acuere illum zelum, quem pro patria ſua gerit. Non eſt abbreviata manus Domini, ut non poſſit etiam per infirma & minima inſtrumenta præſtare magna; modò in humilitate nos contineamus, & omnem in ipſo, tanquam benigniſſimo & potentiſſimo patre miſericordiarum, fiduciam collocemus. Utinam illud concedat Dominus, quod reverentia veſtra exoptat, ut rex paulatim oſtendat ſe in quibuſdam rebus dubium; erigatque hac ratione nonnihil Catholicorum animos. Ea enim eſt naturæ noſtræ conditio, ut magnas & ſubitas mutationes non facilè ferat; paulatim ac pedetentim ab imperfectis ad perfectiora progrediatur. Quare nec illi, qui ſincerè Catholici ſunt, poſſunt ſtatim in ſubditis omnia ad perfectionem redigere: ſed toleranda quædam ſunt, quæ difficiliùs initio corrigi queunt. At nihilominùs omnis induſtria adhibenda eſt, hortando, monendo, docendo, bene vivendo, ac benefaciendo, ut tandem aliquando optatus finis obtineatur. Nuntiatum eſt mihi, hiſce diebus, reginam veſtram verè in animo Catholicam eſſe, idque regi conſtare. Pulſandæ igitur tanto magis fores divinæ miſericordiæ; ut benè cœpta ad nominis ſui gloriam perficiat, & longè tot piorum, adeoque martyrum ſuorum, vota tandem propitiatus exaudiat. Commendo me calidis reverentiæ veſtræ precibus, in iſto ſacro ſeceſſu inflammatis; ac viciſſim in quotidiano ſacrificio pergam veſtri memoriam agere coram Deo, qui potens eſt facere omnia ſuperabundanter, quàm petimus, aut intelligimus. In hoc valeat. *Coloniæ Feb.* 3. 1614.

R. V. Servus in Chriſto.

Johannes Copperus.

(x) XV. *A Letter from an* Engliſh *Capucin Frier in* Colen *to Dr.* Carrier.

Good Mr. Doctor.

I received yours over late; and ſo do fear, this anſwer will not be ended in time for the meſſenger. That which I eſteem'd, to have been alter'd in your letter to the prince, or in the copy thereof, ſeen by me, is not worthy ſpeech; were it not, that already ſome contrary tales are abroad in the ears of many; and for that you deſire to know the particulars. It is about your converſion; which ſaid letter, or copy at leaſt, is ſaid to have been brought into this town by the *Jeſuits*: whereas none here in our houſe, or of the nation, which at that time haunted us, did ſo much as think, you had any ſuch acquaintance with the *Jeſuits*, when you ſeemed wholly reſolved to go to *Liege* towards my lord *Nuncio*, or to *Rome*, for the common cauſe. I, for my own part, then dealt with our own confraternity; and obtained their determination of a penſion, or viaticum for you, as they uſed to appoint for ſuch, as were converted by their means. Whereupon, of late, your ſaid letter, or copy, did breed ſome admiration in them, who ſaw it before me, and doubted whether you were not *humana paſſus* therein, by perſwaſion of others, or reaſons of your own, as tho' your converſion could not be ſufficiently eſteem'd of in *England*, or elſewhere, unleſs the great name of the *Jeſuits* learning had a finger therein. Yet rumours were ſpread hence, from the beginning, as well by letters, as by words, of your own countrymen, that perceived all things paſſed in our houſe. For my ſelf, I leave all to God, and your prudence, to diſpoſe of; leſt among ſuch, as may

(x) Original in *Doway* College.

ſeem

ſeem partial on either or both ſides, there may be occaſion of diſguſt, or jealouſies againſt you or others. When occaſion may ſerve, I pray you, let me have the common prayer-book; and if the king's religious book with the laſt bible in *Engliſh* be to be found, I deſire much to have them. Our Lord be with you. From *Colen, Feb.* 5. 1614.

Yours in Chriſt Jeſus,

C. Fr. Cap.

XVI. *Sixth Letter, from Father* Copper, *Rector of the* Jeſuits *College in* Colen, *to* Dr. Carrier.

Reverende atq; eximie Domine. Pax Chriſti.

Tandem iſte Dominus *Petrus* ad me rediit. Exhibui illi ſchedulam reverentiæ veſtræ. Negavit, ſe quidquam ex chartis veſtris abſtuliſſe. Forte jam redierit ad vos: ita enim declarat ſe facturum. Non puto, hic quenquam eſſe, cujus prælo apologia commiſſa eſt. Quòd ſereniſſimus rex eam legerat, & relegerat, gaudeo. Utinam illi Deus gratiam largiatur, ut intelligat, quàm ſuave ſit jugum Chriſti, & quàm ſecurum ſit degere ſub alis S. matris eccleſiæ. Id ſi conſiderarent reges terræ, & cogitarent, eſſe regem cœli, qui omnia terrena, ſimul & cœleſtia moderatur; non horrerent ejus vicarium, quem in ipſorum maximè ſalutem conſtituit: non fugerent R. pontificem, ut tyrannum: ſed amarent ut patrem, & verè patrem experirentur; qui non potentia ipſos opprimere voluit, ſed contra potentes defendere; non libertatem imminuere, ſed in veram libertatem aſſerere; & ex miſerrima hæreticorum ſervitute eripere; qui quàm parum ſint ſolliciti de regum ſuorum ſalute, nimis multa docent exempla. Quis committet ſe belluæ multorum capitum? aut, ubi plura diſſidentium capita, quàm ubi hæreſis regnat? ubi minor fides? ubi magis intorta omnia? ubi magis exoſa monarchia? ubi magis populo arma in manus dantur, quàm ubi cuilibet poteſtas datur ſentiendi, quod velit; & quod ſenſerit, omnibus viribus tuendi, contra ſentientes debellandi, ſe, ſuoſque extollendi, donec primas in republica teneant? Quid aliud conſiſtoria *Calviniſtica*, niſi democraticum regimen, ubi paritatem moliuntur? *Et nunc reges intelligite; erudimini qui judicatis terram.* rogamus Deum, ut hanc mentem concedat regi veſtro. Pergat, interim reverentia veſtra & privatim, & ſcriptis ſpargere bonum evangelii ſemen. Incrementum dabit ille, à quo omnia noſtra pendent. Ejus protectioni reverentiam veſtram commendo, & me ſanctis veſtris precibus. *Coloniæ Feb.* 10, 1614.

R. D. V. Servus in Chriſto.

Johannes Copperus.

(y) XVII. *A Letter of the Elector of* Colen, *to* Dr. Carrier.

Ferdinandus *Dei gratia Archiepiſcopus* Colonienſis, *& Princeps Elector, Epiſcopus* Leodienſis, & Monaſterienſis; *utriuſque* Bavariæ *Dux.*

Sincerè nobis dilecte. Libenter legimus literas tuas, quibus nobis ſignificaſti, te, depulſis errorum tenebris, ad gremium unius S. Catholicæ eccleſiæ accurriſſe. Gratulamur ſaluti tuæ: & uti, cum obſervantia tuâ in nos, pietatem hanc, & propenſionem veritatis Catholicæ cognoſcendæ valdè commendamus; ita, cum ſpirituali voluptate, ſimul ex iis intelleximus, in ſereniſſimo *Angliæ* rege ſpem bonam reductionis ad eccleſiam univerſalem ſupereſſe. Divini luminis incrementum ſuæ majeſtati adprecamur; ut hanc ſpem factis, & reipſa comprobet; ac gaudium noſtrum plenum ſit, & cumulatum. Tu interim age, quod agis; & talenta tua ad Dei gloriam aſſiduè negotiari non ceſſes. Nos propenſo erga te & benevolo animo ſumus; & te nobis charum eſſe, quavis oblata occaſione, oſtendemus. Benè vale. Datum ex oppido noſtro *Bononienſi. Feb.* 14, 1614.

Ferdinandus, &c.

(z) XVIII. *A Letter of* Franciſcus Florentinus, *Rector of the* Jeſuits *College in* Liege, *to* Dr. Carrier.

Clariſſime Domine Doctor.

(y) Original in *Douay* College.

(z) Original in *Douay* College.

Pax

Pax Chriſti.

Egi cum illuſtriſſimo Domino nuntio, prout à me petiit dominatio veſtra poſtremis ad me datis: magnum erga ipſum affectum exhibuit. De penſione pontificis ſecurum eſſe voluit. Deinde cum literis ſuis, hiſce adjunctis, mittit ipſius pontificis breve, ſeu epiſtolam; quâ indubie plurimùm exhilarabitur. Adjunxit quoque literas ad cardinalem Perronium, in eam, quam cupiebat, dominationis veſtræ ſententiam. Valde optamus, ut citò è Gallia redeat, & nos reviſat. Non deerit bonæ habitationis commoditas; & cor noſtrûm omnium dilectione manebit ampliſſimis charitatis ulnis, quibus eum reducem avidiſſimè complectemur. Miſi nudiuſtertius reverendi patris noſtri generalis literas ad dominationem veſtram: quas ſpero redditas. Ciſtam mittam proximâ commoditate *Lovanium*, ad patrem rectorem collegij Anglicani; ut ipſe eam dirigat ad D. Clark presbyterum *Anglum Bruxellis*; qui ulteriùs poterit eam promovere. Si quid aliud occurrat, in quo noſtram opellam deſideret, dominatio veſtra certò ſciat, ſibi fore ſemper gratiſſimam & promptiſſimam. Hic finio, cum officioſiſſima mea ſalute, & ſincera obſequiorum meorum, & totius collegii dilectione.

Leodij, Apr. 15, 1614.

Clariſſimæ Dominationis veſtræ Servus, & Amicus integerrimus,

Franciſcus Florentinus.

(*a*) XIX. *A ſecond Letter of Cardinal* du Perron *to* Dr. Carrier.

Vir Eruditiſſime.

Superioribus tuis literis reſponſum non dedi, quòd te ſperavi brevi huc venturum. Poſteriores officii mei me monuerunt, & ſimul magna voluptate perfuderunt. Intellexi enim cùm de ſereniſſimi regis ſtatu, tum de tuo, multa mihi jucundiſſima; quibus inſignis accedet cumulus, ſi epiſtolarum colloquia preſentia tuâ compenſare, & ad nos divertere volueris. Inſtantis veris Clementia ad capiendum iter te invitat; & ſereniſſimo magnæ Britanniæ regi non erit ingrata tua ad nos profectio. Scit enim, ſe ob regias & heroicas virtutes, quibus ſplendet totus, à me mirum in modum coli, ſuſpici, ac diligi; & de tua eruditione, ac pietate ſecurus eſt; nec quicquam ſuſpicabitur, inter nos communicatum iri, quod cum ſua, & ſpirituali, & temporali incolumitate non conſpiret. Plura ad te ſcripturus, ea fidei probi, & eruditi illius viri, qui tuas ad me pertulit, credidi. Vale; & me tui amantiſſimum redama. *Lutetiæ Pariſiorum* pridie Paraſceves anno poſt Chriſtum natum, 1614.

J. Cardinalis Perronius.

(*b*) XX. *A Letter of* Dr. Carrier *to the Archbiſhop of* Canterbury.

Altho' I am ſorry to underſtand, that your grace is ſo highly affected with my coming to the Catholick church, as that my friends dare not for fear of your indignation, write or ſend unto me; yet I do ſtill carry the ſame mind unto your grace, which I was ever wont to do: neither ſhall any reports, I can hear, or any injuries, I can ſuffer, ever extort from me ſo much as an uncharitable, or undutiful word, or thought againſt his majeſty, or your grace. In the conſcience, and confidence whereof, I am bold to write unto you, and to ſignify, how I have employed my time, as well ſince I was reconcil'd unto the church, as I did before. In *July* laſt, after I had ſent my *Latin* treatiſe unto Mr. *Caſaubon*, to be ſhewed unto the king; and had received from him a very uncharitable, and furious letter; ſuch an anſwer, as was kind enough towards me in reſpect of this world; but againſt the church of *Rome* very uncharitable: I was thereby the more moved to continue my zeal to that church, which I ſaw ſtill ſo much abuſed and ſlandered. I ſhewed the ſame treatiſe to divers learned men on this ſide, and to ſome *Jeſuits*; that I might ſee, whether they were ſo uncharitable towards his majeſty, as *Caſaubon* was towards the pope, and the church of *Rome*. But thereby I found, it was otherwiſe; as I ſhall be able hereafter to make plain by their letters written to me. I wrote from *Colen* unto the *Nuncio*, who was then at *Liege*, and made theſe propoſals

(*a*) Original in *Douay* College.

(*b*) Copy in *Douay* College.

unto

unto him, which I prayed him to preſent unto the ſee apoſtolick: viz. That his holineſs would ſo deal with his majeſty, by all fatherly and paſtoral means, as his majeſty might be made ſenſible, his holineſs did love him; and did ſeek for neither wealth, nor authority from him; but only for the ſalvation of his ſoul, and the good of his poſterity and kingdom. That it might be known in *England*, that if his majeſty would admit a conference, and receive the *Roman* liturgy, being proved to be agreeable to all antiquity; his holineſs would permit alſo unto the *Engliſh* the uſe of other matters, and evenſong in *Engliſh*, ſo far forth, as it ſhould appear not to be contrary to *Catholick* religion. That it might alſo be known in *England*, that no churchmen, or church tenants ſhould ſuſtain any loſs of their benefices or leaſes, by the admiſſion of *Catholick* religion: but that themſelves, and their wives, and children ſhould enjoy the terms, they do now enjoy by law. To this the *Nuncio* anſwer'd, with very good reſpect unto his majeſty; but exhorted me very earneſtly that I would firſt look to my own ſalvation, and make myſelf ſure of God's grace by the ſacraments of the church; that ſo God might the better bleſs my endeavours for other men. And the rather to encourage me, he did of his own accord commend me to the ſee apoſtolick; and, as I underſtand, hath obtained the grant of a penſion for me. And withal he invited me to himſelf; promiſing to join with me in all good offices, he might do for the good and peace of God's church. I did, therefore, very ſecretly ſubmit myſelf at *Colen* in the hands of father *Copperus*, rector of the *Jeſuits* college there; a man ſo humble, devout, pious, and reſpective to our king and country, as gave me great ſatisfaction: and, when you ſhall read his letters, I hope they will give you the like: and, ſhortly after, did return to *Liege* to the *Nuncio*, whom I had not yet ſeen; reſolving to ſpend the winter there, as the fitteſt place to recover my health. I found the *Nuncio* very kind to me, and to our nation; in ſo much, as Mr. *Conſtable*, being a meer ſtranger to him, and dying at *Liege* after I came thither, was by his means, and at his charge, becauſe he was an *Engliſhman*, very honourably buried. But becauſe I perceived him loath to meddle much in the matters, I moved unto him; therefore I wrote myſelf to *Rome*, at two ſeveral times. In the firſt I made myſelf known to his holineſs, to cardinal *Bellarmin*, and to the general; and in my ſecond I propounded the ſame matters unto them, which I had formerly propounded unto the *Nuncio*. I have receiv'd anſwer unto my firſt from them all, full of piety, and ſpiritual conſolation; with ſome offers alſo, to provide for my temporal maintenance: to which I have returned thanks; but make no ſuit for any thing, but only, that they would think, how to give ſatisfaction to his majeſty and the ſtate; and, by loving and fatherly means, to reduce them to the unity of the church. Thus far I have dealt with *Rome:* which I have done with that duty and reſpect, as I ſhall never be aſhamed, to have all the world to know the worſt of my proceedings. In the mean time, I ſent my humble apology to his majeſty: and, being inform'd by hear-ſay, that his majeſty did not much condemn it, but rather that he ſpoke more moderately of many points of *Catholick* religion, than ſometimes he hath been wont; I did ſhortly after ſignify the ſame unto his holineſs, and to the prince of *Liege*, who is elector of *Colen*, and to cardinal *Perron*; who were all much comforted thereby, and will, by all the beſt means, they can uſe, endeavour to give his majeſty any contentment, that may help forward his good inclination. And if there be any conditions of peace, that may ſatisfy his majeſty and the ſtate, ſo as we may live together in the unity of the *Catholick* church; I humbly deſire, I may have leave, to ſpend my life in procuring them: and, when I have done, to die in the pooreſt and abjecteſt benefice, I ever had in *England*. And if there be no hope; but that theſe my endeavours muſt needs be condemned, as heinous offences, and great crimes; I deſire to be excuſed, if I make them known to the world; and ſtand to the judgment of God, and all good men; which, together with the teſtimony of my own conſcience, is, I thank God, a greater comfort unto me in the unity of God's church, than any preferment in the world can be in ſchiſm and hereſy. I was at *Liege* very well entertained, and received great hopes of preferment, as well from the prince's own letters, written to me from *Bonne*, as from the chief of his counſel: and the place was very neceſſary for me for my health, and for the *Spaw* waters.

But, having received two ſeveral letters from cardinal *Perron*, to draw me to *Paris*; I am, at the laſt, come thither, with hope to do him ſome ſervice, for the good of his majeſty, and our country. I was yeſterday invited to ſalute the lady *Mary* princeſs of *Lorain*, abbeſs of *Shelles*, about eight *Engliſh* miles from *Paris*: which I was the rather willing to do, becauſe ſhe is his majeſty's couſin german, and was his mother's god-daughter, and appointed to have come into *England* with her; and doth carry a great affection and devotion to our nation, for his majeſty's ſake; and doth maintain ſix *Engliſh Benedictines* in that monaſtery, who did invite me thither: and ſhe made devout prayers for his majeſty, as I was glad to hear. And I was bold to ſay unto her, that I would uſe the beſt means, I could, to ſignify the ſame unto his majeſty.

Benj. Carrier.

May 25, 1614.

(c) XXI. *Breve* Gregorii *Papæ XV. pro Seminarij Angli Ulyſſiponenſis Confirmatione.*

Gregorius Papa XV.

Ad perpetuam rei memoriam. Militantis eccleſiæ regimini divina diſpenſatione, nullo meritorum ſuffragio, præſidentes, Chriſti fidelium quorumlibet votis, iis præſertim, quæ ad fidei Catholicæ propagationem animarumque ſalutem pertinere dignoſcuntur, libenter annuimus, eaque favoribus proſequimur opportunis. Exponi ſiquidem nobis nuper fecit dilectus filius *Johannes Bennettus*, cleri Anglicani apud ſedem apoſtolicam agens, quòd dilectus etiam filius *Petrus de Cotinho*, Portugallenſis, periclitanti apud Anglos fidei Catholicæ pro ſuis viribus ſuccurrere cupiens, in civitate Ulyſſiponenſi ſeminarium (in quo Anglicanæ nationis juvenes pietate & doctrina inſtituerentur, ut maturi jam & in patriam reverſi, fidei tuendæ, & propagandæ ſedulam navarent operam) fundavit; dictoque ſeminario pro ejus dote, ac alumnorum pro tempore exiſtentium ſuſtentatione, reditus annuos uſque ad ſummam quingentorum ſcutorum auri aſcendentes, & pro domibus, vel emendis, vel extruendis quinque millia ſcutorum ſimilium aſſignavit; quibus & plura in poſterum, in operis hujus incrementum, additurum ſe ſpondet; immediatum verò regimen hujus ſeminarij penes eundem clerum Anglicanum prædictus fundator eſſe voluit; ita tamen, ut ſupremum *Luſitanæ* inquiſitionis tribunal, & ipſe demum modernus generalis inquiſitor, & ejus pro tempore ſucceſſores, rectores præficiantur ei collegio, qui totius adminiſtrationis rationem exigendi jus & poteſtatem habeant. Cùm autem, ſicut eadem expoſitio ſubjungebat, tam *Johannes*, quam *Petrus* prædicti cupiant fundationem ſeminarii, ut præfertur, factam, apoſtolicæ confirmationis robore communiri; nobis propterea humiliter ſupplicarunt, ut in præmiſſis opportunè providere de benignitate apoſtolica dignaremur. Nos igitur *Johannis* & *Petri* prædictorum votis (quantum cum Domino poſſumus) benignè annuere, illoſque ſpecialibus favoribus & gratiis proſequi volentes, & à quibuſvis excommunicationis, ſuſpenſionis, & interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris, & pœnis, à jure, vel ab homine, quavis occaſione, vel cauſa latis (ſi quibus quomodolibet innodati exiſtant) ad effectum præſentium duntaxat conſequendum, harum ſerie abſolventes, & abſolutos fore cenſentes; hujuſmodi ſupplicationibus inclinati, fundationem dicti ſeminarii per dictum *Petrum*, ut præfertur, factam, apoſtolicâ authoritate tenore præſentium approbamus, & confirmamus; illique inviolabilis firmitatis robur adjicimus; ac omnes, & ſingulos tam juris quam facti defectus (ſi qui deſuper quomodolibet intervenerint) ſupplemus: necnon iiſdem ſeminario, rectori, & alumnis pro tempore exiſtentibus, ut omnibus, & ſingulis privilegiis, gratiis, & indultis, tam ſpiritualibus, quam temporalibus, quibus alia hujuſmodi ſeminaria, eorum rectores, & alumni utuntur, fruuntur, potiuntur, & gaudent, pari modo, uti, frui, potiri, & gaudere liberè & licitè valeant, concedimus, & indulgemus: Decernentes, præſentes literas validas, firmas, & efficaces exiſtere, & fore; irritumque & inane, ſi quid ſecus ſuper his à quoquam quavis authoritate, ſcienter, vel ignoranter contigerit attentari. Non obſtantibus apoſto-

(c) Copy in St. *Gregory*'s Seminary in *Paris*.

licis,

licis, ac in univerſalibus, provincialibuſque, & ſynodalibus conciliis editis generalibus, vel ſpecialibus conſtitutionibus, & ordinationibus, privilegiis quoque, indultis, & literis apoſtolicis in contrarium præmiſſorum quomodolibet conceſſis, confirmatis, & innovatis. Quibus omnibus & ſingulis eorum omnium & ſingulorum, tenore præſentium, pro plenè & ſufficienter expreſſis, & ad verbum inſertis habentes (illis aliàs in ſuo robore permanſuris) hac vice duntaxat ſpecialiter, & expreſſè derogamus, cæteriſque contrariis quibuſcunque. Volumus autem, ut ejuſdem ſeminarii alumni pro tempore exiſtentes juramentum de redeundo in *Angliam* ſuo tempore, & aliàs per aliorum ſeminariorum hujuſmodi alumnos præſtari ſolitum, præſtare omninò teneantur. Datum Romæ apud S. *Mariam* majorem. Sub annulo piſcatoris die 22 *Sept.* 1622. Pont. noſt. anno 2.

S. Cardinalis S. Suſannæ.

(*d*) XXII. *A Letter of Mr.* Fitton, *aliàs* Peter Bidwolph, *or* Biddle, *concerning the Adminiſtration of the* Engliſh *College in* Rome.

Worthy Sir,

As ſoon, as you had departed from *Rome*, that civil peace and quietneſs, which we enjoyed whilſt you were here, began to depart from us. For within three days after, the fathers gave forth amongſt us, that one was to be expelled the college the next day. But it fell otherwiſe: and it ſeems, it was nothing, but a rumour ſpread by the fathers, to try, how all were affected, if the viſit ſhould come. But not obtaining that, which they aimed at, a month after they took a more efficacious means; and upon a ſmall occaſion lock'd up a prieſt in a chamber cloſe priſoner, forbidding any to ſpeak to him; and threatening, to expel him the college, for ſpeaking certain threatening words to father *Coffin*, in the behalf of them, that do not approve the *Jeſuits* dealings. The prieſt appeal'd to his holineſs; whereupon, father rector denied, that ever he meant to turn him out of the college; but gave him another penance, that he might appeal with it to the pope. This thing, and ſuch tumults being in the houſe, and the viſit of our college coming ſo ſlowly, we had great reaſon to ſuſpect, and fear leſt that the *Jeſuits* ſhould expel them, who were beſt able to inform the viſitors. Therefore we thought good, to go ourſelves, and deſire the haſtening of the viſit; and that the fathers might not know, who were againſt them. Three were aſſigned to go to the pope: amongſt the reſt I was one; which thing, when we aſked licenſe of father rector, made him much admire. Yet after ſome hours conſideration, he granted us leave to go to his holineſs upon Corpus Chriſti day. But we, having not audience, gave up our memorial; which preſently was ſent by the pope to the viſitor, with charge to begin the viſit with us the next day. This thing did ſo incenſe the *Jeſuits*, and all others againſt us three, and eſpecially againſt me, whom they thought to be father rector's, and the *Jeſuits* particular friend; that ſome of them do condemn me to the bottom of all condemnations; calling us, ſeditious, turbulent, factious: and the convictors eſpecially, do ſhew ſuch paſſion againſt us, that ſome of them ſaid: it was the devil's ſpirit, that was amongſt us, being more ſeditious, than the very *Hugonots*. But we take all patiently, not ſeeking their favour in this, but God's honour and glory. Father rector's opinion of me, is, that I cannot do this out of any other end, but merely out of ſpite. And thus I doubt not, but he will inform my friends in *England*. Wherefore, I deſire you, to prevent father rector's letters, and procure, that my father and friends be informed, how all the matter ſtands, if you chance to meet with any prieſt, that is acquainted with him; or if you yourſelf have occaſion to paſs that way; I mean to *Biddulphe*, or *Biddle-Hall* in *Staffordſhire*. The reaſon, why I deſire this, is not ſo much for my own behalf; for I care not, what opinion men conceive of me, as long as, in this, I do only ſatisfy the obligation, I owe to the clergy, and the comfort of my own conſcience: but I deſire it for the comfort of my friends, whom I would not have ſeduced by father *John Worthington*, or any other partial judge in this matter. But to return to the proceedings of the buſineſs. The

(*d*) Copy in *Douay* College.

Jeſuits

Jeſuits, knowing of none, but of us three, that ſtood againſt them, counſelled the prefects of the chambers, to make a bill in the ſcholars names, wherein they condemned us, that went to the pope, as ſeditious; and deſired to have a remedy: thinking to exclude us the college before the viſit; and withal meaning, with this bill, to ſee how many they had againſt them. The bill was offered to every one, but us three; inſomuch, that they procured a diſtracted madman to ſubſcribe his name unto it. All the novices ſubſcribed for fear; and ſo did the *Phyſici* excepting two. Of ſix *Metaphyſici* three did write, and the fourth, who only of all our company left us, was forced to it by fears. The *Theologi*, which are in all fifteen, with us three, did all deny excepting five, all prieſts. The Caſuiſts are three; of whom two ſubſcribed: one of them was father *Dormer* your great friend, whoſe head for lack of a better, was chiefly employed in this buſineſs; he being the only poſt, that was to carry the bill from one perſon to another. This bill was offered up, with twenty two names to the viſitor, who carried it to the pope; and the contents of it ſeemed to deſire, to have all things appeaſed, without the viſit: which did ſomething offend his holineſs; inſomuch, that he told the viſitor; *if he were not ſo old, and weak, he would viſit our college himſelf*; and withal, cauſed him to begin the viſit the 23d of *June* as he did. By reaſon of this bill, all thoſe are known (contrary to his holineſs's intention) who mean to complain of the *Jeſuits*: and ſo our college is turned a priſon to us; and we are all condemned by the *Jeſuits* to be expelled, if they remain in it. They ſay, that either you ſhall make place for us at *Doway*; or we make room, to receive yours here at *Rome*. Yet I think, they would pardon us, upon condition, we would not complain of them. The viſitor told cardinal *Ludoviſio*, that his holineſs did propoſe, to viſit our college *cum flagello*; and ſo I believe it will prove, if it go on, as it has begun. We have reduced all our complaints to ſix heads; and mean to give their probations in writing. The firſt is, of the inſufficiency and penury of the prieſts, that go out of our college; and the number and ſufficiency of *Jeſuits*. The ſecond is, of the political means, whereby they entice the ſcholars to be *Jeſuits*. The third is, of the ſeditious means, whereby they exaſperate the ſcholars minds againſt our *Engliſh* clergy. The fourth is, of the diſcord they continually do nouriſh in our college. The fifth toucheth certain abuſes in the rules of our college. The ſixth is concerning the debts. When I have more leiſure, I will ſend you the whole diſcourſe of our complaints. The chief thing we do inſiſt upon is; how the fathers do exaſperate all, that they can, againſt our chief prieſts in *England*: which, I believe, the *Jeſuits* will grant they do; and defend it to be well done; and as much, as we perceive, will turn all this matter to the controverſy betwixt them and our clergy. Wherefore it is very neceſſary, you ſhould ſend one to *Rome*, who doth well underſtand that buſineſs. For the *Jeſuits* now will ſet it altogether on foot; thinking there is no-body to withſtand them in this court. And to this purpoſe they ſcrape up letters from divers perſons, written in their behalf, and againſt the clergy. Here father rector doth ſhew every man a certain letter of yours, which you writ from *Rome* concerning the *Jeſuiteſſes*, and condemns it exceedingly, ſaying; it proceeded merely from the malice, you bear towards the *Jeſuits*. But to come to that, which chiefly we do deſire, is that you would ſend the clergy's agent hither, as ſoon as you can. For we doubt not, but, if he come before this matter be ended, to free all *Jeſuits* from this college. We think, it will ſcarce be ended till *November*; the viſitor coming but once a week to our college. Therefore we, the greateſt part of the divines in our college, deſire you, in the name of all the *Clerici* in our college, that you would ſpeak to our ſuperior in *England* to concur in the helping of us, and freeing us from the *Jeſuits* moleſtations: to which purpoſe we would have written unto him, but that we thought his agent would be on his journey before our letters arrive into *England*. *Thomas Feriſs*, or otherwiſe *Thomas Harper*, deſireth you to requeſt his uncle, Mr. *John Harper*, a *Benedictin*, that he would inform his mother and friends, how the matter goeth with us; leſt the *Jeſuits* ſhould make ſome great complaint againſt him. And I deſire you to do the ſame to my friends. Thus leaving you to the

the protection of almighty God, I ceaſe, the 3d of *July*, 1623.

Your humble Friend,

Peter Fitton,

or,

Peter Bidwolph.

If you write back, as you may, direct your letters to Dr. *Seaton.*

Concordat cum originali ita teſtor. G. Farranus. *Notarius Apoſt.*

(*e*) XXIII. *Decretum Congregationis* de Propaganda Fide *coram Sanctiſſimo habitæ*, die 17 Aprilis, 1624. circa D. Fitton, *&c.*

Referente reverendo domino cauſam alumnorum è collegio Anglicano à reverendo domino Cæſio viſitatore, per illuſtriſſimum cardinalem *Farneſium* protectorem deputato, & ab ejuſdem collegij rectore ejectorum, in congregatione coram ſanctiſſimo habita, ſanctiſſimus ordinavit *Thomam Dinglæum* in collegium remittendum; ita ut non teneatur fugam è collegio agnoſcere; ſed ſufficiat dicere, ſe è collegio ſine licentia exiviſſe; reliquos verò quinque, nempe Johannem Falconium, Petrum Fittonum, Franciſcum Harriſium, Antonium Shelleium, Antonium Hoſkinum, decrevit ſanctiſſimus, ad collegium *Duacenum* mitendos, cum competenti viatico, à ſuperioribus hujus collegij de urbe perſolvendo. Et præcipit præſidi collegij *Duacenſis*, ut quinque alumnos è ſuo collegio huc *Romam* mittat, qui a rectore hujus collegij recipiendi ſunt, & retinendi, quouſque ſtudia ſua abſolverint. Præterea ſanctiſſimus illuſtriſſimo cardinali comprotectori præcipit, ut ſeriò rectorem moneat, ut cautiùs in poſterum procedat, affectuque potius charitatis emendationem quærat, quàm, cum evidenti ſtudiorum detrimento, ſtudioſorum hujuſmodi ejectiones procuret. Deinde reverendo domino *Montio*, illuſtriſſimo cardinali *Mellino*, injunxit curam de dimiſſoriis alumnorum, ad collegium *Duacenum* tranſmittendorum, exhibendis; quibus & ipſorum famæ conſulatur, & parentibus eorum, qui iis propter hanc ejectionem offenduntur, pleniſſimè ſatisfiat.

(*f*) XXIV. *A Teſtimonial of Cardinal* Bandini *in favour of Mr.* Fitton, *&c. diſmiſſed from the* Engliſh *College in* Rome: *and recorded in the Diary of* Doway *College*, June 25, 1624.

Vigeſimo quinto Junij è collegio Romano venerunt, D. *Johannes Falconius*, ſacerdos: magiſter *Antonius Shelleius*, & magiſter *Antonius Hoskinus* theologi, inde dimiſſi; cum teſtimonio tamen ſacræ congregationis de propaganda fide (quod hic ad perpetuam rei memoriam ſubjungatur) in collegium ſunt admiſſi.

Nos *Octavius* cardinalis *Bandinus*, epiſcopus *Præneſtinus*, fidem facimus quòd *Petrus Fittonus*, *Johannes Falconius*, *Antonius Shelleius*, *Franciſcus Harriſius*, & *Antonius Hoskinus*, qui ex hoc collegio Anglicano in collegium *Duacenſe*, ad finiendum ſtudiorum ſuorum curſum, tranſmittuntur; ex nulla cauſa recedunt, quæ inurere eis notam poſſit, inhabilitatem, impedimentum prejudiciumve aliquod inferre, quò minùs in quibuſlibet collegiis, ſeminariis, univerſitatibus, ac religionibus, recipi ac admitti poſſint. Et inſuper declaramus, quòd ſemper & ubique, ac in tota eorum vita, omnibuſque ac ſingulis eorundem actionibus, & prætenſionibus, haberi & tractari debebant perinde ac cæteri hujus collegij alumni. In quorum fidem, re tota cum ſanctiſſimo domino noſtro, & ſancta congregatione de propaganda fide communicata, ex ſanctitatis ſuæ mandato hanc atteſtationem manu noſtra ſubſcripſimus, & noſtro ſigillo muniri juſſimus. Datum Romæ, 4 Maij, 1624.

Octavius Cardinalis *Bandinus.*
Franciſcus Ingolus Secretarius.

(*g*) XXV. *Dr.* Wright's *Account of* Antonius de Dominis, *Archbiſhop of* Spalato.

(*e*) Copy in *Doway* College.
(*f*) Copy in *Doway* College.
(*g*) MS. in the *Engliſh* College in *Doway*.

Good Mr. provoſt, I muſt not let paſs this opportunity of ſaluting you: and having nothing in theſe parts, that the bearer hereof cannot better relate, than I write; I thought good to ſend you a copy of a letter, that Mr. Dr. *Wright*, my good friend, writ out of *Antwerp*, *viz.*

Concerning biſhop *Spalato*, he hath layn in our houſe ſome months; and after ſome ſix days fell ſick of an eryſipelate ague, which held him ſome ten or twelve days. After he had been ſick ſome three days; he ſent for me, to hear his confeſſion; and that he was deſirous to receive the B. ſacrament. This his deſire I communicated to the biſhop; deſiring him, it might be perform'd with more ſolemnity, than ordinarily it is. And ſo he appointed the archdeacon to carry it, aſſiſted with divers canons and others, as well ſecular, as religious prieſts; and a number of laymen. He received it moſt devoutly and religiouſly. But before, the archdeacon told him the biſhop had ſent him a little note to ſubſcribe unto, which was this.

Ego infra ſcriptus per præſentes ultrò profiteor, me ſemper velle vivere, & mori in communione eccleſiæ Catholicæ Romanæ, cui modo præeſt Gregorius XV; & ex animo deteſtari omnes hæreſes & errores, quos damnat eccleſia Catholica; & nominatim illas, & illos, quos verbo vel ſcripto propugnavi tempore erroris & diſceſſionis meæ.

Actum Antwerpiæ 13 *Junij* 1622.

I told the archdeacon, before them all, that I knew, he had ſubſcribed ſo much before to the *Nuncio* at *Bruſſels*; and that he had promiſed me ſo much. Wherefore he took the pen and ſubſcribed. After he had ſubſcribed, he broke forth into this ſpeech in *Latin.*

Gratias maximas Deo ago, qui mihi hanc gratiam, quam diu poſtulavi, redeundi ad eccleſiam Catholicam, conceſſit. Solet dæmon ſæpiùs, ad homines decipiendos, ſeſe in angelum lucis transfigurare. Decepit & me; ſed non triumphabit de me: triumphabit verò Deus. Læſi eccleſiam ſcriptis à me libris, læſi malo exemplo ſubditos meos *(hic lacrymas effudit, & omnes fere alios, in genua provolutos, ad collacrymandum promovit)* revoco, & coram Deo in æternum revocatos cupio. Omnes hæreſes ab eccleſia damnatas, aut unquam damnandas, pro talibus habeo. Peccata mea magna ſunt, ſed ſpero tamen, per merita paſſionis Chriſti Domini, & interceſſionem B. V. *Mariæ*, & omnium ſanctorum, me apud Dominum miſericordiam conſecuturum. Si ita Deo placuerit, libenter jam in eccleſia Catholica mori vellem, cujus fidem, divinâ fretus gratiâ, totis, dum vivam, viribus propugnabo, quam maleſanus impugnavi.

Hæc coram archidiacono, canonicis, qui aderant, Preſbyteris multis ſecularibus, & religioſis.

(*b*) XXVI. *A Supplication of ſeveral Prieſts Priſoners in* Newgate *to Pope* Paul V. *concerning the Oath of Allegiance.*

Beatiſſime Pater.

Ad te, tanquam ad aſylum, calamitoſis hiſce temporibus, in hac tanta bonorum conſternatione, tua humanitate invitati, noſtra neceſſitate compulſi recurrimus; oves ad paſtorem, filii ad parentem; præſidium à paſtore, à parente conſilium, & auxilium expectamus. Non aliud petimus, quàm ut tuæ cauſæ patrocinium ſuſcipias, authoritatemque eccleſiæ, pro qua tot invictiſſimi martyres, tot heroes nobiliſſimi ſanguinem oppigneraverunt, propugnes. Te ducem in hoc bello ſancto, quod modo ob tui honoris defenſionem inſtauramus, depoſcimus. Tuum eſt enim poteſtatem tibi traditam, Petri prærogativam, Romanæ ſedis privilegia decuſſo adverſariorum ſupercilio, ab omni injuria vindicare. Tuum eſt, nos defendere; qui te caput noſtrum, non ſine capitis periculo, defendendum ſuſcepimus. Quotquot hujus carceris anguſtiis concludimur, (audeo dicere) *perſecutionem patimur, & ſuſtinemus; blaſphemamur, & obſecramus; tanquam purgamenta hujus mundi facti ſumus, omnium peripſema uſque adhuc.* Non ut confundamus ſanctitatem tuam hæc ſcribimus; ſed ut intelligas, nos in crimen, & vitæ diſcrimen adduci, & innumeris malis affligi, quia

(*b*) Copy in *Douay* College.

te

te ſummum eccleſiæ paſtorem, eâ, qua decet, veneratione proſequimur: quia tuis juſſis obtemperantes, jusjurandum à te proſcriptum, & peſſundatum, proſcribimus, & peſſundamus. Regiæ majeſtatis offenſionem incurrimus, quia, tuæ cauſæ, juſtiſſimam licèt, defenſionem inſtituimus. Sed in hoc gloriamur, quia tui cauſâ patimur. Glorioſum enim nobis eſt pro te, cujus filij ſumus, decertare; pro avitâ religione, cujus defenſionem ſuſcepimus, ſanguinem profundere; pro Chriſto & eccleſia, cujus milites ſumus, depræliari. Spumant quidem hæretici,& in nos deſpumant rabiem ſuam: dentibus ſuis fremunt, & tabeſcunt, quia te ſucceſſorem S. Petri defendimus; tibi obſequium præſtamus; tui cauſâ impetimur maledictis, ſaturamur opprobriis, conviciis proſcindimur, & læſæ majeſtatis rei arguimur. Prodit adverſus nos inimicus homo, ſpirans minarum, & cædis in Catholicos. Tanto furore prodit, ut non audiat inclamantem Chriſtum: *Saule, Saule, quid me perſequeris?* Ad arma conclamat: bellum nobis dicam, an tibi? indicit: Et tibi, & nobis. Te, ducem Chriſtiani exercitus; nos, milites perſequitur. Hoc ipſo jam tempore fatalem machinam in tuam, atque in noſtram perniciem educit. Quo tandem fine? Ut tuam tibi authoritatem, nobis vitam noſtram eripiat. Quid hic agenum? Coarctamur undique, & conſtringimur. Si, ſacramento hoc religionis, fidem regi & reipublicæ obſtringimus, fidem Deo & eccleſiæ datam negligimus. Præſtari non poteſt ſine graviſſima divini honoris injuria: quinimo ſalva fide & ſalute animarum noſtrarum. Recuſari non poteſt, ſine graviſſima regis offenſione. Ita neceſſarium eſt, ut vel in Deum, vel in Cæſarem peccemus. In Cæſarem, cujus primò authoritate, & imperio ſancitum eſt, & jam denuò ab inferis reſuſcitatum, ſi recuſamus: In eccleſiam, cujus authoritate damnatum eſt, atque adeo in Deum, ſi præſtamus. Ita nec recuſare tutum, nec præſtare licitum. Hinc ſalus animarum, inde corporum periclitatur· Si Cæſarem non audieris, ut patriæ perduellis habeberis: *ſi eccleſiam non audieris, ut Ethnicus, & Publicanus.* Vides, quantis in anguſtiis verſamur, quo malorum pondere premimur. Non opprimimur tamen. *Benedictus Deus, & pater Domini noſtri Jeſu Chriſti pater miſericordiarum, & Deus totius conſolationis, qui conſolatur nos in omni tribulatione noſtra. In omnibus* (ſi gloriari licet) *tribulationem patimur; ſed non anguſtiamur: aporiamur; ſed non deſtituimur: perſecutionem patimur; ſed non derelinquimur: dejicimur; ſed non perimus.* Sufficit vires Deus, ſuiſque athletis in ſtadio certantibus robur invictum præſtat. Non deeſt prælianti, qui dat manna abſconditum vincenti. Dulce & decorum nobis eſt, in hoc carcere, in hoc martyrum ſtadio, in hoc confeſſorum palæſtra exerceri ad prælium, præſtolantes beatam ſpem, & adventum Domini, ſi tandem in arenam ad fidei confeſſionem evocamur. Nemo animam ſuam pretioſiorem ſe faciet: libentiſſimè, quotquot ſumus, ad ſanguinem uſque pro aris & focis, pro avitâ religione, pro tuæ poteſtatis prærogativa, pro Petri primatu, pro primæ ſedis privilegiis, pro patria, pro eccleſia, pro Deo (ipſius gratiâ adjuti) reſiſtemus. Quàm optamus, inſulam hanc noſtram deviantem, & à veritatis tramite deflexam, ad unitatem eccleſiæ redire! quàm optamus, errantes oves adducere, ut vocem tuam audiant! ut fiat unum ovile, & unus paſtor. Quàm cupimus, vineam hanc à vulpeculis demolitam, in quâ, te jubente, laboramus, pondus diei & æſtus ſuſtinentes, vineæ Domini Sabbaoth adjungere. Plantavit eam dextera Domini, multorum martyrum ſanguis irrigavit; jam tamen *exterminavit eam Sathan; aper de ſilva: ſingularis ferus depaſtus eſt eam.* Non jam uvas, ut olim, ſed labruſcas facit; nec meliorem vindemiam expectamus, quoaduſque denuò innocenti martyrum ſanguine immadeſcat. Brevi (quantum auguramur) hoc fiet. Jam enim, neſcio quo, œſtro furoris perciti redintegratis viribus adoriuntur nos; perſecutionis gladium ſtillantem adhuc & innoxio martyrum ſanguine fumantem, diſtringunt; fortunarum jacturam, bonorum direptionem, vincula, carceres, cædes interminantur. Quid multa? Catholicorum domos expilant, bona divendunt, mille modis exagitant, fremunt, opprimunt; &, quod caput malorum eſt, fortunis omnibus ſpoliatos ad perpetuos damnant carceres. Nec hic belli finis. Sacerdotes Domini, à tenebrionum incurſionibus nunquam tuti; ſecuri nuſquam; ſi quandò in hoſtium manus deveniunt, (quod quotidie ferè accidit) calumniis afficiuntur, opprobriis ſaturantur, vulgi ſibilo, & cachinnis exponuntur in erguſtula demum detruduntur. Inibi pedore, ſqualore, ærumnis conficiuntur; bonorum ſodalitio, amicorum ſolatio privantur; in tenebris vivunt, vel potius moriuntur: nonnunquam etiam, non

fine

ſine ludibrio, ad patibulum rapiuntur. Ex hoc carcere, in quo decem & tres ſacerdotes, ob jusjurandum repudiatum, compingimur; ex hâc, inquam, ſchola martyrum duo ex noſtris, quorum memoria in benedictione eſt, invictiſſimi Chriſti athletæ, pugiles eccleſiæ fortiſſimi, martyres Dei inclyti, in arenam prodeuntes anno præterito ſpectaculum exhibuerunt Deo, angelis, hominibus gratiſſimum, nobis verò commilitonibus ſuis poſteriſque omnibus ſingularis fortitudinis & invictæ patientiæ exemplum luculentiſſimum: alacri animo ad ſtadium, nullo mortis metu perculſi, nullo tormentorum cruciatu ſtupefacti properaverunt; certamen fortiter inierunt, fœliciter conſummaverunt. Per horum te martyrum ſanguinem; per labores & ærumnas, per vincula, carceres, tormenta, cruciatus; per invictam patientiam: ſi minùs iſta movent, per viſcera miſericordiæ Dei noſtri, partem ſolicitudinis tuæ afflictiſſimis Angliæ rebus impende. Tuo obſequio mancipati, tuo ab ore pendemus. Aliquandò ad nos converſus confirma fratres tuos. Sunt qui inter te & *Cæſarem* fluctuant, & in duas partes claudicant: tuæ vocis oraculo inſtruantur: diſcant ab ore tuo, quæ ſunt Cæſaris Cæſari, quæ ſunt Dei Deo reddere. Percellatur denuò (omnium una vox eſt) percellatur jusjurandum illud, à quo, tanquam à fonte, tot mala in noſtram perniciem ſcaturiunt. Percellatur, inquam, & ſpiritu oris tui percutiatur idolum hoc, quod populo Dei adorandum proponitur. Saltem, ut veritas magis eluceſcat, altiuſque omnium mentibus inſeratur, dignetur ſanctitas tua palam omnibus facere, quænam illa ſint in hoc religionis ſacramento, quæ apertè fidei & ſaluti adverſantur. Multa hujuſmodi eſſe, liquet clarè ex brevi illo apoſtolico, dato 10 calendas Octobris anno Domini 1606: quo docemur, *juramentum hoc fidelitatis, hac verborum formula conceptum, non poſſe præſtari ſalva fide & ſalute animarum noſtrarum, quia multa continet quæ apertè fidei & ſaluti adverſantur.* Quænam illa ſint, quoniam adhuc non ita liquidò conſtat, ſcire valde cupimus. Juſtis demum increpationibus corripiantur illi, & virga diſciplinæ caſtigentur, qui *Cæſari* magis, quàm tibi & eccleſiæ obſequentes, proſternunt ſe in terram, & idolum hoc ab hæreticis in tui, tuorumque odium erectum, venerantur; pravoque ſuo exemplo ſuis etiam (quod magis dolendum) ſcriptis in ſimilem errorem, & ad ſimile obſequium præſtandum pertrahunt. Tempus planè eſt, ut hos fratres noſtros, filios tuos, tibi immorigeros, nobis moleſtos, in ordinem redigas. Tempus eſt, ut in camo & fræno maxillas eorum conſtringas, qui non approximant ad te; qui tuæ vocis imperio, minas audientes, refractorio ſpiritu, elatoque ſupercilio, apoſtolicis tuis literis reluctantur, authoritati refragantur: frænum illis injice, qui tibi frænum injicere moliuntur. Tandem te exoratum velimus, ut reverendiſſimum archipreſbyterum noſtrum, cujus ab imperio pendemus, eique aſſiſtentes venerabiles ſacerdotes, conſilio, & auxilio, in hac tanta rerum perturbatione, adjuves. Si quid à te petunt; quod toti eccleſiæ, quod Angliæ noſtræ, quod tibi nobiſque profuturum cenſes, noſtro omnium nomine petunt. Illicò ergo audi & concede; nec plura. Benedicat te Deus, Deus noſter, teque diutiſſimè eccleſiæ ſuæ ſervet incolumem; nobis verò auxilium mittat de ſancto, & de *Sion* tueatur nos.

Sanctitatis tuæ filij obſequentiſſimi,
incarcerati in Porta nova Londini.

Reginaldus Bateus.
F. Martinus Harringtonus, Franciſcanus.
Henricus Mayhew.
Johannes Jenningus.
Gilbertus Huntus.
Georgius Muſcottus.
Richardus Cowperus.
Perus Nanconanus.

(*i*) *Epitaphium*

Herberti Croft, Equitis Aurati in *Monaſterio Benedictino* Anglicano Duaci.

Hic jacet corpus Herberti Croft equitis aurati Angli, de comitatu Herefordiæ, viri prudentis, fortis, nobilis, patriæ libertatis amantiſſimi; qui in hoc monaſterio, in paupere cella, tanquam monachus, aliquot annos devotè vixit, & piè animam efflavit; ſecutus exemplum progenitoris ſui, Domini Bernardi Croft, qui ante ſexcentos annos, relictâ militari gloriâ, monachus in Benedictino cœnobio defunctus eſt.

Obiit 10 Aprilis 1622,

Requieſcat in pace.

(*i*) *Anth. Wood,* Hiſt. & Antiq. Univ. Oxon.

Epitaphium

(*k*) Henrici Holland *Preſbyteri* Anglicani.

Dantria me genuit; me clara Vigornia fovit:
Ætona me docuit, poſt docet Oxonium.
Hæreſis inde fugat, fugiens accedo Duacum.
Romanaſque arces Pariſioſque peto.
Inde Duacenæ me ſacra licentia muſæ
Ornat. Aquicincti dum moror, en morior.
Tu mihi, Chriſte, precor, ſis vita ſaluſque perennis;
Tu mihi finis eras, te ſine fine fruar.
Hoc mihi ſanctorum pia turba cohorſque beata
Impetret; & dicat lector amicus, Amen.

Obiit Aquicincti, 15 Septembris anno Domini 1625.

Epitaphium

(*l*) Thomæ More, *Preſbyteri Anglicani* in *Eccleſia* S. Ludovici, Romæ.

D. O. M. S. Thomæ Moro. Diœc. Ebor. Anglo, magni illius *Thomæ Mori Angliæ* cancellarij, & martyris pronepoti, & pietate inſigni: qui, raro admodum apud Britannos exemplo, in fratrem natu minorem amplum tranſcripſit patrimonium; & preſbyter *Romæ* factus, inde ſedis apoſtolicæ permiſſione in patriam profectus, pluſculos annos ſtrenuam fidei propagandæ navavit operam. Poſtea cleri *Anglicani* negotia ſeptem annis *Romæ*, & quinque in *Hiſpania*, pontificibus Paulo V. & Gregorio XV, ſumma cum integritate, & induſtria, ſuiſque ſumptibus procuravit. Tandem in ſubrogando Anglis epiſcopo ad *Urbanum* VIII. miſſus, negotio fœliciter confecto, laborum mercedem recepturus ex hac vita migravit, 11 Aprilis anno 1625, ætatis ſuæ 59.

Clerus Anglicanus mœſtus P.

Liſts of ſeveral, that ſuffer'd Death, in this King's Reign.

Suffer'd on Account of the Supremacy.

Francis Latham, Clergyman, 1612, *December* 5, *London.*

N. Owen, Eſq; 1615, *May* 17, *Lond.*

Suffer'd for Sir Walter Raleigh's *Conſpiracy.*

William Watſon, Clergyman, 1603, *November* 29, *Wincheſter.*
William Clark, Clergyman, 1603, *November* 29, *Wincheſter.*

Kill'd, ſe defendendo, *being concern'd in the Gunpowder-plot.*

Thomas Piercy, Eſq; 1605, *Worceſterſhire.*
Robert Cateſby, Eſq; 1605, *Worceſterſhire.*
Chriſtopher Wright, Gentleman, 1605 *Worceſterſhire.*
John Wright, Gentleman, 1605, *Worceſterſhire.*

Suffer'd on Account of the Gunpowder-plot.

Sir *Everard Digby*, Knight, 1606, *January* 30.
Thomas Bates, Gentleman, 1606, *January* 30.
John Graunt, Eſq; 1606, *January* 30.
Robert Winter, Eſq; 1606, *January* 30.
Guy Fawks, Yeoman, 1606, *January* 31.
Robert Keys, Yeoman, 1606, *January* 31.
Ambroſe Rookwood, Gentleman, *January* 31.
Thomas Winter, Gentleman, 1606. *January* 31.
Francis Treſham, Gentleman, died in priſon, 1606.
About ſeven Perſons of inferior Rank, 1606.
Edward Oldcorn, Jeſuit, 1606, *April* 7.
Henry Garnet, Jeſuit, 1606, *May* 3.

Suffer'd for being reconcil'd to the Church of Rome.

William Brown, Yeoman, 1605.

Suffer'd on Account of the Sacerdotal Function.

John Segar, Clergyman, 1604, *Auguſt*, *Warwick.*
Robert Drury, Clergyman, 1607, *February* 26, *London.*
Mathew Flather, Clergyman, 1608, *York.*
George Gervaſe, Clergyman, 1608, *April* 11 *London.*

(*k*) *Ant. Wood*, Hiſt. and Antiq. Univ. Oxon.
(*l*) *Ibid.*

Thomas Garnet, Clergyman, 1608, *June* 3, *London.*
Nicolas Atkinſon, Clergyman, 1610, *Lond.*
Roger Cadwallader, Clergyman, 1610, *Auguſt* 27, *Leominſter.*
George Napier, Clergyman, 1610, *November* 9, *Oxford.*
Thomas Sommers, Clergyman, 1610, *December*, 10 *London.*
John Roberts, Benedictin Monk, 1610, *December* 10, *London.*
Henry Wilſon, Clergyman, 1610, *December* 10, *London.*
Maurus Scot, Benedictin Monk.
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